

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, SEPTEMBER 26, 1878.

[No. 39.]

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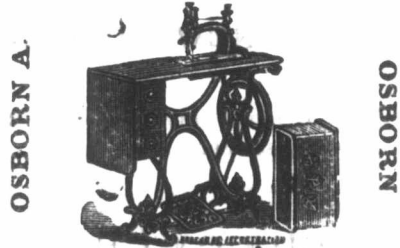
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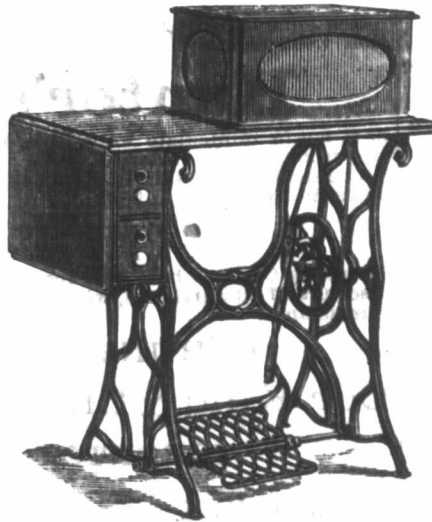
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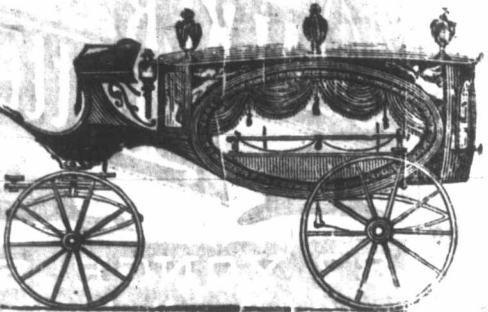
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THE WEEK.

FROM all parts of the Anglican communion satisfaction is expressed at the results of the Lambeth Conference. It is felt to add considerably to the elements of strength when the leading officials of an organization, having a definite purpose in the world, meet together for the purpose of consultation as to the best means of promoting the interests of the body which is designed to be one in heart, in sentiment, in object, as well as one in authority. And notwithstanding the croakings of a few and the restless efforts to make mischief of a few more, it is everywhere felt that a large amount of practical benefit will result from so friendly and so varied a gathering. The puerile objections of a man like Bishop Alford, who has deserted his post among a people so interesting and so important as the Chinese, are not likely to have the slightest weight, except among minds as narrow and as fond of strife as his own. Surely, after wantonly throwing aside his commission, this gentleman could scarcely expect to be recognized by the Church as he would have been had he been faithful and true enough to attend to the duties of his responsible office. The ignorance which dictated his "Protest" against unity (for such it is) is perhaps most remarkable in the paragraph which states: "We" (he writes in the plural number—we) "think we cannot be in error in regarding the idea of Catholicity as presenting an influential motive for inviting the presence of foreign bishops at the Lambeth Conference. We deprecate all apparent appeal to Catholicity, in the usual acceptation of the term, as a test of right or wrong. We believe the written and inspired word of God to be the one and only standard of Christian faith and duty." Just as if the inspired word of God and Catholicity were two separate, distinct, antagonistic things! Whereas Catholicity testifies to the word of God and the word of God is the authority for Catholicity. And even Bishop Alford can scarcely be ignorant of the fact that he himself receives the Old

and New Testaments as "the inspired word of God," and "the one and only standard of faith and duty" simply because the Catholic Church, guided by the Holy Ghost, has told him to do so.

Sir John A. Macdonald was elected by acclamation for Marquette. His defeat at Kingston was said to have been expected by himself, but it is stated that he would not acknowledge himself beaten without a contest in a constituency which he had represented for thirty-four years, and which for reasons which have been given is supposed to have been tampered with to an extraordinary extent. His friends, however, feel that the verdict of this entire Dominion is in his favor, that it is in favor of his policy, and also, it is added, of his leadership. The majority, although not yet quite settled, will be so large, that whoever may be the future Premier, he will have an opportunity of cleansing the Augean stable, of sweeping away corruptions which had begun to accumulate long before the Pacific Scandal, the Big Push, or the Steel Rails were heard of, and of inaugurating a new party—the party of purity. It is stated on authority that Mr. Mackenzie fully realizes the sweeping character of the electoral vote, and intends to act upon it without unnecessary delay. He will wait, however, for the announcement of the complete returns of the elections before resigning the leadership of the Government.

The Southern pestilence is not yet over, although hopes are entertained that as the cool weather sets in, the disease will gradually disappear. But Yellow Fever is like no other known disease. It will often confine itself to one part of a town, then hibernate, and resume its work the next season, and so it may keep on from year to year. After the great epidemic of 1793 in Philadelphia, cases continued to occur for fifteen years. So slow is its march, and so strictly defined are its limits, that no disease is more easily avoided. The poison of yellow fever is not contagious; it is not inoculable; it is not carried by the air. It is generated outside the human system; it is portable; it spreads slowly, surely, and irresistibly from place to place by virtue of its own power of diffusion. It is the most active near the surface of the ground—families often escaping it by living at the top of the house. It is more active by night than by day; and it is destroyed for a given season by a freezing temperature. The "germs theory" seems best to account for these phenomena; at least, no other explanation accounts so well for this as well as the other zymotic diseases—typhus, typhoid, and scarlet fever; measles, small-pox, diphtheria, the malarial fevers and others. And in one only, small-pox, has a certain preventive been given to the world in the most important discovery of medical science—that of vaccination.

The danger is supposed to be over at Cairo. At Memphis, the rain last week is said to

have been unfavorable. At Greenville, Miss., there were eighteen deaths in twenty-four hours. There they are out of medicine and ice, not having been able to get a message sent by telegraph for nine days. A remarkable feature of the disease generally is the number of men of mark who have lost their lives by it. About six thousand deaths have already taken place.

The result of the elections throughout the Dominion has astonished everybody. That so decided a manifestation of the public feeling would have been shown was not expected by any one. The general expectation appears to have been pretty much as we expressed it last week, namely, that the Mackenzie Administration would be sustained, although by a majority so small that no statesman could work satisfactorily with it. But the condemnation of that government has been as nearly a universal one as could have been possible. The question of protection, doubtless, has had much to do with the result. Drowning men are proverbial for catching at straws; and the *bad times* have been so bad and have lasted so long that any change is expected to be beneficial. And the very idea of protection is one which commends itself to every one when applied to himself. But whether the expected benefit will be realized is questioned by some, who think that the community will be injured in exact proportion as protection is extended to interests which are necessarily limited. But the question is by no means the only one which has overtured the Mackenzie Government. The whole Dominion was taught to be shocked at a number of the details of the "Pacific Scandal;" but the all but universal conviction of the entire community is that the Government which succeeded that of Sir John A. Macdonald's was at least as corrupt as that of its predecessor. We cannot say that we have paid sufficient attention to the subject positively to endorse this belief, but that it is the firm conviction of the whole Dominion is a fact patent to all the world; and from this fact as well as from the question of protection has arisen the total overthrow of the Administration.

It appears from the *Irish Ecclesiastical Gazette* that the views expressed in Canon Ferrar's sermons on "Eternal Hope" are making great progress in the Church in Ireland since disestablishment, and the belief is expressed that this progress will be unimpeded. If this should turn out to be the case, their bungling attempts at Revision of the Prayer Book will not be the only calamity happening to that branch of the Church. The attempts at Revision were so many attacks on the Reformation of the sixteenth and seventeenth centuries; the reception of Canon Ferrar's notions will be so much advance on the road to positive infidelity; and so another illustration will be furnished of

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the danger of casting aside or even belittling the safeguards of the Church.

The Austrians are making their way through Bosnia. Official telegrams report a successful advance of the whole Austrian forces against the insurgent positions in the north-eastern part of that country. The southern division starting from Serajevo after six hours engagement defeated 21st inst. seven thousand insurgents and Turkish regulars occupying strong positions near Sevko-vich. The insurgents were taken in the flank, and obliged to retreat under a destructive artillery fire. The Austrian loss was 400 killed and wounded. The insurgent loss was considerably heavier. Another force operating parallel to the Serajevo column, but further north, occupied Olovo unopposed on the 21st. Still further north, Szapary, after receiving the submission of Tuzla, pushed forward a strong force which, after heavy fighting, carried the insurgent positions on the Majevisa Hills, which formed a great obstacle barring the advance on Bjelina. The inhabitants of Bjelina, probably on account of this success, invited Budish, who was advancing along the bank of the Save, protecting Szapary's left flank, to continue his march, and he has already arrived at Bjelina. A number of Bosnians are tendering their submission at Serajevo. Prince Milan has refused to receive a deputation of Bosnian Beys who came to seek union with Servia.

War with Afghanistan is regarded as inevitable. A necessity is believed to exist for promptly punishing the Ameer for his insult to the government of her Britannic Majesty. A large force has been ordered to assemble on the frontier, where twelve thousand soldiers have already assembled. The *Times* says the reckoning will be with the Ameer alone, but nothing will be done in the way of military operations till the spring. The trouble arises from the fact that an officer of the Ameer at Alimusjid refused to allow the British mission to Cabul to go through the celebrated Khyber Pass. They crowned the heights which command the pass with their followers. After three hours interview with the officer, in which he warned him that the act would be regarded as the act of the Ameer himself, the mission withdrew to Presthawur. Of course, in England, Russia is supposed to be at the bottom of the whole affair and the Ameer only a puppet of that power. It may be conjectured that either statesmen or stock-jobbers are anxious to get up another "Russian scare;" but surely it is almost too soon for that.

With other advances in the age China herself appears desirous not to be behind. Li Hung Chang is said to be about to promote railroad travelling, so that a great change must have taken place in public as well as official sentiment since the short line from Shanghai was destroyed. China, however, has steamships and an arsenal of a superior character, so that she can hardly be so deficient in intelligence as not soon to be extensively netted with railroads.

THE FIFTEENTH SUNDAY AFTER TRINITY.

THE doctrine of God's Providential care for His children is one of the most deeply cherished and highly prized among Christians. But, although the subject is one to which men of the world very strongly object, as unworthy the character of the Supreme Being, yet the principle is by no means peculiar to Christianity. And it may be as well to premise that by the phrase, *God's Providential care*, we mean nothing less than the doctrine of a particular Providence, such as is distinctly enunciated in that part of the Lord's Sermon on the Mount, contained in the Gospel of the Communion Office for this Sunday; for we can have no conception of a Providence, worth anything at all to us, unless it is to be what is usually termed "a particular Providence." The principle is found throughout the Old Testament. The lives of the Patriarchs illustrate it, as applied to more ancient people of God. The history of the Jewish race shows its application to the vicissitudes of national life and conduct. Eminent examples of its development in individual cases are found in the biographies of men like Joseph, David, and Daniel; and in the Psalms it is brought out most fully, most pathetically, and most beautifully. It has been remarked that there are two classes of Psalms entirely devoted to unfolding the providential operations of God. The long historical Psalms, such as the 78th, the 89th, the 105th, the 106th, are one long commentary upon God's providential dealings with Israel in its various aspects of mercy, of judgment, of faithfulness, and of promises for the future. And the shorter, personal Psalms are so many hymns, written in times of great danger, expressing praise of God's Providence, memorials of past assistance, pleadings for present help, and acts of passionate affection, of unreserved resignation, and of entire confidence. The exquisite beauty of some of these Psalms, such as the 31st and the 91st, is absolutely unrivalled. The Psalmist evidently had no idea that the doctrine of a particular providence was in any way dishonorable to God, as interfering either with His greatness or with His Majesty. According to the Book of Psalms, the doctrine we are considering was not only one of the most consolatory, but it was one immediately deducible from the facts of Almighty power and wisdom, as well as confirmatory thereof.

And, even in the present day, it would be very difficult to show that science has presented us with any higher idea of God than that which Revelation gives. It is not a true idea of greatness which insists that because He rules the army of Heaven and reigns over the inhabitants of the earth, therefore He is either unable or unwilling to attend to the details of government. For this would make the Divine mind fall short of our conceptions of created intellects. The really great mind combines the contemplation and mastery of great principles with attention to the minutest details. No one would think that it detracted from the greatness of a commander

to find that, in conducting extensive operations, he was not unmindful of the smaller matters. The two things have usually been combined in successful generals. And the same principle applies to statesmanship, to philosophy and to science. And the Church of God asks, "Who is like unto the Lord our God that hath His dwelling so high, and yet humbleth Himself to behold the things that are in Heaven and earth?" And in one of the most remarkable passages in the whole range of literature, whether Divine or human, the same glorious truth is enunciated:—"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? . . . Consider the lilies, how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? . . . For your Heavenly Father knoweth that ye have need of all these things."

PROHIBITION.

THERE are few subjects which have been brought so prominently before the public during the last twenty-five years as the question of total abstinence from the use, as well as from the abuse, of alcoholic drinks. Good men, sincerely deploring the temporal evil results of drunkenness, have seen it to be their duty, not only to try to persuade others to give up the use of that which they apparently could not help abusing; but also to advocate a system of legislation which would make it penal to manufacture for sale, and to sell, any kind of beer, wine, or spirituous liquors. At the present time there is in existence an Alliance, the object of which is to banish by law every kind of strong drink from the Dominion of Canada. In some shape or other this question is always cropping up before our notice; and it is a subject upon which many men have a very decided opinion.

