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TORONTO, THURSDAY, NOVEMBER 13, 1879.

[No. 46

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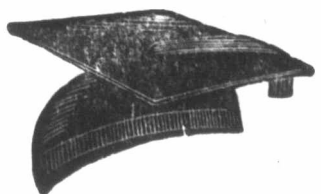
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Plans showing the position of the work, and specifications of what remains to be done, can be seen at this office, and at the Resident Engineer's Office, Welland, on and after **TUESDAY THE 4TH DAY OF NOVEMBER** next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted Bank cheque for the sum of three thousand dollars for Section No. 33, and one for four thousand dollars for Section No. 34 must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The cheque or money thus sent in will be returned to the respective contractors whose Tenders are not accepted.

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

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

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

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

By order,

F. BRAUN,
Secretary.

Department of Railways and Canals,
Ottawa, 25th October, 1879.

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Canadian Pacific Railway.

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- Emory's Bar to Boston Bar 29 miles.
- Boston Bar to Lytton 29 miles.
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- Junction Flat to Savona's Ferry 40 1/2 miles.

Specifications, bills of quantities, conditions of contract, forms of tender, and all printed information may be obtained on application at the Pacific Railway office in New Westminster, British Columbia, and at the office of the Engineer-in-Chief at Ottawa. Plans and profiles will be open for inspection at the latter office. No tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order,

F. BRAUN,
Secretary.

Department of Railways and Canals,
Ottawa, October 3rd, 1879.

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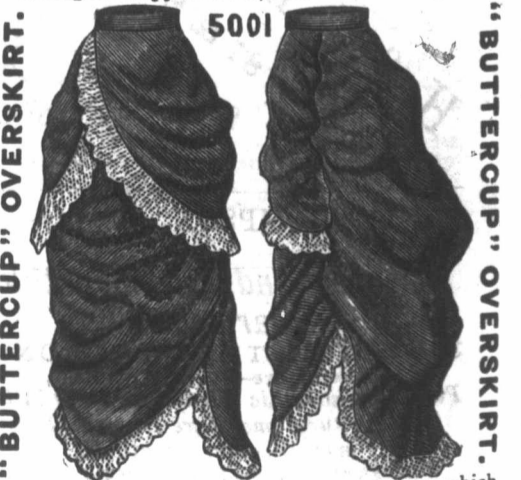
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Dominion Churchman.

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WHAT WE WILL DO!

To all our subscribers who are not in arrears, on the expiration of their paid up subscription, we will supply the **DOMINION CHURCHMAN**, for one dollar per year, provided the one dollar be paid strictly in advance.

To all our subscribers who are in arrears, —provided the arrears at the heretofore rate be paid up in full, to the 31st December, 1879—we will supply the **DOMINION CHURCHMAN** for the year 1880, for one dollar.

To all new subscribers from this date, we will supply the **DOMINION CHURCHMAN**, at one dollar per year, if paid strictly in advance.

If not paid strictly in advance, the price will be two dollars a year; and, in no instance, will this rule be departed from.

The accounts of those subscribers who are in arrears, made out to Dec. 31, 1879, are now being sent out. If these are paid, and one dollar more at once, they will receive the **DOMINION CHURCHMAN** to the end of the year 1880 at that reduced price, as announced above.

It appears that about 20,000l stg. has been paid or promised towards *Selwyn College*, and we hear that the committee are only waiting for 5,000l more, when they would at once commence operations. This is expected to be soon forthcoming.

The death is announced of *The Theological Review*, a journal which was devoted to the cause of Unitarianism. Mr. Charles Beard was the editor. Its first number was published in 1864.

Miss Colenso, daughter of Dr. Colenso, formerly Bishop of Natal, is engaged in writing an account of the late Zulu war.

A walk from Land's End to John O'Groats has been accomplished by a Cornish pedestrian, who completed the distance, trundling a wheel barrow before him, in twenty-five days.

An explosion of gas occurred in St. Mary's Church, Brecon, on the 16th, almost entirely wrecking the north aisle of the building, and completely destroying a handsome stained glass window in the chancel. It was caused by a plug having been left out of a new pipe.

The Rev. J. B. Pearson, L.L.D., Vicar of Newark, has been elected to the Bishopric of Newcastle in Australia. The election has to be ratified by the Provincial Bishops. Dr. Pearson obtained a fellowship in St. John's College, Cambridge, after graduating at the head of the class in the Moral Science Tripos in 1864.

The Bishop of Bedford has opened a new mission hall in the parish of Spitalfields. It will be worked by laymen preparing for Holy orders, who will thus gather experience in a populous parish, under the direction of the parochial clergy.

The church of St. Barnabas, Warrington, has been consecrated by the Bishop of Chester. The structure is the result of a mission begun five years ago by Mr. Williamson, in a cottage in one of the back slums of the parish. The church will be entirely free and open: and its Sunday and week day services will be arranged so as to suit the convenience of the working classes.

Bishop Russell of North China, whose death has been announced, had been in failing health for some time, but no danger was apprehended. *The Record* says:—"The late Bishop, who was a graduate of Dublin, was ordained by Bishop Blomfield in 1874, and went to China in that year, in company with the Rev. R. H. (afterwards Archdeacon) Cobbold. They were the first English missionaries at Ningpo; and at that city Mr. Russell laboured, including the intervals of his visits to England, for thirty-one years, during which time, by the labors of himself and his brother missionaries, several hundreds of Chinese were brought to a knowledge of Christ. His literary work had also been important. He translated into the colloquial dialect of Ningpo the greater part of the New Testament and portions of the Old, and the Book of Common Prayer, besides writing tracts, essays, &c. He was appointed to be the first missionary Bishop of North China in 1872, and on December 15th in that year, five days before the first Day of Intercession, he was consecrated at Westminster Abbey, together with Bishop Royston of Mauritius and Bishop Horden of Moosonee. Since his return to China as a Bishop, Dr. Russell has admitted to both deacon's and priest's orders four Chinamen, the Revs. Sing Eng-teh, Wong Yiukwong, O Kwong-yiao, and Dzing Ts-sing; has confirmed nearly three hundred Chinese Christians; has dedicated several mission churches; and has fostered in every way the development of the native Church."

At *Worcester Cathedral*, the preacher on Sunday evening the 19th was the precentor, the Rev. E. V. Hall, who, in the course of his sermon, thus referred to Dean Yorke, whose sudden death we recently announced in our columns:—"Other Deans," he said, "there may have been whose health allowed them to be more active in diocesan business; other Deans, whose voices were more often heard in public meetings, and in city gatherings, and in clerical assemblies, than was the voice of our late Dean; but this I will say he was second to none in his earnest desire, I might almost say his painful anxiety, that the services of this great cathedral should be as reverent, as devout, and as edifying as they possibly could be. It grieved him to the heart if the singing was careless, if the behaviour was irreverent, if the public worship of the Almighty was at all unworthy of that great Being to Whom it is offered."

The Rev. E. H. Plumptre, D.D., Professor of Divinity in King's College, London, and rector of Bickley, has just visited New York. Professor Plumptre is perhaps one of the most distinguished of English Churchmen. To a classical scholarship of profundity, accuracy, and beauty, he adds theological attainments. As a classicist he is best known by his valuable translations of some of the Greek dramas; but not only so, he is the man of the Bible Commentary now published under the editorship of Bishop Ellicott. As a teacher of

systematic theology he has such reputation as to have made him the prominent and almost successful candidate for the Margaret Professorship of Divinity at Cambridge. He is a recognized leader of what is known as the Broad-Church school of thought in the Church of England, and is the friend of Dean Stanley, as he was also of the Rev. Frederick Denison Maurice, whose sister he married. He read the burial service over the late Mrs. Tait.

Great interest has been manifested in England at the departure of the Prince of Wales's two sons for a long cruise at sea on H.M.S. *Bacchante*. He who is to be the future king, and his brother, have accommodations of the plainest kind. Their goods are contained in a common midshipman's chest, and they live with their sixteen messmates on terms of equality. The only luxury they have is a cot instead of a hammock, and a separate cabin for these cots and for their chests, opening into the cabin allotted to their tutor. Infinite pains have been taken to select their associates, who are the pick of the navy—youths from twenty-two down to fourteen. Many of them are known as religious lads, and all come from excellent homes.

Bishop Fraser, in a recent speech testified manfully to the self-sacrifice and devotion of his mother. His father, a man of some fortune, lost everything in iron mining, and died broken-hearted, leaving a family of seven, the Bishop at that time being fourteen years old. His mother was a woman of sound sense and great unselfishness. She said, "I can not give these lads of mine a large fortune; but, by denying myself a bit and living quietly, I can give them all a good education." She did so, and he did not understand how she managed it. By God's providence he had that mother still spared to him. She was now paralyzed, speechless, and helpless; but every day when he went into her room and looked on her sweet face, he thought gratefully of all he owed to her, of what he was, and what he had been enabled to do.

Dean Stanley appears to have got himself into trouble. Recently he accused the Churchmen of the North as harsh and cruel towards their Southern brethren, and not at all amicable at the close of the war. Bishop Atkinson of North Carolina, and Bishop Lay, of Easton, Maryland, on behalf of the South, and Bishop Potter, on behalf of the North, have written letters containing positive statements proving the fact to be precisely the opposite of the statement of the Dean. How the English dignitary could have got this idea into his head is incomprehensible. The fact is said to be universally admitted that the feeling of all ministers and preachers in the North towards their brethren of the South, since the war, has been of the most fraternal character, and has been manifested in the most practical and acceptable manner.

At a public meeting at Bridgewater, on Wednesday the 22nd, an interesting address was delivered by Miss Patterson, sister of the late bishop, on the subject of "Woman's labour in connection with home and foreign missions". It was determined to make an effort to start a branch of the Ladies' Association under the auspices of the Society for the Propagation of the Gospel.

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The *Daily News* of the 29th has telegrams from Cabul, in which it is stated that—"the trial of the prisoners is proceeding daily. All convicted are hanged. Five months' supplies are coming rapidly in. No tribal combinations are feared now. The winter quarters at Sherpur are nearly ready. The health of the troops is perfect. The Bala Hissar is cleared out. Over three thousand rifles and smooth-bores have been brought in under the terms of the proclamation, and are being destroyed." The *Times* correspondent at Candahar, announces that a portion of General Hughes's force, under Colonel Kennedy, had an affair on the 24th with a band of 1,000 men belonging to the Tariki Ghilzai tribe. The leader was Sihib Jan, a notorious freebooter. The enemy dispersed, leaving their leader and forty-one others dead.

The Rev. R. P. Bent gives the following interesting account of the "great Communion" at Yarmouth, on Sunday, in which, as an old curate, he took part—a service he believes to be without a parallel in any other parish in England. "The Bishop of Norwich held his annual confirmation on Thursday last (the 23rd), and yesterday there were one thousand and seventy-two communicants at the morning service in that church. The vicar (Rev. G. Venables) was the celebrant, assisted by twelve other priests and one deacon. These fourteen clergy were told off to administer 'by two and two.' All who know this, the largest parish church in the kingdom, will remember that the chancel is of enormous size, and beyond the sacarium it is of the same width as the nave, with its three aisles. A temporary rail was attached to the north end of the altar-rails, extending along the north-east wall of the chancel, and the whole space of rails thus provided was portioned out into distinct spaces for each pair of officiating clergy. We all knew our places beforehand, and everything was done with the greatest order and regularity. Consequently, the whole of the one thousand and seventy-two were communicated in exactly three quarters of an hour, during which time solemn strains were softly played by the organist, (Mr. Stone) on what is allowed to be one of the finest organs in Europe. On the last similar occasion (a year ago) the number of communicants was one thousand and sixteen, which shown an increase of fifty-six this year."

Bishop Fraser, of Manchester, says that the English are falling into the educational vice of the Americans, by crowding too many studies into the schools. He thinks it does not matter so much how many things children learn, as that they should learn well what they do learn. In which opinion he is not alone, although the average American will not agree with him.

A large expense has attended the Revision of the Bible. The Committee numbers fifty two members, and meets five days in three weeks. They are paid travelling and hotel expenses but nothing else. The expense of the first edition is expected to be about \$200,000. The early issues of the work are to be sold at a high price in order to insure a return for the outlay. The University presses have become responsible for the expense. It appears that the present so-called authorized revision was never authorized at all either by a political or an ecclesiastical body, but established itself on its own merits.