It is undoubtedly true that a great deal of the misery and sin in this world originates in the abuse of strong drinks; it is equally true that from the days of Noah to the coming of our Lord, and from the time of our Lord's sojourn upon the earth until the present, this has been the case; and yet, although there are many warnings and exhortations against the abuse of wine, both in the Old and New Testaments, there is not, so far as we can remember, one word said against the moderate, daily, use of that which, in its abuse, is a great and crying sin. On the contrary, there is a great deal which might be quoted from Holy Scripture, which, without any reproof, evidently recognizes wine and its equivalents among the ordinary articles of frequent, if not general, consumption. And there is the fact that our Saviour "came, eating and drinking," and we are not told that He ceased doing so even when His enemies falsely called Him "a gluttonous man and a wine-bibber;"

and there are the additional facts, that the first miracle that He wrought, at Cana of Galilee, was to replenish the exhausted stock of wine at a wedding feast; and that in the greatest act of public Christian worship which he ordained, and which is the solemn commemoration of His death on the cross, He appointed wine to be used; none of which things surely would have been done by Him had the will of God been that there should be a total prohibition of wine to the sons of men.

We freely admit the great sin, and the evil results, of intemperance; and we are strongly of opinion that where wine or beer is a snare to a man, his best, probably his only, chance is in total abstinence; and it is, undoubtedly, a good and laudable thing for a man to adopt the plan of total abstinence for the sake of example, where he has reason to think that his example in that respect would be beneficial to the intemperate who are wanting in moral courage to be sober; but to entirely abstain is not a duty laid upon men by God. Our heavenly Father has left us perfect liberty in this matter; and although we may, perhaps ought, in some cases to restrict our own liberty, we ought not to curtail the liberty of others, nor ought they to curtail ours. We wish to see temperance abound in all things, but we do not wish restrictions to be laid upon men other than those imposed by Almighty God. Our Creator leaves us free to choose between good and evil; it is part of our moral probation that we are thus left free; let us use that liberty, each for himself, as may best conduce to individual growth in holiness.

We wish every success to the increase of temperance. We wish that the sin, as well as the temporal evil results, of intemperance were more frequently dwelt upon. Above all, and in the interests of true temperance, we wish that the ardent advocates of total abstinence would refrain from their abuse of men who are able, and who do, make use of alcoholic drinks without exceeding the bounds of moderation. There are many excellent people who have always used wine and beer in moderation, and who are thankful for the blessings which are given them to enjoy; and they will continue to do this, because no total prohibition has been laid upon them by God in this matter, and because they do not find it necessary to lay one upon themselves. The great Master did not lay any such restriction upon men; let us not proclaim ourselves wiser and better than He.

AN ANALOGY.

THE Church of Christ, now the Israel of God, has taken the place of the Jewish Church. So close is the analogy that the Christian may fairly be regarded as a continuation of the Jewish Church. Most of the ordinances of the Christian Church are received from the Jewish. The Christian Church has inherited its very style and title. The congregation of Israel was styled, "A royal priesthood, a holy nation," (Basileion hierateuma, &c.) Ex. xix, 6. The very same words are

applied to the Christian Church by St. Peter, 1 St. Pet. ii. 9, and, because they are so applied, there are those who assert that there is "no priesthood in the Christian Church but what is common to all Christians." They, therefore, instead of magnifying the office of those, "taken from among men, and ordained for men in things pertaining to God," belittle it. On the same grounds, and for the same reasons, did Korah and his company object to the priesthood of Aaron: "Ye take too much upon you, ye sons of Levi, seeing all the congregation are holy." The "two hundred and fifty princes of the assembly, famous in the congregation, men of renown," formed themselves into a "Church Association," the object of which was to oppose the lawful authority of Moses and Aaron, and in consequence they "were gathered together against the Lord." They knew that they were called a "kingdom of priests," and therefore they thought they had a right to perform the functions of the priesthood, and they did so. When Moses called for Dathan and Abiram to reason with them, they would have nothing to do with him. Their answer to the message was: "We will not come up." Had not their proceedings been cut short by the sudden and dreadful calamity that took them all away, they, no doubt, would have gone on to establish a Divinity school of their own, and formed a separate organization, and with that infallibility with which they gave themselves credit have ruled the "assembly" with a rod of iron—the lawful rulers being set aside.

"THE CATHOLIC AND APOSTOLIC CHURCH."

SOME of our readers may not be aware that at about five or six points on the American continent, and at about thirty-five or forty points in England, there exist diminutive congregations of highly respectable and devout people, who are known to each other, and wish to be known to all their neighbors, by the name of the "Catholic and Apostolic Church." They do not acknowledge the Patriarch of Constantinople as their ecclesiastical head; they abhor and abjure the Pope of Rome as heartily as the most extreme Protestant does; they decline to submit to the jurisdiction of the Archbishop of Canterbury, in England, or that of the Anglican Metropolitan in Canada. In fact, these worthy people think that they, and they alone, are the Catholic, and Apostolic, Church.

Their history is very peculiar. About fifty years ago a number of religious and studious men were in the habit of meeting at the house of one of their number chiefly for the purpose of investigating the subject of prophecy. Among them were men whose names have since been well known—Hugh MacNeile, Dr. Wolff, the late Duke of Manchester, Edward Irving, Henry Drummond, and others. Differences of opinion, however, upon various matters after a while led to the discontinuance of these meetings, but not before attention had been directed to the peculiar manifestations called the "gift of tongues." These manifestations were first given in one of the

Presbyterian places of worship in London, of which the highly gifted Edward Irving was the pastor. After his expulsion from the London Presbytery on the ground of unsoundness of doctrine respecting our Lord's human nature, there sprang up in different parts of England and Scotland a number of congregations adopting the views of Mr. Irving, and those associated with him, particularly as to the gift of tongues, and what indeed has always been, and is, the hope of the Catholic Church—the second coming of our blessed Lord.

For some time, until about the year 1842, the worship of this body was after the common Protestant, or Presbyterian, form; but was offered twice, daily; and on every Lord's day the Holy Communion was administered. The altar was a plain table; the elements of bread and wine were carried round to the communicants; no vestments of any kind were worn; the Scotch metrical version of the Psalms was sung; and there was no prayer book in use. After this time, under the direction of those who spoke with tongues, the whole system was altered. Everything to remind men of the Presbyterian origin of the society was swept away; the table became like an altar; a Liturgy, compiled from the English, Roman, and Greek offices, was adopted; priestly vestments were used; choirs were surpliced; the prayers were intoned, and the psalms were chanted; in short, the whole service was completely changed. It was said also that the "four-fold ministry" of "apostles, bishops, priests, and deacons" had been "restored," previous to the second advent of our blessed Lord, and a "Great Testimony" announcing the fact was issued, not only to "Patriarchs, Archbishops, and Bishops, and others in places of chief rule over the Church of Christ throughout the earth," but to "the Emperors, Kings, Sovereigns, Princes, and Chief Governors over the baptized." Twelve gentlemen, of various positions in life, were called to the apostolic office, and began to fulfil what were supposed to be the duties of that office. After a short time the adherents of "The Church" were in England about 30,000. Death, however, has swept away all but one of the members of this pseudo-apostolic body, and he lies in a state of helplessness. The number of adherents in England has dwindled down to about 5,000, and is every year decreasing. The "revived apostolate" has come practically to an end, and has produced nothing except a tiny religious body, of great devotion and respectability, which we sincerely hope may soon be absorbed in the body of the Anglo-Catholic Church. In the meantime, so far as we can see, the "new apostolate" has made no mark upon the age. It has aroused no one; it has helped to solve no problem; it has left things exactly where it found them, except so far as it has hindered the cause of revived religion by withdrawing from it a few hundreds of persons who, if they had stayed in the Church of England, might have done good service." See *transit Irving*.

WHAT part do the holy angels take in this work of God amongst men?

extensive opera- of the smaller e usually been eals: And the tesmanship, to and the Church to the Lord our high, and yet he things that And in one of s in the whole vine or human, enunciated:— for they sow or gather into Father feedeth ter than they? lies, how they do they spin; Solomon in all one of these. re grass of the morrow is cast t much more- h? noweth that ye

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a great deal of rld originates in t is equally true o the coming of of our Lord's the present, this although there rtations against Old and New far as we can inst the moder- in its abuse, is n the contrary, ight be quoted without any re- and its equiva- cles of frequent, And there is the me, eating and l that He ceased ies falsely called a wine-bibber ;"

TO CONTROVERSIALISTS.

A writer in the *Contemporary Review* says truly: "Of all investments of time, writing controversy is one of the most wasteful. Your antagonist is confirmed, by what you say, in his own opinion. The readers, if readers there are, carry away no conviction beyond that which they had before reading, viz., that there is much to be said on both sides. No man was ever written down but by himself. Like the soldier of a democratic army, a controversialist is chiefly dangerous on his own side. There is no more barren province in the realms of print than that of 'answers' and 'replies.'" Writers on Church subjects in the secular newspapers especially would do well to consider these words.

THE PRIMITIVE METHODISTS AND THE IRISH CHURCH.

IT appears that the Wesleyans have not succeeded in absorbing all the P. Methodists into their Communion. A section still remains, numbering eight lay preachers, 120 unpaid local agents, and over 1,000 members. These preserve the old connection with the Irish Church which the larger portion have abandoned, and profess to be nothing more than a society within the Church, enjoying their own usages and discipline, as any mere church guild might. This remnant of the Primitive body who, to quote the words of their Secretary, Mr. Hays, "have refused to follow their preachers in their treachery to the Irish Church, or to be lured by fair speeches into the Wesleyan Union," had already to their honour, protested against the sacrilegious transaction of their Conference in the year 1872, when it was resolved and ordered that "all preachers who had been taken into full connection should exercise the ministerial office and administer the ordinances of Baptism and the Lord's Supper." From 1872, therefore, there were two schools of Primitive Methodists. Those who acquiesced in the new departure, having broke with the Irish Church, and those who stood on the old lines and refused to turn their backs on their spiritual mother. It is the former section which has not unnaturally joined hands with the Wesleyan "Church," while the latter, being now left to itself has drawn closer to the old Church. The Bishop of Kilmore is President of their assembly, and a committee for co-operation, and to form an abiding concordat, of which his Grace the Archbishop of Dublin is Chairman, has been appointed by the general Synod of the Irish Church. We trust that by the blessing of God the means these true Methodists have taken for strengthening the bonds of their union with the Church may preserve them and their children for ever in the good old paths in which they seem so earnestly desirous of walking.

A MEDITATION FOR THE FESTIVAL OF ST. MICHAEL AND ALL ANGELS.

FROM F. GODET'S ETUDES BIBLIQUES. FIRST SERIES, PP. 23-29.

WHAT part do the holy angels take in this work of God amongst men?

They play there a part at once contemplative and active. They greeted with joyful acclamations the creation of man. "It was," says Job, "amidst the triumphant songs of the sons of God and the joyous cries of the morning stars," that man made his appearance upon earth. At a later time, they were the helpers and servants of the prophets, whose ministry and visions prepared the coming of the Saviour. As soon as Jesus appeared, they surrounded Him, like a band of devoted messengers, ascending and descending at His commands, instruments of Divine intervention in the physical world, as the Holy Spirit is of the work of salvation in the inner sphere. At the hour at which the eternal sacrifice was consummated, they bent over that abyss and sought to fathom it. Finally they were the first to proclaim the resurrection, as they had been the first to announce the nativity.

Since the foundation of the Church their gaze has remained fixed on that masterpiece of Divine love. They contemplate in it with adoration a work superior to that of nature, a creation more glorious and more lasting than that of the six days. "The wisdom of God," says St. Paul, "in its infinite diversity, unveils itself in the Church to the principalities and powers which are in the heavenly places." On this new theatre the angels contemplate with adoration and with ecstasy the manifold ways by which the Father leads to the Son the heart of sinners and saves that which was lost. And there is rejoicing among them each time that a smile ineffable, passing over the face of the Father, announces to them that one of these little ones who was dead has been restored to life.

It is thus that by contemplating they learn, they progress, they rejoice, they weep—at times for joy, at others for sorrow. But they do more than this. As they have been actors in the history of the Master, so are they also in that of the church. "They are," it is said, "ministering spirits whom God sends forth to give aid on behalf of the inheritors of salvation." The greatest among them do not disdain to keep themselves especially near the feeblest and the least among the faithful. This it is which Jesus Himself declares to us, without giving us, however, the right to infer from this saying that every human being has an angel who is personally attached to him.