—Kindly show this paper to your neighbors, and get them to subscribe for it.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

THE doctrine of the Collect, Epistle, and Gospel for to-day indicates the principle of the heavenly citizenship of christians—that it is in the channel of the devout prayers of the Church that spiritual blessings are imparted to the faithful, and that so entirely is the christian occupied with his heavenly citizenship that he cheerfully yields to the demands of earthly powers when their claims do not interfere with the duties of the religious services he is bound to render to a higher authority. The discrimination the christian is required to exercise between the things of Cæsar and the things of God, does certainly prevent his yielding to Cæsar the things that belong to God, and while it leads him to render the strictest obedience to the Sovereign, it does not suffer an exuberant loyalty to yield up spiritual rights. The things of Cæsar and the things of God were confused by the Jews, and they ended their career by rejecting the Lord that bought them, and saying, "We have no king but Cæsar;" and there have been times in the history of the Christian Church when a want of zeal for God in carefully distinguishing what belongs to him, has led her into bondage to civil rulers, which has been most disastrous. We may learn from the teaching of the Church on this Sunday that she has but little to do with politics or questions of secular government. Indeed to a man whose heart and soul are absorbed in higher pursuits, Religion, Literature, or Science, the mode in which government is administered must be a matter of very trifling consequence. Provided he has protection of life and property, freedom of religious worship, and facilities for pursuing his particular avocation in life, the form of government under which he is placed must be of very small importance. And when christian teaching is brought to bear upon his conduct, he is most deeply impressed with the importance of the duty of obedience to "the powers that be," in all matters in which the honor of God and our duty to Him is not compromised by such obedience.

MODERN MARIOLATRY.

WE have received the following letter, *apropos* of an article on "Modern Mariolatry," which recently appeared in our columns:—

SIR,—In an editorial in your issue of the 30th Oct. entitled "Modern Mariolatry," it is stated that the Roman Catholic Church invoke the Blessed Virgin Mary under the titles of "Co-Redemptress of Man" and "Assistant Creator of the universe." May I take the liberty of asking you from what source you have derived your information? I have some acquaintance with the office books of the Roman Church, but I have never seen, nor can I find such an expression as applied to the Mother of the Redeemer.

It was not in our article stated that the words referred to are to be found as invocations in any of the Roman Offices for the Blessed Virgin. The direct contrary was stated. But it was contended that the modern Mariolaters do not scruple to make use of them in their sermons, their theological exercises, and other private books of devotion, published with the "Imprimatur" of the authorities of their Church. The two expressions are to be met with in the works of Alphonsus Ligusri, especially in the "Glories of Mary," his "Visits to the Blessed Sacrament," and his other devotional works on the same subjects, translated by the Redemptorist Fathers of Clapham, London, under the editorship of their Provincial, the Very Rev. F. Coffin, once a student of Christ Church, Oxford, and a clergyman of the Church of England. If any one will take the trouble to read through these works, as well as the several

litanies, books of devotion, and the like, published by the various Religious Orders, particularly the Jesuits, Dominicans, Oratorians, and Redemptorists, his curiosity will be abundantly satisfied.

LOCAL ITEMS.

IF some of our kind (specially clerical) friends in the country could exchange places with us for one week, we are sure they would ever after extend to us that consideration which some of them seems so little inclined to extend to us now. One prominent clergyman came in a short time ago and rated us soundly, because as he said our paper was filled up with utterly uninteresting local items. He said, Why the historian of the future who turns to the *DOMINION CHURCHMAN* for information, will be sure to report that the Church of England, in Canada, was wholly occupied during this age in holding bazaars, and socials, and concerts, and readings. Another wrote to us the other day, I am truly thankful to see that the harvest home thanksgiving is being restored to the Church once more; but what is the use of filling up your columns with reports of these gatherings, which, with the exception of the names of the persons which took part in them, are everywhere precisely the same. What good does it do the church at large that after the sermon or after Holy Communion, the congregation retired to the Temperance Hall or the drill shed, and "partook of a sumptuous repast," or indulged themselves in music or dancing. These are only specimens of the amount of remonstrances we are continually receiving. And yet hardly a week passes, that we do not receive an indignant and often not a very courteous letter from some clerical or lay correspondent, usually accompanied with a threat to withdraw their subscription because we have ventured to curtail the account they have sent us of such entertainments as are described above; which would have filled two or three columns of our paper. We are willing, nay glad to publish any fairly written account of missionary meetings or spiritual work of the church—anything that tends to stir up zeal, or promote the interest of the Kingdom of God, but as to these local items that can only be of local interest we must appeal to our correspondents in the language of Job, "Have compassion on me, O, ye my friends!"

CHURCH THOUGHTS BY A LAYMAN.

No. 16.

LAY WORK IN THE CHURCH.

The following is the concluding section of the paper of which the earlier part appeared in our last three numbers:

THE question of lay service in the Church assumes a high degree of interest in relation to the division between the Church and Wesleyans and Nonconformists. It is no reproach to any human organization that it is so ordered as to exclude whole classes from it, even of those who agree with its objects. But no graver reproach can be urged against the Church, than that it is so organized as to repel those whose nature and convictions demand that they shall be actively occupied in furthering the work of the Church. The Church claims universal supremacy over all men. While one man is outside its pale, its mission is incomplete. Surely then, within its pale there should be found full opportunities for the development and exercise of every natural and acquired capacity, which may tend to quicken the individual life or the believer, or promote the

extension of the realm over which the Church's King holds sway.

A policy of repression was doubtless needed in times gone by; its maintenance would now be paralleled by perpetuating martial law in a land after its people had even forgotten what their predecessors had done to require its stern provisions. That policy has kept order and discipline intact, but it has raised up independent powers antagonistic to, and which push themselves out in every direction as the rivals and enemies of the Church, to her damage and to the scandal of Christendom.

But if the Church has no means of utilizing the zeal and energies of her lay members, and has no power to prevent the exercise of those energies, surely she ought not to complain if those of her children whose latent powers she cannot call out nor repress, desert her communion for others in which they may exercise wholesome liberty, and consecrate to the service of that communion those talents and energies and experience which the Church practically proclaims herself not to need or value or comprehend the overmastering force which demands their full exercise as manifestations of Christian life.

Is Christ's Kingdom so near "come," that there needs no labor done to further it, other than by one man to every ten or twenty thousand, which is the usual proportion between "souls" and soul-seekers as at present arranged by the Church? In this age of enlightenment has every "gift" gone from the laity but the power of being taught, — docility? "Better fifty years of Europe than a cycle of Cathay," echoes every man but the sensualist. For the Church now to plead for the Wesleyan or Nonconformist to return to her fold, is to ask men to give up a life of vigorous and healthy enjoyment of high privileges and duties, to enter upon one which is to that they now live in their own communion, as the dull slavish torpidity of "Cathay" to the manly freedom and dignity of existence of a free man in a free state. No man endowed with the feelings of his kind, and lighted within by that Light which is the Light of the world, can look out upon the masses around him, sunk in mean vices, and wallowing in the very mire of heathenish immorality, cursed by an almost deeper darkness, of ignorance than the heathen, as are thousands in every part of the land, without ardently longing to bring these people under the benign influences of religious teaching. That is what Lay work in the Church must be enabled to do, to be worthy the sympathy of Churchmen. It is not the gifts or labours of the few which are needed, but the personal devotion to this work of every man willing to engage in it, of every rank and condition of life.

"Gather up the fragments that remain, that nothing be lost." Waste of moral forces has too long weakened the Church; too long have laymen been allowed, if not taught, to look upon the Church as something apart from themselves; too long has their apathy been nurtured, by their being relegated to a position free from any responsibility or obligation requiring any personal effort or sacrifice. The old stale cry of "The Church is in danger," is being revived. The direst prophecies of coming evil, of division and disruption, are rife. That danger is indeed imminent, if laymen have come to regard the Church as a mere social and political corporation, membership with which involves no labour, no self-denial, no anxiety; and which makes no imperative demands upon the time, talents, and energies of all. And the imminence of that danger is greatly increased by the zeal of Churchmen finding exercise in heated

party strife, in aiding the crafty tactics of party leaders, in exaggerating honest shades of difference, and exhibiting to the world the vulgar spectacle of a quarrel among brethren making the Church a house of disorder instead of the home of peace, mutual concessions, forbearance and love. But let laymen take up their proper work with earnest zeal, associating together, first, for mutual help and counsel in seeking "to do their duty in that state of life unto which it has pleased God to call them," the Church will soon rise far above the sphere of party storms, turmoil, and danger, and remain unmoved amidst this world's miserable strifes, calmly doing her offices as the Teacher, Guide, and Consoler of men.

We are glad to find that a number of the clergy and Laity, including several ladies, have already been very active in obtaining additional subscribers for the DOMINION CHURCHMAN. We hope that all our other friends—every one of them—will join in this good work, and lose no time, at the present most opportune season in applying themselves to the task.

Diocesan Intelligence.

NOVA SCOTIA.

FROM OUR OWN CORRESPONDENT.

LUNenburg.—It is said that after all, Rev. A. Gray is not to succeed Mr. C. E. Groser in the curacy of this parish, Mrs. Gray's health requiring a more inland atmosphere.

Rev. F. Skinner, of Falkland, is now thought to be the "coming man".

CHESTER.—Rev. A. Merkel, it is thought, will resign this parish.

KENTVILLE.—There has been a large increase here in the number of communicants, as also at the parish church of Horton, at Wolfville.

ALBION MINES.—Thanksgiving was celebrated by two services. The sanctuary, pulpit, and Prayer desk were decorated with miniature sheaves of grain bunches of grapes, roses of flowers and autumn leaves &c. The offertory for the "chancel fund" was \$13.55.

NEW GLASGOW.—The Thanksgiving service was well attended; the offertory \$5.08 was for superannuated clergy fund.

HALIFAX.—A debate took place a few evenings since at the Church Institute on the question, "Is a legislation union of the Maritime Provinces advisable?" The speakers were Messrs. Wiswell, Borden, Knight, T. Brown, Taylor, McLeod, Dr. Crane, and W. Gossip. The decision was almost unanimous in favor of the union. The next public debate will be on the question, "Were the American colonists justified in their Declaration of Independence?" F. C. Sumichrast, delivered the first of the Institute course of lectures on "The Church on the waters."

MONTREAL.

NEW GLASGOW.—The new Church, built to replace the old one, will be opened by the Bishop on Sunday 9th inst. New Glasgow is an important mission station of the church and we are glad to chronicle any fact that points to the progress of the work in that place. Rev. Mr. Scully is the missionary in charge.

PHILLIPSBURGH.—This rectory is still vacant. It is a capital opening for any man who loves missionary work. There are two substantial churches in the parish, and between eighty and ninety church families. There is no parsonage, but if the right man were to take hold of the par-

ish a parsonage would soon be had. Phillipsburgh is one of the prettiest spots in the province of Quebec.

LENNOXVILLE.—Bishop's College.—Our local church university is doing marvellously well—never better than at present. How much better every way it would be if churchmen would send their sons here instead of to other universities where church principles are neither taught nor held! A correspondent writing from Lennoxville on the 5th inst., says:—"In addition to the students who entered at the beginning of the present term two more have arrived last week. * * * * * Indeed the college only requires to be known to be appreciated. The Principal (Dr. Lobley) is one of the very best mathematical scholars in this province, perhaps on this continent, and his knowledge is only equalled by his kindness and patience as an instructor. What Doctor Roe does not know about divinity is not worth knowing, and as for the Professor of classics (Mr. Reed) he is simply a living Polyglot of classical knowledge. * * * * * When the public come to know what immense advantages are within their reach at Bishop's College I have no doubt that both the School and the College will become very popular."

DEANERY OF REDFORD.—Of the four deaneries into which this diocese is divided that of Redford is very much the largest. Its membership is little short of 150. Some of the clergy are anxious to have the deanery divided so as to make three or four smaller chapters and so economise travelling, time, and expense, as well as to try and make the more distant missions a little more self-reliant than they are at present. It is thought that smaller deaneries, meeting at places easily reached would be more largely attended by the laity than the present one deanery is.

It is hardly likely that this project will soon be carried into effect. It is not by any means clear that the laity would attend, under the proposed scheme, any better than they do at present, and at present they attend fairly well. As to the question of time and expense, there is now railway communication between every Parish and Mission in the Deanery, except some five or six places where the railway has not yet reached; and as to small deaneries being a help to new and weak missions, or an aid to their becoming more self-reliant, it is to be feared the result would be the other way.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

RURAL DEANERY OF HASTINGS AND PRINCE EDWARD.—Missionary Deputation No. 1.—Rev. Dr. Clarke (Convener) Rev. John Halliwell, Rev. M. G. Poole. Carrying Place, Consecon, English Settlement, St. George's Trenton, Frankford Christ Church, Belleville, Trinity Church Shannonville.

Deputation No. 2.—Rev. E. H. M. Baker, (Convener) Rev. B. S. Forneri, B. A., Rev. C. M. Harris, B. A. St. Mary Magdalen Picton, St. Philip's Milford, St. John's North Marysburg, Green bush, Christ Church Hillier, St. Mark's Gerow Gore, St. Andrew's Wellington, Melville, Roblin's Mills.

Deputation No. 3.—Rev. J. W. Burke B. A. (Convener) Rev. B. B. Smith, M. A., Christ Church Tyendinaga, All Saints, do., St. Mark's Mill Point, Solmes' Chapel, Roslyn, Thomasburg, Tweed, St. John's Belleville.