But to what purpose, will you ask, is this assistance of angels? Could not God help us by His providence and by His omnipotence, without having recourse to these created auxiliaries? He could have done so assuredly; but, to be consistent, ask also why the infant new-born finds on its entrance into life hands full of tenderness which overwhelm it with attentions? Could not God swaddle it, nourish it Himself by His power? Ask again why, in the danger which you have incurred, God saved your life by means of one of your brethren, instead of doing it with His own hand? It is because it is not the will of God that a tie so sweet as that which unites for ever him who has received a benefit to his benefactor should exist only between Himself and us. God loves enough not to be willing to love and to be loved alone. He

values love, which is His essence, too highly not to labor by all means to multiply it between all the beings whom he has created, as well as between Himself and them. Here is the purpose of all His ways, the purpose of that which He abstains from doing as well of that which He does. The love of Himself for all, of all for Himself, of all for all, this it is which constitutes the splendour of His reign. And this is why He wills that we should mutually aid each other, and that this relation of mutual assistance should exist even between angels and men. He is thus preparing for the time when these two peoples, yet more different than the Jews and the Gentiles, shall be closely united under His sceptre and form only one body. At length, at the close of the drama, this relation between men and angels, formed ever since the creation, and more closely knit during the whole course of their development, shall be sealed by a crowning act. On the one side men "shall judge angels," says St. Paul, sanctified men the rebel angels; on the other side angels shall sever, in human nature, the dardel and the good seed, garnering the latter, burning the former; this it is which Jesus affirms.

And after that each of these two classes of beings shall have thus done homage to the Divine holiness in respect of the other, the end of the ways of God towards them both will be realized. God, "who has purposed to gather together all things in Christ, as well those which are in the heavens as those which are on the earth," will re-unite men and angels under that sole Head; and as the two great currents of the ancient world, Jews and Pagans, after successive approximations, were at length united in the Church, so the two great orders of beings of which the moral universe is composed, men and angels, after long and kindly relations, shall submit themselves to the sceptre of Jesus Christ, the creator of angels, the Creator and the Saviour of men, the Lord of both.

It appears to us then impossible to set aside as a point of no importance belief in the existence and the agency of angels. We are led to this belief by the inductions of nature, by the analogies of history, and by the teachings of Scripture. And who would not feel how greatly, from this point of view, the realm of Divine operation extends itself for us, and the sphere of light widens. Even as the sight of the starry heaven enhances infinitely our conception of the physical universe, even so does belief in the existence of angels give the character of infinitude to the idea which we form for ourselves of the kingdom of God. How can we fail to perceive at the same time how greatly this belief is fitted to quicken our terror, to make our horror of evil more profound. It causes us to discern in every temptation a snare spread by a mortal enemy, in every sin a complicity, not only criminal but insane, with a hateful and maleficent being. Shall we not comprehend finally how greatly this belief tends to exalt the person of our Redeemer and to enhance His work? He is not only

the Head of men, whom He has saved by His sufferings; He is also the Head of angels, to whom He has given existence, and whom, from the midst of His glory, He leads on to perfection. It was a grand duet which echoed from the bosom of the Church, when, for the first time, believers from among the Jews and converts from among the pagans mingled their voices to sing the new song, the hymn of salvation.

They celebrated, the one and the other, the marvellous works of God, but each after his own manner: the former praising, above all, His *faithfulness* in the accomplishment of all the promises made to their fathers; the latter making known His *mercy* towards the nations to whom He had promised nothing, and who, notwithstanding their utter unworthiness, had yet received all. There will be a hymn of two voices, still more rich and more sublime, that of elect angels and of glorified men, celebrating together the work of God, but in different tones; the one, with that sonorous voice, the splendour of which nothing has ever impaired, making known the faithfulness of the Most High, who crowns magnificently humble and persevering submission to His will; the other, upon a tone more grave and with an accent more subdued, as is becoming beings whose song is born in tears, glorifying the grace of Him Who blots out faithlessness and pardons revolt; the former shewing us, as men, in their example, the radiant ladder on which it is possible to rise even to God without ever swerving from good; to attain perfection, not without probation, but without a fall; to realise progress in the midst of innocence; thus glorifying the holiness and the truthfulness of that God, who does not allow that sin may ever be regarded as necessary or even as useful in itself; and on the other side, we men, responding to them, as we show them, with a profound humiliation, the gloomy abysses of sin into which we had cast ourselves, but from which the hand of God has drawn us forth by wonders unparalleled; glorifying thus, in their sight, that grace "which superabounds where sin has abounded," and which, while it changes evil itself to good, accomplishes the miracle of miracles. From the heart of the two peoples, who will constitute but one, there will then arise, in differing tones, this common hymn, last utterance of the story of free beings, of which the song of the angels and of the shepherds on Christmas night was the prelude: Praise be to God and to the Lamb which sitteth upon the throne! Alleluia!

HIGHER ROMAN CATHOLIC EDUCATION.

[COMMUNICATED.]

No. 1.

"Education (says Locke) begins the gentleman; but reading, good company, and reflexion must finish him." If so, the readers of these papers will involuntarily come to the conclusion that it is impossible for any English speaking Roman Catholic youth to be educated in the only true sense of the word, if his so-called education is begun, continued, and ended within the walls of a purely Roman Catholic college or school, and this all the more if such an establishment is presided over by priests or monks. And as private Roman Catholic places of instruction, presided over

solely by laymen, are hardly known to the members of that creed, and altogether discouraged by the ecclesiastical authorities, and are at best of a very inferior sort, I take it as a postulate that my remarks apply only to such institutions as were first mentioned.

Far be it from me to deny that Roman Catholic gentlemen are met with, but on examination it will be found that they have derived their polish not from their teachers, but from their non-Roman companions with whom they have mixed after they have gone into the world, or from the home influence of those of the previous generation who have been fortunate enough to live in an atmosphere such as their spiritual friends abhor, and from which, if they had their own way, they would heedfully keep them, not so much through any fear of injury to morals as from a continuing and abiding dread lest the peculiar phase of religious belief, which they style their "faith," should be endangered by consorting with "heretics." "Good company," in the eyes of the Roman priest, stands for association with Ultramontanes only, and if these are ecclesiastics, monks, or nuns, so much the better. "Reading" signifies the perusal of such works and publications alone as bear the *Imprimatur* of some bishop or the *Nil obstat* of some narrowminded theologian; whilst "reflexion" means brooding over mystic theology till the brain is heated and the dreamer dreams of *stigmata* and apparitions, or a course of morbid self-examination till the victim is smitten with chronic scrupulosity, and permanently unfitted for aught that is practical. If, therefore, a Roman Catholic boy turns out a man fit to shine in society or to hold his own amongst his fellows, not in mere book learning, but in that higher polish and ready *savoir faire*, which is the peculiar property, I may say the special charm, of English public school men, he has to thank some other influence than that of his college. I hope presently to show that in mere book learning and in the true knowledge of the higher branches of education, such as history, classics, and mental science, he is as far behind as non-Romanists of his own age, whilst he falls short of them in the other matters already alluded to.

To take first the question of manners, which, as old William of Wykeham has decreed, makes the man, I would observe that up the time of the young Roman Catholic leaving his college he has little or no chance of picking these up, except during his few weeks of vacation. From the day of his entering the institution to the day of his departure from it, he is the victim of ecclesiasticism. His professors, for in a Roman Catholic College there are no *masters*, are ecclesiastics; his superiors are ecclesiastics, his prefects are ecclesiastics, and a very large number, in some colleges, such as that of St. Cuthbert, Ushaw, near Durham (England), and a majority of those with whom he has to associate are fledgling ecclesiastics, "Church boys," i. e., youths sent by the bishops to be educated for the priesthood. It is true that in one or two of the English colleges, such as Oscott, Stonyhurst, and Old Hall Green, the Rector or President happens at present to be one who has had the advantage of a non-Romanist University education, before joining the Romish Church, and that the Birmingham Oratory School possesses the happiness of being presided over by Dr. Newman, and administered for the most part by ex-public school masters, educated at Oxford or Cambridge. I know however, that the light in which these gentlemen are regarded by their sacerdotal *confreres* is one of jealousy mingled with contempt or an absolute hatred of their new fangled notions, which, after all, they are enabled only very partially to carry out. And here I may notice, once and for all, that, save in a few particulars, to be noticed in the course of this paper, Dr. Newman's school is shaped on the ancient English public school lines; that it was especially established for boys not intended for the ecclesiastical state; that the majority of the pupils have been and are those of "converts;" or of more liberal Roman Catholics, who, though themselves the victims of the old system, have thrown off many of its trammels, and by mixing freely with the non-Roman world have contracted its polish and refinement and handed it down to their children. Hence it is that the Edgbaston

students are of a type completely different from that of the other Roman Catholic Colleges.

Now any one who, like myself, has been thrown into intimate association as well with the Roman Catholic as with the Anglican Clergy, cannot fail to be most painfully struck with the contrast between the two. I waive all invidious distinction as to personal religion; I have met with most holy men in each communion, and would advert only to the fact that, whereas, the Anglican Clergy at home and abroad are, as a rule, gentlemen, if not by birth at least by education, the former nearly invariably are not. By birth the great majority spring from the lowest ranks of the middle class, often from a class still lower, and by constantly herding with those of the same station in life for a long term of years their engrained rusticity continues to the end; so that, when they come in contact with those of better birth than themselves they either infect them with their want of manners, or, owing to constant snubbing, they form a class by themselves and their former habits become more and more inveterately confirmed. As a result, when they become teachers, or prefects, or monitors, as they all do in greater or less degree during their student career in a Roman Catholic College, for no lay boy is ever entrusted with such offices, they know of no means of correcting the vulgarisms, rudenesses, and *gaucheries* of the lay boys, who thus not only go on unchecked in these evil habits, but absolutely become themselves deteriorated, owing to the bad example set them in this respect by those to whose forming care they have been committed. Thus at a College where I was a professor one of my colleagues was a man so vulgar in his habits as to give the greatest offence to all who sat at meals with him. One of his favorite pursuits at dinner was to pick his teeth with his fork, and afterwards to go on eating his food as if nothing had happened. After months of torture I ventured to remark on this, and in a day or two was told by the Bishop that Father — complained of my having held him up to ridicule before the whole table. On my explaining the matter I was told that, "however painful it might be to myself I should look on it as a meritorious mortification, and consider besides, that a priest was a priest, and as such entitled even in his failing to at least respectful silence on the part of one not long a Catholic and only in Minor Orders." This spirit of factitious deference to clericalism, I may notice, extends in these colleges, to the lowest Ecclesiastic, who in his turn exacts from his pupils a respect which personally he would fail to secure. Nor are even the Church boys free from it, as indeed, how can they be, when in more than one of the colleges none of the senior lay students can leave the premises for a country walk unless one of the party, which must not be less than three in number, is a "Church-boy;" the ostensible reason being that he is more likely to keep the others right by his example; the real one, I am afraid, being that he is expected to act as a spy upon the rest of his companions.

It is this system that spoils Roman Catholic Colleges. Everything is sacrificed to the rigid seminary discipline—more or less modified—prescribed by the Council of Trent for the education of Ecclesiastical Students. The academical element is nowhere, the sacerdotal is everywhere. From the moment that the lay boy comes into the house he sees nothing but the cassock, the monk's cowl, or the friar's frock, and he soon learns that he is there not so much for his own education as that the money spent upon him may help to train up another priest to perpetuate the same system. The "Church-boy," on the contrary, who in many instances is selected from the poor-school, either for his talents or for his diligence in religious observances, at once perceives his importance, and although he may be at times despised and looked down upon by the lay students in consequence of his low birth and low manners, he nevertheless knows that his turn must soon come when he shall be looked up to as a something only short of God upon earth. In a word, he is reared in the notion that he has been separated from his fellows by a peculiar and special vocation to a higher life, a notion which "grows with his growth and strengthens with his strength," the further he advances in his theological course, to the great fostering of spiritual pride.

Diocesan Intelligence.

NOVA SCOTIA.

HALIFAX.—A Diocesan School for girls has just been removed from Yarmouth to Halifax. It is, as such institutions should be, under the supervision of his Lordship, the Bishop. Parents and guardians of girls will be benefitted by the re-establishment of this excellent institution in a more accessible and eligible situation at the North-west Arm, one of the most beautiful and healthy among the suburbs of the City of Halifax.

St. Margaret's Hall has been admirably conducted in Yarmouth by the Rev. John Padfield, and is well calculated to aid in supplying "efficient and sound instruction, religious and secular education, at a reasonable cost," combined with judicious domestic supervision, and healthy recreation and exercise.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

MONCTON.—On Sunday, Sept. 15th, the Rev. Edwin S. W. Pentreath, the Rector, buried a child, baptized an infant, received into the church three children who had been privately baptized some years before, and at the evening service baptized three adults, all of whom had been educated by Baptist parents.

ST. JOHN.—The thanksgiving service in St. John's Church on the 11th inst. in connection with the return from England of his Lordship, Bishop Medley, was largely attended by the clergy and laity. After the service, Rev. G. M. Armstrong, on behalf of the clergy and laity, read the following address:—

My Lord,—It devolves upon me, through your kindness in having appointed me to act as your Lordship's ecclesiastical commissary during your absence, now that you have returned, in the name of my fellow churchmen in the city and its neighborhood, so many of whom we have with us, coming to welcome your Lordship on your happy return in health and safety after your brief sojourn in the mother country, where you went on the invitation of the Primate of all England to attend a conference of Bishops in connection with the Church of England over all parts of the world. Many of us have, I believe, read with thankfulness the authorized account of the proceedings of the Lambeth Conference and heard with satisfaction that it terminated so peaceably, passing safely through the Scylla and Charybdis of the times and that your Lordship can assure us as it has been reported you said elsewhere that in the midst of free and friendly discussion there was substantial unity, that no article of faith had been denied, no venerable creed surrendered, and no word of the living God set aside.