Deputation No. 4.—Rev. J. A. Morris (Convener) Rev. T. Godden, B. A., St. Thomas' Church Belleville, St. Paul's Church Belleville, Stirling; 8th Concession Rawdon; 12th Concession Rawdon; Marmora, Madoc, Empey's Settlement, Mill-bridge, Queensboro. E. H. M. BAKER, Rural Dean, Mohawk Parsonage, All-Saint's Mill Point. 1879.

GREEN'S CREEK.—Some six miles from Ottawa is situated a little mission that for several years past has been irregularly served, there being but a sprinkling of church people in the settlement. Within the past few months, however, new activ-

the like, published, particularly the as, and Redemp- indantly satisfied. S. clerical) friends ange places with they would ever ation which some to extend to us came in a short because as he utterly uninter- ly the historian of DOMINION CHURCH- e to report that ada, was wholly ng bazaars, and adings. Another n truly thankful anksgiving is be- more; but what nns with reports the exception of ook part in them, ne. What good at after the ser- the congregation or the drill shed, past," or indulg- ing. These are of remonstrances yet hardly a week indignant and rom some clerical ompanied with a tion because we ount they have as are described two or three rilling, nay glad out of mission of the church— eal, or promote God, but as to of local interest ondens in the on on me, O, ye A LAYMAN. CH. section of the appeared in our in the Church interest in re- he Church and [t is no reproach it is so ordered t, even of those graver reproach , than that it is ose nature and all be actively of the Church. remacy over al e its pale its en, within its pportunities for ery natural and to quicken the r promote the

ity has been infused. Church work has been materially strengthened, and bold efforts made to establish the church on a sound and lasting basis. The Revs. Messrs. Garrett and Harrington have been mainly instrumental in this good work. Though still sparsely settled with members of the church, such vigor has been thrown into the work, as to result in the erection of a beautiful little church, which was opened and set apart for Divine worship on Sunday last. The services were at 11 a.m. and 3 p.m., with a celebration at the former service. The Rev. Mr. Harrington and Mr. Garrett, assisted by the Lay Reader, who has had charge of the services for the past year, conducted the morning service, Mr. Harrington being the celebrant. The communicants numbered about 40; collection \$20.54. The Venerable Archdeacon Lauder was present at the afternoon service, and formally declared the church opened for public worship according to the rites of the Church of England, in the name of the ever blessed Trinity. Earnest appeals were made to the people at both services, Rev. Mr. Harrington being preacher in the morning, and the Ven. the Archdeacon and Mr. Garrett in the afternoon. The church was filled on both occasions by an attentive and earnest congregation. The church structure is of very pretty design, and well carried out. It has been, so far, built from contributions gathered from the immediate residents, though several valuable contributions have come from non residents, who sympathise with the good work about to be inaugurated in this mission. The building is not yet furnished, and the Rev. Mr. Harrington, who has voluntarily undertaken the erection and completion of this church, as also the services connected therewith, till such time as a missionary is appointed, will be glad to receive any contributions that may be sent for this purpose. The people have begun by helping themselves, and now they may necessarily look for a little assistance from churchmen at a distance. Among the principal subscribers to the building fund were Messrs. R. Dagg (who also gave the site, one acre), Bradley, Farmer, Wilson, Jackson, G. Purdy, W. Purdy, J. Purdy, Young, Mrs. Rothwell, and various others whose names are not given. We also observed amongst the subscriptions from outsiders the name of Robt. Cummings, Esq., the coming Conservative member for the constituency in which this mission is situated. Mr. Cummings' subscription was a liberal one, considering too that he is not a churchman.

NEW EDINBURGH.—*St. Bartholomew's*—A meeting of the congregation of the above church was recently held with a view to providing increased accommodation in the church. There was a large gathering. Communication was made to the meeting that H. R. H. the Princess Louise had been graciously pleased to present the church with a chime of bells, which are soon to be placed in the tower. A plan for the enlargement and improvement of the church was also submitted, and a committee appointed to take it into consideration, Chief Justice Ritchie being elected chairman of the committee. Active Church work is being carried on in this parish under the incumbency of Rev. Mr. Harrington, who is an earnest and energetic priest. There are services in this church on all festivals, and on each Sunday there is a celebration of the Holy Eucharist at 8 a.m., except on the first Sunday of each month, when the hour of celebration is 11 o'clock. Their Excellencies attend the Sunday morning service regularly while at Ottawa, and in the evening have a service at the Hall, their chaplain, Rev. Mr. Harrington, conducting the same, after evensong in the parish church is concluded.

OTTAWA.—*St. Alban's*—On Thursday last, Thanksgiving Day, there was a special service in this church, and an organ recital, the occasion being the first on which the new organ, recently purchased, was used. The organ is said to be a very fine one.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending November 8th 1879.

MISSION FUND.—*Thanksgiving Collections.*—

Berkeley \$6.92; Cambray \$2.00; Trinity College Chapel, Toronto \$5.90. *Missionary Meetings.*—Newcastle \$8.22; Fenelon Falls \$2.75. *Donation*—Mrs. Crookes, Victoria Harbour \$1.00.

WIDOWS' AND ORPHANS' FUND.—*October Collections.*—All Saints', Toronto \$129.21; Christ Church, York Township \$12.26; Tecumseth, Trinity Church \$4.06; St. John's \$1.66; Christ Church 89 cents; Clarksville 89 cents; Coldwater and Waubaushene \$10.00; Fenelon Falls \$3.84.

The provost and Fellows of Queen's College, Cambridge, have presented the Venerable Archdeacon Whitaker, Provost of Trinity College, Toronto, to the Rectory of Newton Toney, in the Diocese of Salisbury. The Bishop of the Diocese has instituted him to the living. The Archdeacon is expected in Toronto in few weeks.

The Lord Bishop is expected home about the middle of December.

HASTINGS AND ALNWICK.—The incumbent acknowledges with thanks the receipt of a parcel containing useful articles of clothing for a poor family in his mission from the ladies of the C. W. M. A. Toronto.

BRAMPTON.—It is gratifying to observe the large congregations assembling to join in the services of our beloved church in the parish. Some much needed repairs have been executed in the church itself which, by the way, possess a beautiful stained window, a handsome and valuable organ and a pretty font. The parsonage has been, during the past year or two, greatly improved, and the young men of the parish are now engaged in completing these improvements.

WOODBIDGE.—The manner in which the services are conducted here is very gratifying, also the amount of life displayed in the affairs of the parish, under the direction of the present Incumbent, the Rev. O. P. Ford. The services are bright and hearty, and the singing of the congregation, led by an efficient choir of male voices, under the tuition of Mr. C. W. Edwards, is a most pleasing feature. One thing is particularly noticeable, that the choristers remain standing, whilst the clergyman proceeds from the pulpit, after the sermon, to within the church railing—this, with other matters, minute in themselves, shews that things are done in a decent and orderly manner.

VAUGHAN.—*St. Stephens* is connected with Woodbridge, so that Mr. Ford has three services on Sunday. Morning and evening prayer are said daily in the school-room attached to the church at Woodbridge. Some weeks ago a mission was opened at Vellore, five miles distant, and it has proved very successful. Last week a second mission was opened at Kleinberg, five miles off in another direction, and like that at Vellore, will be conducted by Laymen. We understand that it is intended to beautify the chancel of the church in Woodbridge very soon, and a movement is now on foot to build a parsonage. Such evidences of vitality as these in our home mission work are very gratifying.

PETERBOROUGH.—The regular quarterly meeting of the Northumberland Ruri-decanal Chapter, was held on Tuesday and Wednesday, the 21st and 22nd Oct. There were present, the Rev. Messrs. Beck, Bell, Bradshaw, Clementi, Smith and Cooper. There was divine service in the parish church on Tuesday evening at 7:30, when the Rev. Mr. Bell preached the sermon. Holy Communion on Wednesday morning at 8 o'clock. The Chapter proceeded to business at 10 a.m., the Rector in the chair. The Secretary was authorized to purchase ten dollars worth of trusts from the B. & T. Society, Toronto, out of the funds of the deanery, for distribution in the different parishes. A paper was read by the Secretary, on the financial organization of our parishes so far as it effects the special funds of the Synod, in which some useful hints were thrown out, and discussed by the clergy present. The next meeting of the deanery will (D.V.) be held at Cobourg in January next.

Colborne, Nov. 5th, 1879.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

DRUMMONDVILLE.—*All Saint's Church.*—On the Feast of All Saints, the parish festival was observed here in the usual manner, service at 11 o'clock, followed by a celebration of the Holy Communion. The whole was choral, the Psalms being rendered to the Gregorian tones of "The Psalter noted," by Helmore. The Rector, the Rev. C. L. Ingles, who was also celebrant, was assisted by several of the neighbouring clergy; the Rev. Alex. Macnab, Incumbent of S. Barnabas' St. Catharines, preaching an eloquent and much admired sermon. The other clergy present were Rev. T. H. M. Bartlett, E. J. Fessenden, and S. Houston. Owing to the consecration of St. Mark's Church, Tonawanda, a number of the United States clergy, who would otherwise have attended, were prevented from doing so. Miss Ingles presided at the melodion with her usual kindness and ability.

At half-past two dinner was laid in the town-hall for all parishoners who chose to avail themselves of it. The large number who did so, could not have failed to be delighted by the amount and variety of good things provided, and the kind attention of the ladies of the parish, who did every thing in their power to make it a success. The proceedings terminated by a short address from the Rector, and singing the national Anthem. The Rev. gentleman's remarks on this occasion were exceedingly happy, and could not fail, in connection with the other events of the festival to promote that feeling of brotherly love among all classes of the parishoners, which has always been the aim of the Catholic Church.

THOROLD.—Thorold is comparatively an old parish; and was put on a good footing by Bishop Fuller, by whom it was held for many years previously to his taking St. George's Church, Toronto. In the Bishop's Rectorial days here, money was not very abundant, and in any other hands than his church interests would have dragged on tediously enough; but he having the means as well as the will to put up a handsome church edifice in the most suitable place for serving the interests of the Church, at once initiated a new order of church affairs, by erecting, in a most sightly place, and mainly at his own cost, St. John's Church, the equal of which in correctness of style, beauty of material, and thoroughness of finish, is not to be found in Western Canada. This is saying much, but yet is not beyond the truth; so much praise is due to the Bishop. But while we give the good Bishop credit for the existence of this fine church, as being one of long years of laborious parochial duties once performed by him which are now almost lost sight of in the dim retrospect of the past, we are by no means disposed to overlook, or pass over in silence the labours and sacrifices of those steady church members, who in the town and in the rural portions of the parish, stood loyally by their clergyman; without whose good faith, and friendly words of encouragement he could never have brought his work to a favorable issue. These men have their money too in this church, and must be allowed a just portion of the honour which it reflects, as well as the merit of being fellow originators of the good work which it is doing and will do. The Rev. T. T. Roberts has been Rector for many years, and is held in the highest esteem, both for his ability as a speaker, and his earnestness and faithfulness in the essential work of his sacred office. Thorold sits upon the crest of that rocky elevation which runs from Queenston to Hamilton; its position is high and airy; the view northward, towards Lake Ontario eight miles distant is large and exhilarating. And within a radius of four or five miles are several beautiful scenes and landscapes. Four miles eastward in Stamford are the pretty wooded hills near the late summer residence of Governors Maitland and Colborne. Westward three miles is De Cew's Falls, universally admitted to be one of the most charming miniature cataracts anywhere to be found. Four miles to the south, on the summit on the high land between Ontario and Erie, is Fonthill, from which you look down on either lake. The country about Thorold was amongst the earliest occupied in Western Canada; accordingly near here are some fine homesteads that

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have been improving for the last half century, and are now "bosomed high in tufted trees," or rather are grown about with all the delicious fruits, peaches, pears and grapes, and all the nuts, chestnuts, hickory nuts and walnuts, which give an air of comfort, abundance, and luxury to a place. Many of these places have just the kind of house which one would wish to see when the place is to remain permanently a family residence; it is large enough; not very high, but sufficiently so, with a great many parts; having some ornamental grounds, with handsome ornate fence enclosing it. Several such places lie up and down in the landscape here; and they make one feel that there is no home in the world like a fine country residence of long standing. They look as if they had escaped the ancient curse, and retained primeval rest and felicity. A few weeks ago everything showed also to best advantage; not only did fruits and nuts abound everywhere in enclosures and on the road sides, but the wild grape spread its heavy fastenings upon the younger growth of trees, and hung forth its dark and well ripened fruit, and the thorn tree abounded in neglected tracts of ground, filled with most brilliant coloured haws, golden and crimson. I do not see that scarcely anything needs to be added here to make man's state complete as far as the material supplies are concerned. What another fifty years may do in adding to the beauty of our landscape we can hardly guess.

DUNNVILLE.—At a large and influential meeting of parishioners, held in this parish on the 5th inst., it was resolved, unanimously, that the Parish be henceforth self-supporting, thus relieving the Mission Board from paying any further aid to Dunnville and parts adjacent. The amount of money required to do this, was at once assured. This step is alike creditable to the church people of this parish and their zealous clergyman, the Rev. P. W. Smith, who in two years have labored unitedly and well.