There is one thing my Lord which I am sure we all deeply feel, that is, your Lordship's self-devotion to this Diocese, and after such a lengthened period of 34 years to know that you have returned to us with a full determination to abide here as long as it may please God to spare your life, which we pray may yet be for many years. This calls forth our warmest gratitude, and constrains us to determine by our earnest prayers and hearty endeavors to strengthen your Lordship's hands, and to seek to further every well-directed effort you may put forth to promote the best interests of the Diocese over which you have so long zealously and kindly ruled. During your Lordship's absence, all things have, I believe, gone on harmoniously, and while your Lordship will sadly miss some among our brethren of the laity, who have departed this life, your Lordship's clergy all remain as you left them, with two or three more added to their number, who it is hoped, will prove faithful men, acceptable to their diocese and to the people over whom they are placed.

In thus welcoming your Lordship my heart's desire, and who is there will not approve, is to turn all eyes to God, feeling that the presence of the Bishop should bring the presence of His Lord. I trust we have already realized this in the happy service of prayer and praise in which we have just joined, and while we wait to hear the words which your Lordship may be pleased kindly to address

us on this occasion, our hearts will be refreshed by learning that you came back to us in His name, and that under the gracious influence of His spirit you will hereafter guide us into those pastures where His sheep are truly fed. That your Lordship may long be spared to this Diocese and live to see our Parishes more than ever gardens of saved souls and centres of radiating light, is I am sure, the prayer of all now before you, and when your loved form shall be called to repose beneath the shadow of your cherished Cathedral we would pray that you may be found in Christ, and that your soul when delivered from the burden of the flesh may be with Christ in glory and felicity. With these simple words will you allow me, my Lord, in the name of our dear brethren, clerical and lay, to wish you a most hearty welcome.

His Lordship returned thanks for the kindness shown him on the occasion and observed that it was great encouragement to him to find that all his people were so united in the promotion of Christian work. He spoke on the duties of the Church of England, and was thankful that God had been pleased to spare his life to witness a large increase of zeal in the Church. He next referred to the Conference which he recently attended, and alluded particularly to its termination, when between 3,000 and 4,000 were present, thus showing that religious principles were making their way in the country. In conclusion he returned thanks for all that had been done him, and he hoped that all might work more diligently for the promotion of Christian work.

His Lordship afterwards held a reception in the School Room, which was handsomely decorated for the occasion. His friends called on him, and all were pleased to find him in capital health after his long journey.

FREDERICTON.—His Lordship the Bishop arrived home by the noon train, after an absence of four months in England, attending the Anglican Conference at Lambeth Palace, London. A deputation consisting of Rev. G. G. Roberts, His Honor Judge Wetmore, and William Carman, Esq., met his Lordship at Fredericton Junction. On his arrival at the station here the landau from the Barker House stable, conveyed him to the Madras School building, where an address was read by His Honor Judge Wetmore, to which His Lordship made a verbal reply, expressing his joy in being back again with his people. At the conclusion of His Lordship's reply, a number of ladies and gentlemen stepped forward and welcomed him home. The address presented was beautifully engrossed on parchment by A. G. Beckwith, Esq. The following is a copy:

To the Right Reverend the Lord Bishop of Fredericton:

YOUR LORDSHIP,—As members of the Church of England residing in Fredericton and the vicinity, we beg leave respectfully to offer to your Lordship our sincere congratulations on your safe arrival, to extend to you our most hearty welcome on your return to your diocese and your home, and to express to you the joy we feel at seeing you again among us. We heartily thank Almighty God that He gave you strength to perform the arduous duties which devolved upon you in your absence, and that He has restored you to us in safety, and, as we trust, with health and vigour unimpaired. Although we have had unmingled satisfaction in knowing that, while absent from us, you have been ably performing some of the most important functions of your high office in the Church of Christ, yet even this brief separation from you adds intensity to our earnest prayer that you may long be spared to rule and guide the Church among us, and have strength to continue to us that teaching which we prize so much and count among the greatest privileges of our lives. Accept the best and most heartfelt wishes of those who reverence, love and trust you as their Chief Pastor and their friend.

Signed in behalf of the members of the Church, G. Goodridge Roberts, Chairman: A. F. Street, Secretary.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

PORTAGE DU FORT.—The annual pic-nic of St. George's Sunday School took place on the 6th

inst., at which there was a larger number than usual. All joined heartily in the several games and amusements; and, judging from the smiling and happy faces as they said good night, all returned home well satisfied with their day's pleasure.

ONTARIO.

EDWARDSBURG AND MOUNTAIN.—A series of harvest festivities have taken place in these united parishes during the past three weeks. On the 30th of August a public harvest dinner was held at the newly-opened station of Shanly, in the 7th concession of Edwardsburg. On this occasion the sum of \$230 was added to the Building Fund of the new St. Matthew's Church. The Church people of Shanly are to be commended in that they have nearly half finished their house of prayer with their own hands; and though but few in number at present, yet their earnestness and zeal thus displayed augurs well for the future of the station. We next record a thanksgiving service, held in St. Peter's Church, South Mountain, on Sunday, September 1st. The chancel of the pretty new church was decorated with flowers, fruit and grain. There was a large and attentive congregation, of whom 35 received the Holy Communion. The celebrant was the Rev. John Stannage, of Kemptville, who also preached, taking as his text "The tares of the field." Such an evidence of true church life is the more remarkable when borne in mind that not four years have yet elapsed since the parish of Mountain, before the Rev. K. L. Jones began his work, which has been so greatly blessed, seemed lost beyond all hope of revival. On the following Tuesday, when a harvest dinner was held, the remaining church debt of \$180 was wiped out. The proceedings were enlivened by the Iroquois band, whose presence at Shanly we omitted to mention. Speeches and singing followed the bountiful dinner, and the parishioners were more than rewarded for their great exertions in preparation by the perfect success which they attained. The fourth, and last of the festivities, was the Harvest Festival at Christ Church, Edwardsburg on Thursday, the 19th September. The Church people alone took part, and the object was not to save money, but to bring the members into closer union with each other. Here also we noticed very beautiful and appropriate decorations. The neighboring clergy very kindly assisted the incumbent, the Rev. Geo. White saying the prayers, the Rev. W. Lewin preaching and the Rev. C. Forest celebrating the Holy Communion. Thirty-four of the congregation received that sacrament. An offering of \$15.60 was made towards the purchase of a font. The singing and responding were very hearty, the choir being strengthened by several members of the Iroquois choir. After service all adjourned to the house and grounds of Mr. W. T. Benson, where a pic-nic took place, everyone adding their well-filled baskets to the common stock. It is but right to bear testimony to the hospitality and down-right hard work of Mrs. Benson, who did more than any one else to make the festival so perfect a success.

TORONTO.

WIDOWS AND ORPHANS' FUND.—*Reduction of Pensions.*—The Committee appointed to arrange the reduction to be made in the pensions of the Widows and Orphans, in consequence of the insufficiency of the income, met at the Synod Office, Toronto, on Thursday, the 12th inst. Present, The Rev. Canon Tremayne, Chairman, Rev. W. F. Checkley and Rev. A. H. Baldwin. In regard to the quarterly pensions, payable on the 1st of October, it was resolved to withhold payment from two widows with private incomes, to reduce the payments to other two widows from \$50 each to \$15 each, and to reduce the payments of the remaining thirteen widows from \$50 each to \$33 each. Proportionate reductions to be made in the payments to the twelve orphans at present on the Fund.

Synod Office, Toronto,
Sept. 23rd, 1878.

TORONTO.—*St. George's*—The special collection in aid of the Memphis sufferers taken up in this

church on Sunday the 15th inst., amounted to \$107.57, and was forwarded to Rev. Geo. White, Rector of Calvary Church, Memphis, for the Treasurer of the Citizens' Relief Committee.

LAKEFIELD.—On Wednesday the 18th inst., the scholars, teachers and friends of the Sunday School of St. John the Baptist Church, engaged the steamer "Cruiser" and proceeded to Mount Julian, Stony Lake, where they held their annual picnic. The day being exceptionally fine, the children enjoyed themselves amazingly under the trees in the usual manner; and the trip back (extending to Burleigh) was exceedingly pleasant. On coming in sight of Lakefield on the return, the children and all on board united in singing the Evening Hymn and God Save the Queen, led by their pastor, the Rev. Mr. Bell.

BOND HEAD.—The annual Sunday School Festival and Harvest Home for this parish took place on Thursday last, and notwithstanding the rain storm in the morning and the backward state of the fall sowing, proved very satisfactory. At 11 a.m., the usual thanksgiving service was held in the neat little church beside the parsonage. It was tastefully decorated, and the children (of whom there was a goodly number, and remarkably well-behaved), joined heartily with their parents in the services. The Rev. Mr. Owen of Bradford read prayers, the Rev. Mr. Fletcher of Cookstown the Lessons, and a short and appropriate sermon was delivered by the Rev. Canon Givins. The collection and receipts were devoted to the support of an Indian girl in Mr. Wilson's school at the Sault Ste. Marie, and amounted to upwards of \$45. The hymns and canticles were well rendered, and reflected much credit on Rev. Mr. Ball and his lady organist. After service the procession, enlivened by several handsome banners and pennons, wended its way to the drill shed, where tables for a large company besides the children, were spread, and all were invited to partake. The village band was in attendance, and after the feast led the way to the play ground, where a variety of games, races and other amusements occupied the children and guests till 5 p.m., when an ample tea was again given in the shed, and was patronized by a very large number.

Before leaving the play-ground, the Rector assembled his scholars and presented those who had merited them with handsome books, while the *small fry* were the recipients of many good things in the shape of sweets, &c. The Rev. Messrs. Owen and Fletcher delivered suitable addresses before dispersion, and all seemed thoroughly to enjoy themselves, and thankful that they were permitted to share in another of these treats. It appears that the "Harvest Home" was inaugurated during the incumbency of the Rev. Dr. Strong several years ago, and has become very popular, with all classes. It is to be regretted this venerable clergyman was not present to meet his old parishioners, by whom he is kindly remembered.

It is now many years since the writer first visited that part of the country. Much of it was then in a state of nature, and he was struck with the remarkable improvements, fertility, and natural beauty of the neighborhood. Upwards of forty years ago, the Rev. F. L. Osler settled there as a pioneer missionary, and labored hard and successfully in planting the Church throughout a wide region. He will be pleased to learn that the present incumbent is laboring faithfully and successfully in carrying on the work he so well commenced.

MOUNT JULIAN.—The two sons of the Rev. Canon Stennett, of Cobourg, Walter and Alexander, had a very narrow escape from drowning in Stony Lake on Saturday the 14th inst. They had been camping out on Grassy Island, one of the beautiful islets of Stony Lake, and on Saturday morning, Walter started in his boat to Mount Julian for his brother Alexander and the mail. He arrived safely, and shortly afterwards the two brothers started back for the islet. The wind had lashed the lake into a very rough state. They progressed slowly for about a quarter of a mile, when a heavy sea upset the boat and threw both its occupants into the lake. They were seen by some ladies from the hotel, who instantly gave

the alarm, and Mr. Robt. Strickland, Mr. Postlethwaite and Mr. Holmes started off and succeeded in rescuing them. It took some time to recover them from the effects of the long immersion, as they were thoroughly exhausted.

PERRYTOWN.—The first Harvest Home Thanksgiving Service and Festival ever held in this parish took place on Wednesday, the 18th inst. Matins were said at 10.30 with sermon by the Rev. J. S. Baker, of St. Mark's, Port Hope, and a celebration of the Holy Eucharist. The incumbent, the Rev. J. A. Hanna, was celebrant, and the Rev. H. F. Burgess, of Bethany, deacon. The clergy marched in procession up the aisle, singing with the choir hymn No. 160 A. and M. The other hymns sung during the service were Nos. 360, 223 and 347. Evensong was said at 7 by the Rev. Rural Dean Allen and the incumbent. The festival was held in a grove a short distance from the church, where the people enjoyed themselves till the church bell announced the hour of Evensong. The party then broke up and returned to the church in order to end the day as they had begun it, by returning thanks to Almighty God for all his benefits. Thus closed a day, the service of which will long be remembered by those who were present. This parish is another illustration of the good results which are sure to follow when the teaching of the Church, both in doctrine and ritual is plainly and fearlessly laid before the people.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

S. WENTWORTH AND HALDIMAND.—The regular ember season meeting of the Chapter of this Deanery, took place at Dunville, by invitation of the Incumbent, Rev. P. W. Smith, on Thursday and Friday, the 19th and 20th inst. Evensong on the evening of Thursday, in attendance upon which there was a full congregation, and at which the responses and singing were most hearty, was followed by a sermon by Rev. C. E. Thomson, M.A., of All Saints', Hamilton. On the following morning there was an early celebration of the Holy Communion, at which Rural Dean Bull was the Celebrant, assisted by Revs. R. S. Locke and P. W. Smith. Besides the clergy there were also present a number of lay members of the congregation.