CALEDONIA and YORK.—Notwithstanding great reverses, the general business, and removal of many families from these two places, the Church's work is still most favorably progressing under the zealous care of the Rev. H. F. Mellish. Baptisms are numerous. W. Keys, Esq., the agent of "Church Work," and other good publications, reside here. He too is zealous and highly esteemed by his clergyman and people.

JARVIS and HAGARVILLE.—The list of communicants here is greatly increased, and congregations continue very large. Rev. G. Johnstone is Incumbent.

NANTICOKE.—Here too, gratifying progress encourages both minister and people. Rev. J. Seamans is in charge.

CAYUGA.—The Rev. W. Lumsden, M.A., is the Incumbent, and is much esteemed. He is an earnest and devout minister of the word and sacraments.

BULLOCKS CORNERS.—A concert was given in aid of the funds of Christ Church, on Thursday the 30th ult. The instrumental music was furnished by the Misses Bertram, Humphreys and Wishart, and the vocal music by Miss Ryckman, of Waterdown. Rev. Mr. Whitcombe, of Stoney Creek, gave a reading, which was succeeded by a grand choral service in the Church, in which Rev. Mr. Sutherland and the choir of St. Mark's Church, Hamilton, took part. Rev. Mr. Whitcombe also delivered an address.

Received with many thanks till Oct. 31st for church in Luther Village Ontario; S. G. Wood, Toronto, \$2.00; James Henderson, Toronto, \$1.00; Rev. A. B. Chafee, Midhurst, \$2.00; a friend, A. R. Toronto, \$5.00; Very Rev. Dean Geddes, Hamilton, \$1.00; Canon Worrel, Oakville, \$1.00. REGINALD S. RADCLIFFE, Deacon in charge.

HURON.

(FROM OUR OWN CORRESPONDENT.)

DRESDEN.—The annual missionary meeting was held in Christ church, on the evening of Thanksgiving Day, the 16th inst. There was a

large congregation present. The Rev. E. W. Murray read Evening Prayer, and presided at the meeting. The Rev. Mr. Hastings, of Wallaceburg, delivered a very eloquent address, after which the missionary agent of the Diocese pressed upon the people the claims of the Diocesan Mission Fund. The Rev. gentleman made an appropriate and touching allusion to the late Rev. Thomas Hughes, and urged the people to follow their sainted Pastor, as he had followed Christ. The offertory at the close of the meeting was a very liberal one. The Rev. Mr. Murray is working zealously and successfully in this enterprising and rapidly growing town, and as collectors have been already appointed, and are going to canvas immediately, there is promise of a large increase here for the Mission Fund.

On Sunday morning last the Bishop held a confirmation in Windsor, when twenty-nine candidates were presented by Rev. Canon Caulfield. At Sandwich East, in the afternoon, ten received the Apostolic rite, and at evening service in Walkerville, a class of ten were presented by Rev. John R. Jones. The Altar and Chancel of the latter church were beautifully decorated for the occasion, with flowers and evergreens.

LONDON.—*Thanksgiving Day.*—"Twas a joyful sound to hear" our good Church people say, Let us unite in our old church, St. Paul's, on the National Thanksgiving day. On that day the brethren and sisters of one great family, the Church from our city churches and from the churches the other side of the river met beneath "the old roof tree" of St. Paul's. There was a large congregation—large for a week day service. All our churches were represented, and all our parish clergymen were there, of whom several took part in the very interesting and impressive service. The service was that of our Church Thanksgiving day, authorized by the House of Bishops. The Rev. Dr. Storking, of Detroit, Diocese of Michigan was the preacher of the day. From the words of the wise King of Israel he took his text: "Righteousness exalteth a nation."

Sunday the Twenty Seventh After Trinity.—The seventh Battalion attended divine worship at St. Paul's at morning service. Rev. A. Brown preached from the text "Redeeming the time, because the days are evil," an excellent sermon. At evening service Rev. Canon Jones preached a very forcible sermon, a special sermon to young men.

WALPOLE ISLAND.—Of all the episcopal visitations of his Lordship the Bishop there was not one of deeper interest than to Walpole Island. This beautiful island is in the dividing waters between this Imperial Dominion and the Great Republic, and has long been an Indian reserve and as such a mission station of the church. On Friday Oct. 28th, His Lordship accompanied by Rev. Messrs. Holmes and Jacobs of this diocese and Rev. Mr. Flower Rector of St. Clair, diocese of Michigan, and administered the Apostolic rite of the laying on of hands, to thirty-one candidates. The Bishop's address to the candidates was very impressive and quite appropriate to the happy occasion, the Rural Dean being the interpreter. There were also missionary addresses by Rev. Messrs. Flower and Jacobs, the latter being himself an Indian and missionary to the Indian natives at Sarnia—earnest, loyal, churchpeople. The Indians of Walpole Island (St. John the Evangelist) subscribed to the Mission Fund the sum of seventy dollars.

C. of C. Young Men's Association.—This excellent Association held a meeting in their rooms, Bishop Cronyn's Hall, on Tuesday the 4th inst. The meeting was a good one, pretty large and very earnest. The Ven. Dean Boomer occupied the chair in the absence of his Lordship the Bishop. There were also present Revs. Canon Innes and A. Brown, of St. Pauls; Rev. J. B. Richardson, Memorial Church; Rev. W. J. Smith Christ Church; and Rev. D. P. DeLom, Chapter House. The Association has been for some months without an acting president, Mr. McCosh the President inaugurated for the year having been ordained to the Diaconate, and left the city for mission work. Meantime the good work went

on, the reading room being open to all comers, free, and the library open to members. Now it is determined to prosecute the winter campaign vigorously. Resolutions were passed to carry out the work of the Association with all possible efficacy. A Bible class will be held weekly in the Committee room by the members and there will be public entertainments fortnightly. The opening lecture of the season will be given shortly by the Bishop of Huron, Patron of the Association, who has always taken the greatest interest in its work. Mr. George Laing, who had for two years been President, was unanimously elected this year again, and we have no doubt his presidency will be attended with equal happy results, as it was ere now. Mr. Geo. Winlow was elected Vice-president, Mr. Walter Morgan, Secretary, and Mr. Stephen King, Treasurer. The executive committee comprises some new members added to the old staff, and we have no doubt the same success that is so ardently prayed for by the church members of the city will be the result of their faithful labours. Well may we rejoice to see the young men of our congregations unite heart and hand in the work of the old, old church. At the request of the Association, special addresses will be given in all the churches to young men.