The business meeting was held at the parsonage, and consisted of—besides the formal proceedings of the chapter—a consideration of various books of family and private prayer: An address by Rev. F. W. Mellish, being a summary of the work lately published by him in defence of The Book of Common Prayer: A paper, by Rev. G. Johnson: A report by the Rural Dean on the question of "a Curate or Assistant's right to preside in vestry in the absence of the Rector." Conversations on the subjects of The Annual Missionary Meetings in the Deanery; The Diocesan Divinity Students' Fund; The great need of local endowments in the shape of parsonages with land attached; and other matters of Church interest. The clergymen present were: Rev. Rural Dean Bull, M.A., Barton; Revs. T. W. Smith, Dunville; F. W. Mellish, Caledonia; G. Johnson, Nanticoke; R. C. Locke, Saltfleet and Binbrook; and C. E. Whitcombe, Stoney Creek.

HURON.

(FROM OUR OWN CORRESPONDENT.)

Hellmuth Ladies' College.—The Fall term of the Hellmuth Ladies' College, commenced Wednesday September 18th., and gives fair promise of being a very prosperous session. There are an increased number of pupils and an enlarged staff of teachers. The Rev. Mr. Hill late of Halifax, Nova Scotia, is now the principal of the College, and Miss Clinton retains her position as Lady Principal and Musical directress. The Rev. H. F. Daniell, D. D., is Professor of Classics. There are pupils both as boarders and day scholars, some of them from distant parts of the Dominion.

Huron College.—The Lord Bishop of Huron has written to the Rev. H. W. Halpin, Professor of Classics in Huron College, to take entire charge of the College until the return of Very Rev. Dean

Boomer, the Principal, from Europe. Professor Halpin is to admit such candidates for admission as he may adjudge fit, on examination, and conduct all the studies. The Lord Bishop of Huron's intended tour: His Lordship the Bishop and the Very Rev. the Dean of Huron are to take somewhat of a continental tour. They are to visit Paris, Cologne, Hamburg, Copenhagen, Stockholm, and Christiana. The Dean had proposed sailing from England for Canada on the 3rd proximo, but this tour will detain him some time longer—perhaps some months—in Europe. Meantime the parochial work of the Chapter House will be performed by the assistant minister, Rev. D. P. DeLom, and the duties of principal and professor of Huron College, will be discharged by Rev. Professor Halpin.

Fourteenth Sunday after Trinity at St. Paul's, London. Rev. Mr. Brown, the lately appointed assistant minister of St. Paul's, preached here at morning service for the first time since his appointment, on the future life. He preached a clear forcible sermon on behalf of a subscription for the people of the fever-stricken cities of the Southern States. It had been announced that a special service would be held, and a collection taken up for the sufferers, on this evening, and there was, consequently, an unusually large congregation. The North and South galleries were set apart for the members of the St. George's Society, who had given a sum of fifty dollars to be added to the amount of the collection at St. Paul's. The Church was crowded, every pew filled, and some chairs placed in the centre aisle. Rev. Canon preached a very powerful and appropriate discourse, taking as his text, the words of our Lord as recorded by St. Luke, 10: 36-37. The service was altogether exceedingly interesting. The Psalms were sung (as they are now at all our evening services) and the singing of hymns, anthems and psalms was of such a high character as is rarely heard west of Toronto. The Christian heroism of the clergymen in times of extreme peril and distress is *per se* a strong argument that the Lord of the Universe has given to his ministers a strength in faith and love that the unbeliever knows not of. In New Orleans, in the fever epidemic of 1873, the Rev. Mr. Dobbs was stricken down in the discharge of his ministerial duties. A few hours of the dreadful fever, and he rested from his labours. The sad intelligence was conveyed to Rev. C. Goodrich, Rector of St. Paul's who was recreating his well nigh exhausted strength and health over the Lake. He immediately returned to his parish with all its dangers and greatly increased labours. Day and night his labour was incessant by the bed-side of the fever smitten sufferers in their homes and in the Hospital. Nurses forsook the house of pestilence, friends stood afar off, but the minister was present to point to a home where sickness is unknown. For some years your correspondent had the happiness of being one of Mr. Goodrich's congregation. In like manner, Mr. Waters, now the Rector of St. Paul's, hastened from Montreal to his parish when again suffering the same scourge, the dreadful yellow fever.

The amount of collection in St. Paul's on Sunday evening for the sufferers at the South, was over \$117, making with St. George's Society donation, \$167.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

THE SAULT STE MARIE MISSION.

(Continued.)

Garden River, Macdonald Township, Echo and Barr River Settlement.—On Wednesday, the 28th of August, after being detained on the road over six hours, through a bridge undergoing necessary repairs, I visited the Garden River Indian Mission, where a steady and spiritual Church growth is manifestly evident. On Thursday morning, after visiting a sick person, accompanied by the Catechist (a former pupil of mine) we proceeded to Macdonald Township, Echo and Barr settlement, and in order to visit the settlers in their backwood homes, the travelling had to be performed solely on foot, under a scorching sun, over bluffs, loose stony hills, by trails and blazes; we also had to cross the river on a log about eight

number than several games in the smiling night, all their day's

series of har- these united eeks. On the mer was held ly, in the 7th this occasion the Building Church. The commended in their house of hough but few earnestness and the future of thanksgiving South Moun- the chancel of with flowers, and attentive d the Holy the Rev. John also preached field." Such more remark- at not four ish of Moun- gan his work, seemed lost the following s held, the re- pealed out. The roquois band, d to mention. bountiful din- han rewarded ation by the The fourth, Harvest Festi- on Thursday, people alone save money, er union with very beautiful neighboring incumbent, the the Rev. W. rest celebra- four of the it. An offer- e purchase of g were very ed by several er service all of Mr. W. T. ce, everyone the common mony to the ork of Mrs. else to make

Reduction of l to arrange nsions of the e of the insu- synod Office, st. Present, an, Rev. W. t. In regard on the 1st of ayment from o reduce the \$50 each to ts of the re- each to \$88 be made in s at present

ial collection ten up in this

inches in diameter at the smallest end. I held cottage readings and prayers at some houses, addressed and baptized, at three different places, nine children and one adult, and on Friday evening concluded with a very hearty service at our kind hosts, Mr. Lloyd, which was very well attended, and more especially so, as the people were busy all day either cutting or drawing in their grain. Thus, from and to the Sault, through Macdonald township, &c., 21 families were visited and 98 miles travelled by horse, in boat, and on foot. The township of Macdonald is fast settling up, and most urgently requires, at least, a fortnightly service, besides the visits of the travelling missionary, but alas! we have no funds, and only one end of the township can, at present, be supplied very occasionally by our zealous and hard-working Catechist at Garden River, who would, last June, have been admitted to Deacon's orders, but our Mission Fund would not warrant any extra outlay without jeopardizing the stipends of our already very small existing staff.

By the recent decision of the Government Commission, Algoma has had about 300 more miles added to its before 800, making a total coast line of 1,100 miles, and giving us, as the Reeve of Prince Arthur's Landing informs us, about 10,000 more Pagan Indians, thus the population of the entire Diocese, as near as can be reckoned, is about 75,000, and we have a Bishop and but eight missionaries, with something less than an uncertain voluntary \$6,000 per annum to meet the supposed requirements of the Church people, with the poorest of the poor immigrants continually streaming in. Let Churchmen ponder over, pray over, open their eyes to, these plain facts; and may the Holy Live-giving Spirit touch and stir up the hearts of God's people everywhere throughout the length and breadth of this favored Dominion, to pray earnestly, and give liberally as God hath blessed them, for His work in this large, poor and struggling Diocese, so that our good Bishop might have the earnest desire of his heart, and be able to send shepherds to the scattered sheep in Algoma, men who would feed them regularly, constantly and faithfully.

Last September, by the leave of my Bishop, I made a hasty collecting trip as far as Quebec, and succeeded in raising the sum of \$1027.82 cents in money and good promises. I should now feel greatly obliged to those kind friends of Mission work who promised me donations last fall, if they would send in their subscriptions to my address here as soon as possible, and I will acknowledge receipt either through the papers or by letter. We have no money for building purposes in our Diocese, and are therefore compelled to appeal to the liberality of Churchmen generally. I now most urgently require a further sum of \$1,500, to complete, commence, and finish other Church buildings.

Objects:—Parsonage, Sault Ste Marie; Church in Korah Township, Church at Hilton, North side of St. Joseph Island, Church at South side of St. Joseph Island, which is also necessary to secure the 100 acres of land; Church repairs, Garden River Indian Mission.

Appeal issued last September the 19th, and commended by the undersigned Bishops of the ecclesiastical Province:

"The Sault Ste Marie Mission which, together with the Bruce Mines, St. Joseph Island, &c. &c., comprises an area of seven hundred square miles, and throughout this large district (with the exception of Garden River Indian Mission); there is at present but one church. In one of my out-stations a Church must, if possible, be built at once; for the Common School, which can only be obtained once every third Sunday, is far too small. A most suitable block of land has been procured for a site. The people for whom it is proposed to build the Church, with the exception of three families, are all very poor, many wanting even the common necessities of life, and going through all the hardships and privations of first settlers in a new and wild country, with a very small, rough, and stumpy clearing. We have had to build a Parsonage from necessity, rents being exorbitantly high, owing to the scarcity of houses; we, therefore, most urgently require funds for both the above objects. Algoma being in every sense of the word purely a Missionary Diocese, having really no resources within itself, we are dependent

upon faith in extraneous help for the support of our missions, and the carrying on generally the work of the Church. The cause is most earnestly commended to the sympathy and liberality of all churchmen throughout this ecclesiastical Province. Thos. H. Appleby, M.A., Missionary and Bishop's Chaplain; Fred. D. Algoma; A. Montreal; J. T. Ontario; J. W. Quebec; J. Huron; A. N. Toronto; T. B. Niagara.

British News.

Lord Penzance, mortified at the treatment he and his court have received, wishes to resign. It is rumoured that Lord Selbourne desires to be his successor. The Ritualists, who, according to the joint authority of Lord James Butler and the *Non-conformist*, are daily on the increase, will find Lord Selbourne's little finger thicker than Lord Penzance's loins. There is not a case of persecution on record where the consequence has not been exactly opposite to that which, in the goodness of their hearts and their zeal for religion, the persecutors intended. We would recommend a little kindness with those obstinate Ritualists, who either cannot, or do not wish to see that they are persecuted for their own good. Kindness is a divine attribute, and is seldom without a happy result, when properly tried, on either man or beast.

Some extracts have lately been given by "A Book-worm," from "Short Hymns on Select Passages of the Holy Scriptures, by Charles Wesley, M.A., and Presbyter of the Church of England," as proofs of Wesley's Highchurchmanship.

A MILLENNIAL CELEBRATION.—The millenary celebration of the signing of the treaty of peace between Alfred the Great and Guthrum, on the defeat of the Danes at the battle of Edingorth, in the year 878, was celebrated on Wednesday Aug. 7, at Wedmore, near Weston-super-Mare, Somerset, the occasion drawing together several thousand spectators, including many well-known archaeologists and antiquaries. At the service held in the parish church a sermon was preached by the Bishop of Bath and Wells, who gave an outline of the history of Alfred, and showed that the welfare and advancement of his people in Wessex had been his constant study. His lordship afterwards planted a memorial yew-tree in the churchyard.

In answer to the question, "What hinders the Ritualists from becoming Romanists?" one of them writes thus: "Englishmen are born subjects to a sovereign in temporal, and to bishops in eternal things, whose predecessors have occupied the same thrones for a thousand years, and we can no more transfer, by merely our own act to a Roman bishop, the allegiance we owe to our own English bishops, than we can to the French King or President, or to the King of Spain, that which we owe to the Queen of England."

The Bishop of St. Albans, at the consecration of a graveyard, took occasion severely to condemn the heathen practice of cremation.

The ignorance that prevailed in England with regard to the affairs of this country, and in many instances as to its whereabouts, before the Exposition of 1851, which brought us into notice, was sometimes very amusing. A gentleman came to this country a short time before that period, who left an order with a leading gunsmith for a valuable rifle to be manufactured and sent after him. He waited patiently for several months, and then wrote asking why the rifle had not been sent. He received a supply saying that it had been shipped via the Cape of Good Hope.

Dissent in Cornwall is greatly on the wane. The march of the Church there is onward.

It is said that Bishop Baring, of Durham, did not attend the late conference at Lambeth because he was afraid of being left in a minority of one in the discussion of some important questions.

The Rev. Dr. Maclear, King's College School, has been appointed Boyle Lecturer, in succession to the Rev. Canon Barry.

The Bishop of Manchester, in a sermon lately preached at Withington, has taken the same course as Sergeant Cox in his pamphlet "On Punishment," against purely secular education. The man would not risk his reputation very much as a prophet who would predict that, in twenty years from now, unless some system of moral ethics, if not religion, be made a part of the teaching of our common schools, the greater part of the revenue of the Province of Ontario will be required for the maintenance of schools, prisons, and reformatories. The future is anything but hopeful.

The vicar of St. John's, Taunton, the Rev. J. F. Smith, has proposed to build a church as a memorial of the attainment of peace by the Berlin congress. Mr. Smith promises to give £3,000 if £2,000 is subscribed by the end of the year.

In accordance with an order issued by the Duke of Bedford, all Sunday trading is henceforth to be prohibited in Covent Garden market.

The Marquis of Bute, a Romish convert from Presbyterianism, is reported to have given £5,000 towards the erection of a Roman Catholic cathedral at Dundee.

The Rev. George Gilfillan, well known by his literary productions, has just died at the age of sixty-four.

Mr. Henry Irving, a tragedian, gave a reading in aid of the restoration of Hartwell Church. At a banquet given to him afterwards by a distinguished gathering, in acknowledging the toast of his health, referring to the drama, Mr. Irving said "that what sensible men had to do, was not to make feeble attempts to destroy an institution which was bound up with some of the best instincts of human nature, but to strive to remove its abuses and to elevate its tone."

A request having been made, through the Right Hon. and Rev. Earl Musgrave, by the Committee of the Dramatic Reform Association, a paper will be read at the forthcoming congress, on "the attitude of the Church towards popular literature and recreations."

The police statistics of the Metropolis just published, show that the number of burglaries has doubled, and the value of property stolen and not recovered by the police is twice as great as in 1871. The number of felonies affecting property has increased 18 per cent. during the same period.

A Chinese Encyclopedia, in 5,020 volumes, has been purchased by the British Museum for £1,500. As it was never intended that this work should go into general circulation, only one hundred copies were printed off, and these were distributed as marks of imperial favour among certain princes of the blood, and provincial viceroys. This work embraces all the literature of the empire.

Rome has triumphed over Bismark in having the stringent laws of May last virtually abolished. The Papal Nuncio was courteously received by the Chancellor, and treated as a prince of the Church.

The Cape government has determined to break up the tribal system, and to overthrow the power of the chiefs, which has proved so potent for mischief. The condition of things is such that the Imperial forces may now safely be withdrawn from the colonies.

A return just published, shows that large numbers of Irish paupers were returned to their own country from England and Scotland in 1875, 1876, and 1877. When a pauper has lived one year continuously in one house, he acquires "a status of immovability," and has to be maintained at the expense of the local union.

New Zealand is a fine country, and in apparent prosperity. It requires £3,150,000 to carry on the government of 414,000 people.

A meeting of the Finance Ministers of the Confederated States, forming the German Empire has been called. A scheme to reform the whole system of taxation in Germany has been adopted.

A submarine torpedo boat, supposed to have been built by the Confederates during the war of Secession, has been recently recovered from the bottom of the canal at Spanish Fort, near New Orleans.

A blind man of eighty years of age, an inmate of a workhouse, has confessed to having murdered a gentleman on the Salisbury Road many years ago. Human bones have been found in the place indicated by the old man.

A young gentleman has made the journey from Kilmarnock in Scotland to London and back on a bicycle. He accomplished the distance—349 miles—in six days.

At Stafford, on Friday, Aug. 9, being the anniversary of Izaak Walton's birth, a bust in the parish church, executed from a painting of Walton in the Royal Academy, was unveiled by the Lord High Steward, Earl Lichfield, after a service in the church by the Dean of Lichfield. The cost of the memorial was about £200, which has been raised by public subscriptions. The ceremony was largely attended.

LONDON AND SUBURBAN CHURCHES.—The following particulars respecting the churches of London and its suburbs (within a radius of twelve miles) are compiled from the thirteenth annual edition of Makeson's "Guide to the Churches of London and its Suburbs," published under the sanction of the Archbishop of Canterbury and the Bishops of London, Winchester, Rochester, and St. Albans. The "Guide" contains information as to 864 churches, but for statistical purposes the number is reduced to 854. There is a weekly celebration of the Holy Communion in 390, nearly one half; daily Holy Communion in 42: one church in every twenty; early Communion in 458, more than one-half; choral celebration in 120, nearly one-seventh; evening Holy Communion in 246, more than one-fourth. There is no service on saints' days in 415 churches, nearly one half; daily service in 243, more than one-fourth; while in 138 cases, nearly one-sixth, there is no week-day service. The service fully choral in 261 churches, nearly one-third, and partly choral in 240, or two-sevenths, thus giving 501 churches out of 854 where the Psalms are chanted. There is a surpliced choir in 355, more than two-fifths; the choir is paid, or partly paid, in 220, more than one-fourth, and voluntary in 386, more than two-fifths. Gregorian tones are used wholly or partially in 115, nearly one seventh. The seats are free and open in 252 more than one-fourth; and there is weekly offertory in 405 more than one-half. The surplice is worn in preaching in 463 more than one-half. The eucharistic vestments are adopted in 35, or one church in every 24; incense is used in 14, and altar lights are used in 58, one-ninth; while in 41 other churches there are candles on the altar, but they are not lighted. The eastward position is adopted by the celebrant at the Holy Communion in 179 churches, nearly one-fifth; 123, nearly one-seventh, are open for daily private prayer; floral decorations are introduced at 238, more than one fourth; the Feast of Dedication is observed at 149, nearly one-sixth; the shortened form of daily service sanctioned by the act of Uniformity Amendment Act is used at 88, nearly one-tenth; the Sunday services are separated at 49; the old lectionary is still used exclusively at 12 churches, and the old and new optionally at 6.

—A disputant of immersion once remarked to a Baptist that he remembered only three places where immersion was mentioned in the Bible. "The first place was where the Lord commanded Noah to take all his family into the ark, after which he caused it to rain for forty days and

nights, all of those outside the ark were immersed. The second was where the Egyptians were pursuing the Israelites through the Red sea, and the Lord caused the waters to flow back on them, and they were all immersed. The third place was where the Saviour caused the devils to go into the herd of swine, and they rushed down a steep hill into the sea, and they were all immersed."

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.

RETURN OF THE BISHOP OF FREDERICTON.

SIR.—Churchmen in this diocese have just welcomed their Bishop on his return home from the Lambeth Conference. He was welcomed first at Sussex and afterwards at Fredericton. But, as was to be expected, there was a larger demonstration in the city of St. John. There a service of praise and thanksgiving was held in the Church of St. Mark, at the close of which the Commissary presented an address to the Bishop, who suitably replied. A reception was afterwards held in St. Mark's school room. There was a large attendance of Church people of all shades of opinion; and the one noticeable feature was the unanimity of expressions of good feeling and affectionate esteem for our beloved bishop.

I cannot but regret that a few persons in the city of St. John, have addressed a circular to the members of the Church, in New Brunswick, urging the claims of your contemporary, a paper whose bitter, rancorous and party words written respecting our Bishop, at the last meeting of the Provincial Synod, are yet ringing in our ears. The circulation of that paper will not bring peace and confidence—but party strife and suspicion—into this diocese. That circular speaks of a crisis. What is that crisis? And what kind of crisis would that be which could be affected or averted by the kind of management adopted in connection with that paper?

I am, sir, yours,
AN EVANGELICAL CHURCHMAN.

THE WIDOWS' AND ORPHANS' FUND.

DEAR SIR.—The Widows' and Orphans' Committee, at its last meeting, appointed a Sub-Committee to consider what changes are required in our by-law to meet the difficulties under which the fund has been so long unfortunately placed; of that Sub-Committee I am Secretary, and as such, wrote to the Secretaries of the several Diocesan Synods in our Ecclesiastical Province, for copies of their respective by-laws; these I have now received, and I shall lay them before the meeting of the Sub-Committee, when convened by the Chairman. I trust that from these and other material that I have obtained, the Sub-Committee will be able to submit to the Synod a well digested scheme to meet our difficulties, without our merely copying the canons of another diocese; for I perceive that *mutatis mutandis* the "proposed by-laws" are a mere transcript of the Canon of the Diocese of Fredericton. Allow me through your columns to thank the Secretaries of the different dioceses for their promptness with which they acceded to my request for copies of their by-laws.

I am, dear sir, yours faithfully,
JOHN FLETCHER.

The Rectory, Unionville, Sept. 19, 1878.

[We are much pleased to hear from our esteemed correspondent that preliminary steps have been taken to prepare a well-digested scheme to meet the difficulties of the W. and O. Fund. We also hope that the scheme may be considered by the Synod, and not postponed. In the meantime, it is well to ventilate the plan which has worked so well in other dioceses. It is no disparagement to any scheme that it is substantially the same as that which is found to answer in Nova Scotia, Newfoundland and New Brunswick; on the other hand, this fact should rather commend the proposed plan to us. We again invite discussion upon this important subject.—Ed.]

DECENCY AND PROPRIETY IN CHURCH.

SIR.—Some strange malady seems to have lain on the church-going people of this city. Yesterday evening I attended divine service at the principal church in this city, and very few of the congregation could stand up during the short time the anthem was being sung. Whether it was weakness of the knees or a species of heart disease I have not heard, or whether the disease is confined to one congregation or not; but then it exists, and it is not limited to one sex.

Yours truly,
A READER OF THE DOMINION CHURCHMAN.
London, Sept. 23, 1878.

Family Reading.

RAYMOND.

CHAPTER X.

Yes, that was the question: what did it mean for Estelle Lingard to become the friend of Raymond after the serious and steadfast fashion in which he asked it of her? She loved him—she knew that fatal truth now but too well—she loved him with the whole strength of her heart and soul, and with such a love as a weaker nature than hers might well have died of then and there, in the sudden destruction of all its power of hope. She felt as she sat in that most terrible hour by his side, that if ever in the long life that yet might lie before her, she was again to know the scantiest measure of contentment or peace, it would only be by the absolute and final cessation from that moment of all intercourse with him whose lightest whisper made her heart thrill with irrepressible emotion—she must shut herself out for ever from the sight of his beloved face, from the sound of his most clear voice, from all knowledge of his existence, if that were possible—she must fly from the very land which he called home, and in some far distant region, where none had so much as heard his name, strive by intensest study and continual occupation to wrench her thoughts away from him, till by the merciful softening of the hand of time, subduing even the sharpest anguish, she might at last find healing for her bruised and broken heart.

This was her only possible peace, her only faintest hope. And what was it that he asked of her?—to be his friend; to hear him, see him day by day, to live in the charm of his presence, to hold close and sweet communion with him, to receive his deepest confidence, to be nearer to him than all the world save one, and that one his wife, his love, whom he preferred before her; to be ever the witness of all his tenderness for this her rival, to be ever striving to strengthen the tie that bound them together, and shut herself out from his heart: always to take the second place, always to stand in the shadow flung back by Kathleen, who would be ever bathed in the sunshine of his love. This was what it meant for her to be his friend; but it meant yet more—it meant that thus alone would she be able to contribute to his happiness, thus only could she serve him, care for him, work for him, and for all that was dear to him, with a pure unselfish devotion, which could give all and ask for nothing back; and it might mean something more precious still—for more, a thousand times, than she longed for his love, she did long that he himself might come to know one day the Love that never fails, because it is Eternal and Divine. She had felt long since that she would gladly give her very life to win for him from the fathomless depth of mercy, that one pearl of great price; and it might be that after this very manner she would be allowed to give her life to gain it for him—by the utter abandonment of all happiness or hope or even peace for herself on earth, by the patient endurance, the hidden suffering, the life-long sacrifice of self, which would be implied in the close continual intercourse he demanded, she might have power to draw his noble spirit into the light that shines for ever on the hosts of the redeemed. This, then, was what it might mean for Estelle Lingard to be Raymond's friend—a living death, prolonged and changeless for herself, and for him,—the joy, the glory of the Life Eternal.

When she had thus thought out all the mean-

ing of his request, in far less space than it has been required to transcribe the process of her mournful self-communion, she rose up slowly from her seat, turned round, faced Raymond with all her soul in the dark eyes that fixed themselves upon him. As he met her eloquent and most pathetic gaze, he held out his hands to her, and said once more, in accents of almost trembling entreaty, "Estelle Lingard, will you be my friend?" And calmly she placed both her hands in his, and gave him her answer—"I will be your friend, now and for evermore—your friend and Kathleen's." Then as he bent down and kissed the little cold hands, chilled as with the touch of death, she drew them gently from his grasp, and not uttering another word, went away softly out of the starlight into the shadows of the inner room, and so disappeared from his view.

Raymond saw her no more that night, and he remained some time on the balcony thinking of her very tenderly, well pleased to know that Kathleen would, all their lives, have the benefit of a friendship so true and generous as hers was sure to be, and never dreaming how bitterly cruel to her had been the request she had so fully granted. It would have pained him inexpressibly had he guessed it, for he had not the smallest intention of being selfish in urging her to the compact which had been made between them; he quite intended to render it as great an advantage to her as to himself, by giving her every help and protection in his power, and he hoped to lighten the monotony of her life by constant intercourse and active sympathy; so that he looked with perfect simplicity upon the whole arrangement as a mutual benefit. He had not the slightest suspicion of the fatal depth of Estelle's feelings towards himself; her naturally open and unconventional manners had caused her to treat him from the first with a cordial frankness which completely deceived him; and his own intense consciousness of the entire surrender of all his love to Kathleen made him forget that Estelle had for some time been ignorant of any fact which should debar her from thinking of him with more than a mere friendly interest.

When Raymond met Estelle again next day there was nothing in her manner to awaken his suspicions, or disturb the happy complacency with which he thought of their conversation the night before. She had schooled herself well as to her future actions and demeanor during the long sleepless hours that had followed her cruel struggle. She felt that if ever she was to be a friend of any value to Raymond, or to Kathleen, she must so completely conquer her own aching hearts to be able always to meet them with a brave bright openness and confidence which should make them not only trust her entirely, but find the truest peace and pleasure in her society. And Estelle Lingard was not one to make a sacrifice of herself in any stinted measure; she knew that she was preparing for herself a daily and most bitter suffering, but she was indomitably resolved that every trace of it should be crushed into the most secret depths of her spirit, and that her promised friendship should shine upon the lives of Raymond and his wife in the sunniest and happiest aspect. So, with readily offered hand and smiling lips, she met him next morning, greeted him in familiar terms, to show how fully she recognised their altered relations; and although he noticed that in spite of cheerfulness she was pale and heavy-eyed, he attributed it naturally enough, to her grief at her uncle's hopeless condition.

This was the day which was to see the termination of a midsummer dream in which they had been living during the sunny weeks they had so strangely spent together in the river-side inn—Raymond was to start that morning for Carlton Hall, where he knew that Kathleen and her parents had arrived already, and his impatience could scarcely brook the delay of an hour before he started to join her. He had constrained himself to make Estelle the offer of waiting one more day, in order to assist in the removal of Dr Lingard to town, which was to take place on the morrow, but she would not hear of his doing so for a single moment; she saw easily enough what a penance it would be to retard, even by so much as a day, his longed-for meeting with Kathleen; and she felt besides that for her own sake it must not be, as she could not have endured to renew

under such altered circumstances that wonderful river voyage with him, which would ever live in her memory as the most lovely and golden hour of all her now darkened life; so it had been decided that he was to go at once, but their separation was not to be for any length of time. They had now definitely settled that Highrock House was to become Dr. Lingard's permanent residence, and Raymond undertook to arrange the matter with Mr. Carlton, and to have the place prepared for the arrival of the new tenants within a fortnight; in the meantime Estelle was to take her uncle back to his former abode for a few days, in order that he might be seen by the lawyers and physicians, who would have to place him legally in the care of his niece, as one who was incapable of managing his own affairs; and then, by easy stages, she was to travel with him down to Highrock House, where Raymond would meet them, and give his best assistance in seeing the invalid comfortably established in what was likely to be his last home on earth.

"And now," said Estelle, when all these details had been finally discussed, "I have one little favour to ask of you, which I hope you will not object to grant."

"I think you may be sure of that before you even begin to tell me what it is," he answered, warmly.

"Thank you very much," she said, wincing under the tenderness of his tone; "I only want you to let me tell Mrs. Wood of your engagement to Miss Carlton."

"By all means, if you wish it!" replied Raymond, looking rather surprised; "but I should not have thought any proceedings of mine could have interested the good woman at all."

"You are quite mistaken; she takes a great interest in you, and likes you extremely."

"Well, it is an unexpected tribute to my virtues," he said, laughing. "I always thought Mrs. Wood's affections were entirely centred in you; you have no idea of the fervor with which she has poured your praise into my ears; we have held confidential conversations every day, I assure you, for the purpose of enlarging on your merits."

"She has been very kind to me," said Estelle, regretfully; "I shall be quite sorry to leave her."

"And she will be still more grieved to lose you, I am sure; I almost wonder, from the way she talked of her motherly feelings towards you, that she has not offered to adopt you altogether."

"Not quite that," said Estelle, smiling, "but she has made me promise that I would come back and pay her a real visit some day; she says they are going to give up the pretence of making this an inn, which it only nominally is, for they often have not a single guest for months together; and then she says it will be more fit for me to live in, and I am to look upon it as a little country home where I have promised to come and stay with her sometimes."

Poor Estelle! if only she could have known at that moment how and when she would fulfil the promise of which she spoke! When Raymond was fairly gone, she went to seek Mrs. Wood, in order to undeceive her in the mistaken impression which had been to herself so terrible a revelation.

(To be continued.)

HE RECEIVETH SINNERS.

But He receives them as sinners. In God's market there is no cheating; in seeking His help the whole story must be told. God will receive any man, but he will be imposed upon by none. He will take a hypocrite, but let him come on his knees, crying, "God have mercy upon me, a poor hypocrite, with an empty heart, a hollow life, and a name to live while I am dead!" and God will receive him, and heal him, and save him.

God will receive a liar, but he does not want any such person to come to Him with a certificate of truth and veracity, signed by leading citizens, and endorsed by multitudes like himself. With that he must be rejected; but let him come crying, "God have mercy on a poor lost liar, and save me from the burning lake!" and the Lord will surely hear his prayer.

God will receive a Pharisee, but he need not come tooting his trumpet, nor flaunting his phyl-

acteries, nor making his long prayers, nor jingling his money into the Lord's treasury; for does not the Lord know about the mortgage which he foreclosed—the coward—upon that widow's house, when her husband was just cold in the grave? No, let him come as the publican comes, smiting on his breast, confessing his sins, and owning up his crookedness, hypocrisy and wrong, and the Lord will save him as soon as any one.

God will have honest dealing. We can not sell brass for gold, nor pewter for silver in His market. We must come down to the actual facts in every case. No shams are accepted, no deceptions countenanced, no hypocrisies tolerated. He desires the truth in the inward parts. If God cannot make a man honest, he has no place for him. Heaven is no home for hypocrites. All guile and hypocrisy must be laid aside, with all malice, if we will be followers of Him "who did no sin, neither was guile found in His mouth," and who desires to present us before the presence of His Father's glory, "faultless and with exceeding joy."

IF I AM IN CHRIST—WHAT THEN?

I am safe: whatever this present year may bring, my *night* is far spent, my *day* is at hand. The wilderness is nearly traversed; Canaan is almost within my view; the summits of the everlasting hills are already appearing. What manner of person ought I to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God? I must press forward, and so much the more as I see the day approaching; I must be consistent and heavenly-minded, so walking worthy of my calling, and setting my affections on things above. For what have I, who have a crown in prospect, a kingdom in reversion, to do with the vanities or pleasures of this poor passing world? My eye is above; my treasure is in heaven; shall not my heart be there also? If I am in Christ, I must seek to be like him, and to follow him more and more closely, as the night is hastening to an end, and the day about to break. If I am in sorrow, I shall call to mind that weeping endureth but for a night, joy cometh in the morning. If I am in comfort I must see that this prosperity which God has given me is making me a holier man, and a more self-denying worker for him who loved me, and washed me from my sins in His own blood. If I am poor I shall rejoice that my day of wealth is just at hand. If I am rich I shall take this gold which my Lord has given me and lay it at His beloved feet. Mine must be no half-discipleship—no service of two masters—no divided heart. The night is far spent, the day is at hand. What remains of this brief life of mine must be given wholly to the Lord.

"FATHER, I STEP IN ALL YOUR TRACKS."

One bright winter's morning, after a snow-storm, a father took his hat for a walk to attend to some farm affairs requiring attention. As he started, his little boy of five summers also snatched his hat, and followed the father with mock dignity, and an assumed business-like air. When they reached the door the gentleman noticed that no track or pathway had been made in the snow, and he hesitated about letting his boy follow him. But the soft, fleecy snow looked so tempting, so pearly white, that he concluded to allow the child to walk after him. He took short strides through the untrodden snow, when suddenly remembering his little boy, he paused, looked back for him, and exclaimed:

"Well, my son, don't you find it hard work to walk in this deep snow?"

"Oh! no," said the boy, "I'm coming; for, father, I step in all your tracks."

True enough the dear child was planting his tiny feet just where the parent's foot had trodden. The child's reply startled the father, as he reflected that thus would his child keep pace with him, and follow in his tracks through life. He was not a friend to Jesus, not a man of prayer, and not a Christian; and well might he pause and tremble as he thought of his child, ever striving to "step in all his tracks," onward, onward, through life's mysterious mazes and myths, toward eternity! The little boy's reply brought

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that strong, stubborn-hearted man to think, when even the preached word of God had made no impression upon him. Finally he repented, and sought and found peace in following Christ. We believe he is now making such tracks through life that at some day that son may be proud to say, "Father, I step in all your tracks."

INFIDELITY.—Infidelity is negation. It has nothing positive. It is paralysis to the mind, and feebleness to the affectionate nature. Without an active faith in God there can be no deep or permanent love. If there be no high and glad future, incentives to exertion are of the lowest sort. A speaker said the other day before the Free Religion Association in Boston, "I am proud to be your lecturer, but your doctrine will not work. Tested by history, tested by philosophy, tested by human nature, you will find that it will not work." It has not and cannot work except for evil, and the havoc it has wrought proves it to be powerless for good.

—Dr. Williamson was equal to any emergency, physical or otherwise. While engaged in visiting the poor, he came one day to the door of an Irish Roman Catholic, who was determined that the Doctor should not enter his house. "You cannot come in here," said he; "you're not needed nor wanted." "My friend," said the Doctor, "I am going around my parish to become acquainted with the people, and have called on you only as a parishioner." "It don't matter," said Paddy, "you shan't come in here;" and lifting the poker he said: "if yer come in here I'll knock yer down."

Most men would have retired or tried to reason; the Doctor did neither, but drawing himself up to his full height, and looking the Irishman in the face, said: "Come, now, that's too bad. Would you strike a man unarmed? Hand me the tongs, and then we shall be on equal terms."

The man looked at him in great amazement, and then said: "Och, sure you're a quare man for a minister! Come inside." And, feeling rather ashamed of his conduct, he laid down the poker. "The Doctor entered, and talked in a way so entertaining and instructive as to win the man. Pat, when he arose to go, shook his hand warmly and said: "Be sure, sir, don't pass my door without giving me a call."

—"The character of a Christian man bears testimony to the certainty of the promises and the deep inward peace and joy which are the inheritance of the children of God. Who has ever heard a Christian man say that he was disappointed in Christ, or did not find Him the precious and perfect Saviour he had believed Him to be? Ask whether he has found the promises fulfilled, and there will come from his heart and lips the adoring confession of the Apostle: 'He is faithful that promised,' and 'all the promises of God in Him are yea, and in Him, Amen.' Ask the man of the world if he has found happiness in excitement, in wealth, in honor and ambition, and he will frankly tell you, with a sigh, 'Vanity of vanities, all is vanity.' The confession is like a moan out of the abyss compared to the song of praise, 'Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints.'"

VILLAGE CONVERSATIONS ON THE LITURGY.

(Continued from page 455.)

When the afternoon came the conversation was renewed.

William. Well, Thomas, I am come according to promise; and I have brought my wife with me.

Thomas. So much the better. My wife and I are glad to see you both. Come, sit down; and we can have a little more discourse on what we were talking about this morning.

Mrs. Brown. Ay, pray do, neighbours; for I shall be glad of an opportunity of hearing a little about these things myself. My husband seemed to be pleased with what you said to him this morning. William: he tells me he is going to Church with you this afternoon. I wish I could

go too: for, somehow, I cannot feel half as I should do, if I stay away from Church. However, there is no such thing as leaving home where there are little children to take care of.

Mrs. Walker. Why, no, neighbour; they cannot be left alone, to be sure. I remember, when I had little ones myself, I sometimes used to take it hard to be kept at home so much. However, if we have a family, it is our duty to look after it, and we must not repine. Besides, it becomes us to be diligent about our home duties, as well as our Church duties.

Mrs. B. Why, this is certainly true. But then many people make an excuse of that sort for neglecting their church, and being wonderfully busy about their matters at home: they talk a great deal about their duty, and their industry and so on; whilst all the time, they are wholly neglecting the worship of God. Now, neighbour Walker, I cannot think that these people are right.

Mrs. W. No, nor I either: I often think of what our blessed Lord said to those who were for this half-and-half kind of service: "These things ought ye to have done, and not to have left the other undone." Besides, neighbour, I know this very well, that if we keep away long together from a place of worship, we are apt to grow careless and indifferent about good things; and so I have always tried to get to church if possible. When I had a baby, I sometimes used to carry it with me, if I thought it would be still, and not interrupt other people. But then I used to sit as near to the church door as I could; and if the child would not be so quiet as one could wish, I could easily get out without making much disturbance. And then I had another way of managing sometimes. We had three or four kind sort of neighbours about us, who had little children as well as myself; and so we took it by turns to stay at home: I used to take care of all the children one day, while the rest of the neighbours went to church; and another neighbour used to take care of them all another day:—and so amongst us we managed pretty well.

T. Well, wife, I think that was a very good way; and I guess you will not be long before you get hold of some of your neighbours to make that agreement.—But now I shall be glad, William, if you would go on to tell me a little more about the Prayer-Book, as you promised. And first, I should like to know when the Prayer-Book was made and who made it?

W. Why I wonder what that can signify! If the prayers are good, and suitable to your case and mine, what is it to either of us when the prayers were made, and who made them?

T. Very true:—but yet, as I do not know much about these matters myself, I should like to be taught by them that do. Now if these prayers were put together in times of great darkness and ignorance, or if they were put together by men who did not know much about the matter themselves, I should not feel as if I could depend on their being right.

W. Why, no, that is true enough. And by the times of darkness and ignorance, I suppose you mean those times when there was nothing but the Popish religion in England; when there were no Bibles, nor Prayer-Books, in our own language; but everything was done in Latin.

T. Yes, those are the times I was thinking of; and they must have been times of wonderful ignorance: for, if the books were all in a foreign language, how could such poor people as you and I ever understand a word about them? Why we might just as well have had no books at all. To be sure, great and learned men might know what they were about, and I dare say there might be many a good man even in such times as those.

W. To be sure. The learned understood the meaning of what they were doing; and without a doubt, there were many good Christian men among them; and such sort of men were always wishing the people to be instructed as well as themselves; but they could not bring it about. At length, however, it pleased the Lord to let the light of the Gospel shine upon this kingdom; for, at the time of the Reformation, the Bible was put into the English language, so that every body might then have an opportunity of knowing what religion was.

T. Pray, William, what do you mean by the Reformation?

W. Why, I mean the time when all these things were reformed and set to rights; when the errors of Popery were laid aside. This must now be nearly three hundred years ago; this great change began in the time when Henry the Eighth was King of England. It was a great blessing that there were then so many holy, scriptural men, and so learned too, that they could take the Bible, and turn it out of those foreign languages into our own:—and then they were so fond of the work too! They seemed so desirous that all the people should have the Scriptures among them! And then, after Henry died, his son, Edward the Sixth, came to the throne:—an excellent young king!—He encouraged every body to read the Scriptures, and bid all the holy and learned men to explain them to the people. It was a sad day for the godly people in England when this good king died: he was king, I think, only about seven years;—but he got a better crown in heaven. Then, after he was gone, came bloody Queen Mary; and she was always trying to keep the people from the way of instruction; and to bring back the old days of ignorance again: but those godly men that the good young king had encouraged would not allow it; they would never flinch from the true religion, and they were willing to be burnt to death rather than that the people should be kept in darkness.

T. Yes, I have read about them in the Book of Martyrs. Latimer, and Cranmer, and Ridley, and many such holy men, were burnt to death, for the sake of the true religion of Christ.

W. Yes, and there would have been a great many more, I dare say, if it had not pleased God to take away this cruel queen in a few years and send us a better—Queen Elizabeth. Then these good men, who had been so anxious to give the people the Bible, were likewise anxious that they should have a book of Prayers according to the Bible; and they knew well what the Bible was; and this is the reason why the Prayer-Book has so much of the Bible in it, and that is, as I may say, all over Scripture. The Prayer-Book directs, that, every time we go to church, we shall hear two chapters of the Bible read; one out of the Old Testament; and one out of the New: besides the Epistle, and the Gospel, both commonly out of the New Testament; and then we have two or three chapters out of the book of Psalms, besides a great deal more out of the Bible; so, that, even though a person cannot read, he may get to know a great deal about Scripture if he goes constantly to Church.

T. Well, I do not wonder, at all, that there is so much of Scripture in the Prayer-Book, since you say that it was put together by such truly scriptural men. What a useful thing it was, to be sure, for the people to have a book of prayers in their own language, instead of going on with a book that they could not understand! But I should guess, that every body was not pleased with all these amendments; I dare say that some of them would have rather kept to their old customs, and gone on in their ignorance.

W. O yes; many, to be sure, were offended at these great improvements, and did not know what to think of them at first. But the wise and pious Reformers proceeded in their work by degrees. When first the young King Edward ordered a Prayer Book to be made, it was not just as it is now. But, in a few years afterwards, when the people got to think less of their old customs, and to see from the Bible, what was the right way of praying, then the rest of the old Popish ways were left off, and some more prayers were put into the book. Many of the prayers were indeed used by the first Christians; I mean those godly believers that lived in the time when our blessed Saviour was in this world, or soon afterwards. These we may be sure would be kept. It is of great value to us to have the prayers which were used in those glorious times when the Gospel was first preached to the world, and before the ignorance, or craftiness, of men had tempted them to corrupt the truth.

T. Well, I thank you, William, for telling me these things. I see the value of the book now. To be sure what a little benefit have I ever got from it! However, I see now where the fault

The first book of King Edward VI. was published in 1548; the second in 1552.

lay; not in the Prayer-Book, but somewhere else rather nearer home.

W. Well, neighbour, if you see the fault to be in *yourself*, that is the first step towards amendment.

T. Well, I hope I shall find it so. The fault, to be sure, must have been in myself. What in the world could have ever been the matter with me, that I should have thought lightly of a book so full of treasures as this?—a book so according to Scripture, and so full of Scripture. Why, here we are taught to pray in the words of our Lord himself, and to worship in the way of his blessed Apostles. And these treasures were brought together for our use by these godly martyrs who knew so well what the Gospel was, and who died for the sake of it. And they did not do the work in a hurried, careless manner, either, but took time about it, that they might do it well. To be sure, the Lord would bless the work of such men as these!

W. We cannot doubt it, Thomas.

T. And now, William, I should be much obliged to you if you would show me a little of the plan of the book; for, when so much has been done for us, we ought certainly to give diligent heed to profit by it.

W. To be sure,—and I'll try to show you some of the particulars, as well as I am able.

Children's Department.

LET US DO OUR DUTY.

Away with needless sorrow,
Though trouble may befall,
A brighter day to-morrow
May shine upon us all.
We still may march together
When rain is falling fast,
And wet and windy weather
Will turn to fair at last.

We cannot tell the reason
For all the clouds we see,
Yet every time and season
Must wisely ordered be.
Let us but do our duty
In sunshine and in rain,
And Heaven, all bright with beauty,
Will bring us joy again.

Though evening skies should lower,
The morning may be fine;
For He who sends the shower
May cause His sun to shine.
Then away with needless sorrow,
Though trouble may befall,
A brighter day to-morrow
May shine upon us all.

"TAKE CARE OF THE PETS;" OR WILLIE WINTER'S WHITE MICE.

"Willie, Willie, look here! If you leave your mice about like this you'll have them die, you know. The idea of your leaving the poor little things out in the garden, and in the rain, too! Whatever could you have been thinking about? Why, if I hadn't happened to go out just as I did, they would have been left there all night, I do believe; and if the cold and wet hadn't killed them the cats would!"

The speaker was Willie's eldest sister, Rachel, who now handed him the cage all dripping wet.

"Oh my!" said Willie; "I forgot all about them. But I should have thought of them presently; besides, it didn't rain when I was out there."

"Well, but rain or no rain, how careless it is of you!" returned his sister. "And as to your thinking of them presently, I'm afraid you would have gone to bed without another thought about them. You really ought to be more careful; you ought indeed!"

Willie felt that he had no answer to make to his sister's reproof, so he took the cage without a word, and put it safely away in its place for the night.

Do you think his sister's rebuke made him more thoughtful in the future? I am sorry to say it did not.

It was only a few evenings after this conversation that, just before he went to bed, after playing with his mice all the evening, he took them out into the outhouse to place them on the top shelf as usual, out of the way of the cat. But when he got there, he found that the chair which he used to stand upon in order to reach the shelf was covered with chips of wood and tools that he had been doing something with earlier in the evening. He put down the cage on the ground to clear the chair, and having done so, went away with his usual thoughtlessness, and forgot all about his mice.

His sister and his mother were both busy upstairs, and it was not till a good while after Willie had gone to bed that Rachel said—"I wonder whether Willie put his mice away safely? I suppose I had better go and see: he is so very careless."

She took a candle and went down. And what do you think she saw? The cage upon the floor, and the cat with one mouse in her mouth, and the other lying dead beside her. She must have slipped in as Willie went out, and finding the cage on the floor, scratched at it and knocked it about, until she got the door open and secured her prey.

Of course, Willie was dreadfully shocked when he discovered the fate of his pets. He felt that he had been guilty of a grievous fault, for the little creatures had been taken under his care and protection, and it was his *duty* to see that no harm befell them.

Whether he ever had any other pets I do not know; but if he did, let us hope that he was more thoughtful and careful of them than he was of his white mice.

"THE LITTLE ONES."

"I will turn mine hand upon the little ones."—Zech. xiii. 7.

The little ones, the weak ones,
The lambs of Jesus' care,
Are folded in His bosom,
And find their shelter there.

The little ones, the weak ones,
The tremblers of the flock,
Are rooted like the oak trees,
Are grounded on the Rock.

The little ones, the weak ones,
That Satan loves to try,
Are just the kind of Christians
That Satan's arts defy.

The little ones, the weak ones,
That cry "What shall we do?"
Are answered by Emmanuel,
"My grace sufficeth you,"

The little ones, the weak ones,
Are yet the great and strong,
Because it is to Jesus
The small and weak belong.

And knowing they are weak ones,
And also very small,
They trust alone in Jesus,
And not in self at all.

JOE WHITE'S TEMPTATION.

Mr. Jones kept a little fish market. "Do you want a boy to help you?" asked Joe White, one day. "I guess I can sell fish."

"Can you give good weight to my customers, and take good care of my pennies?"

"Yes, sir," answered Joe, and forthwith he took his place in the market, weighed the fish and kept the room in order.

"A whole day for fun, fireworks, and crackers, to-morrow," exclaimed Joe, as he buttoned his white apron about him, the day before the Fourth of July. A great trout was flung down on the counter.

"Here's a royal trout, Joe. I caught it myself. You may have it for ten cents. Just hand over the money, for I'm in a hurry to buy my fire-crackers," said Ned Long, one of Joe's mates.

Mr. Jones was out, but Joe had made purchases for him before; so the dime was spun across to Ned, who was off like a shot.

Just then Mrs. Martin appeared. "I want a

nice trout for my dinner to-morrow. This one will do; how much is it?"

"A quarter, ma'am," and the fish was transferred to the lady's basket, and the silver-piece to the money-drawer.

But here Joe paused. "Ten cents was very cheap for that fish. If I tell Mr. Jones it cost fifteen, he'll be satisfied, and I shall have five cents to invest in fire-crackers."

Mr. Jones was pleased with Joe's bargain, and when the market was closed each went his way for the night. But the nickel in Joe's pocket burned like a coal; he could eat no supper, and was cross and unhappy. At last he could stand it no longer, but walking rapidly, tapped at the door of Mr. Jones' cottage.

A stand was drawn out, and before the open Bible sat the old man. Joe's heart almost failed him, but he told his story and with tears of sorrow laid the coin in Mr. Jones' hand. Turning over the leaves of the Bible, the old man read: "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." You have my forgiveness, Joe, now go home and confess to the Lord, but remember you must forsake as well as confess. And keep this little coin as long as you live, to remind you of this first temptation.

CHILDHOOD.

"Good morning, papa!" says a bright little girl,
When first she her father salutes.—
Sweet silver-toned words, which round his heart
twirl,
And cheer him for toiling pursuits.

"Good morning my darling, good morning to
thee!"
To her in response he doth say;
"May God's tender mercies, refreshing and free
"Be with thee, my child, through the day."

Then breakfast together they thankfully take,
When often her plea will prevail
With father a story to read or to make,
Or tell her a pretty new tale.

The bible next open'd for father to read,
His daughter must needs have a book;
And when he with God for a blessing doth plead,
How calm and confiding her look!

From missy he, then, has to part for the day,
But first they each other must kiss;
"And when I come home," with a smile he will
say,
"I hope to hear nothing amiss."

Returning at eve, at the window he sees
Two sharp-looking eyes peeping out;
And soon in his arms he his darling will squeeze,
To both a real pleasure, no doubt.

At teatime, while father is taking a rest,
Together they cheerfully talk;
And then, if 'tis fine, and she makes the request,
He'll take her, perchance, for a walk.

Becoming, then, tired, she will gape for her bed,
And Annie will soon lay her there;
But not till her hymns about Jesus are said,
Which His love for dear children declare.

The life of a child runs in currents like this,
From care and anxiety free;
Oh! soon may mine own taste the fulness of bliss
Which dwells, blessed Saviour, in Thee.

MARRIED

On the 14th inst., by the Rev. Henry Stamer, Rector of Hubbard's Cove, Jeremiah Domesey to Susan Sims, both of Foxpoint, Co. Lunenburg, N.S.

DIED

In Glanford, on the 16th inst., in the blessed Christian hope, Mrs. Elizabeth Brigham, aged 59 years.

At the residence of her son, Daniel Flock, Esq., Reeve of Barton, on the 4th inst., Mrs. Esther (nee Cook) Flock, widow of the late Andrew Flock, aged 78 years and 24 days. Her interment took place at St. Peter's Church, Barton, on the 6th inst.

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, R. D., Rector. Rev. Jos. Williams and Rev. R. H. E. Greene, Assistants.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I am, my dear sir, yours faithfully,
A. MONTREAL.
FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.
HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,
H. NOVA SCOTIA.
KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.
TORONTO, April 28th, 1876.

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

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

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

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

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

I remain, yours sincerely,
FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.
HAMILTON, April 27th, 1876.

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

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row. This one
fish was trans-
e silver-piece to
cents was very
r. Jones it cost
shall have five
e's bargain, and
went his way for
s pocket burned
r, and was cross
and it no longer,
he door of Mr.
before the open
art almost failed
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an read: "He
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ll have mercy."
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fulness of bliss
r, in Thee.
Henry Stamer,
ah Domey to
Jo. Lunenburg,
in the blessed
igham, aged 59
iel Flock, Esq.,
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