MISSION WORK.

JAPAN.—The following extract of a letter from the Rev. A. Shaw, son of Major Shaw, of the city of Toronto, will be read with much interest:—

"I promised to give you some account of my mission work, my church, &c. I commenced public preaching in Japanese three years ago on the 4th of last June in a little room which I had fitted up as a chapel in a street hard by where I then lived. My work there was much blessed, and as our congregation grew, we felt obliged to think about providing some larger and more suitable place for our worship. Finally I concluded that it would be more advantageous to my work to at once erect a substantial brick building, more especially as our church has to hold its own against the Greek and Roman Churches and the various sectarian bodies here. I spoke on the subject to the architect in the employ of the Japanese Government A. H. De Boinville, and he at once offered to supply all the plans, and superintend the work, as well as subscribe largely in money: as soon too as the English Residents heard that I was about to build they called a meeting and commenced a subscription list which altogether has amounted to about fifteen hundred dollars. The money was presented to me as the accompanying address states in recognition of my services as English Chaplains to the Legation. The church is a very handsome building of red brick faced with stone. It is small but well proportioned. The nave is 40 x 20 the chancel 20 x 14. There is also a small vestry.

"The opening day was a pouring wet one, so we did not have a very large number of communicants at the last celebration—at which Bishop Williams of the American church was the celebrant: at the mid-day service the church was crowded. The Bishop with the clergy (7 in number) my catechist and three divinity students entered the west door in procession singing a translation of the *Te Deum*, as a processional. After the clergy had taken their places the Bishop from within the chancel rails read a portion of the dedication service used by the Bishop of London (the whole service was of course in Japanese) up to the 2nd lesson I, assisted by two of my brother clergy—Mr. Wright and Mr. Blanchet of the American Church proceeded to the font and baptised ten native converts. The Bishop was the preacher and gave a very earnest and persuasive address. I might just remark here *apropos* of preaching that I know of nothing more calculated to quench that eloquence which depends for its success on gracefully constructed sentences and flowing rhythm without much weighty matter to support it than preaching in Japanese. I often think it would be an excellent tonic to some of our home brethren to be compelled occasionally with a limited vocabulary to speak extempore in a foreign language.

"This however has nothing to do with our church opening. The services were most hearty;

our choir has made great progress and the singing was very good. It was difficult for me to realize that every member of that reverent congregation had by God's mercy been gathered out of heathendom within the last three or four years had been taught and influenced by God's Holy Spirit until not only their beliefs and habits, but their very appearance, the expression of their faces, had been changed, and there was nothing, save, I do think a deeper reverence and a heartier worship, to distinguish them from an ordinary congregation at home.

"Besides the church, I have also built a large school house next to it. During the week I use it for a day school in connection with my mission, for various congregational purposes, magic lantern exhibitions &c., and on Sunday for Sunday school. On the other side of the church and of the street I have a girls' day school, while my own house is within a few yards, so that altogether it is a well equipped and compact mission.

"Besides the church, I have various mission stations for preaching in different parts of the city, within convenient distance, at one or two of which I have been preaching every night in the week. In addition to this, I have daily morning prayers in the church. On Sundays, a celebration in Japanese of the Holy Communion at 8.30, Japanese service at 9-10.30; English service, 11; Sunday school at 3 p.m., and Japanese evening service at 7 p.m. The service in Japanese is doubly as trying as in English. I have at present one catechist. There are, however, three divinity students, who have just passed the examination at the end of their first year. The eldest (about 25) is a very fine fellow. I baptized him on the night before he left for the war in Satsuma two years ago. At the time of his baptism, he made, what was for him, a large offering of money to the church; and during the course of the war he was very active in relieving the suffering and wants of the sick and wounded. After the rebellion was suppressed, he returned to Tokio and, throwing up his prospects and position, offered himself for the ministry. He has been studying hard for the past year, and has just received from the Emperor, as a reward for distinguished bravery in action, a medal and a pension for life.

"With regard to the Christians generally, while there are occasional instances of misconduct, and even of falling away, they are for the most part earnest and faithful. I have baptized 130, in many cases whole families. Among them, too, nearly all classes are represented—labourers, shop-keepers, policemen (5), doctors (4), and students. Although public sentiment is unfavorable to Christianity, its prospects here are good. There is no chance of any further persecutions on the part of the government, and though there are official notifications against it, I could wish for no further toleration than we enjoy. Government patronage would be a great evil, for it would bring with it numbers of state made converts.

"The work of translation is making but slow progress; that of the New Testament is not yet complete, and very little has been done with respect to that of the old. The Committee for Translating the Prayer-Book—of which I am secretary—has been sitting now for fifty consecutive days, with, of course, the exception of Sundays; and I trust that this morning we shall complete the final revision of the principal services and that they will be printed within a few weeks.

"I think I have told you pretty nearly all that I have to say about my work. I have been writing since six and am getting hungry, so I think I must close. The chief local news are the arrival of General Grant and of the cholera. Both, though in different ways, have made a great stir. The Japanese seem to have gone out of their minds about the General; they are wasting immense sums in feting him.

"The cholera is a very serious affair. It has not made its appearance in Tokio, but in the south it has proved very fatal. In Osaka, more than 3,500 are officially reported to have died. All vessels from the south are quarantined on their arrival at Yokohama; and the government has established quarantine stations for land travellers as well. By the last accounts, I am thankful to say that the average of deaths has greatly decreased."

Correspondence.

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

THE CHURCH WANTS THE PAPER.

SIR,—Doubtless every good Churchman who reads your paper, to whatever school of thought he may belong, must cordially agree with the excellent letter of Mr. Lampman in this week's issue. We all feel that nothing will do more to interest people in the work of the Church, to make them turn to their spiritual mother, than a fair acquaintance with her constitution, principles and present progress; and we are also persuaded that the knowledge can be obtained more readily from a really good Church paper than in any other way. True, sermons, lectures, and so on, are admirable means of diffusing such knowledge; but a large proportion of our people, especially in the country, are not always equal to following a public speaker, particularly if his utterance is rapid. Here, then, the paper comes in, for what is written there may be read slowly and carefully until the subject discussed is completely mastered. For my own part I anxiously look each week for the DOMINION CHURCHMAN, and I read every word of it, and my heart is warmed with its admirable articles and ecclesiastical news, and I thank the Church's Divine Head for such a paper. But I am often saddened by the reflection that so comparatively few of the people in my mission have an opportunity of seeing it; and especially so every time I read one of those masterly articles which have been going on so long under the caption, "Church Thoughts by a Layman," which show so plainly that England's Church is, after all, in every way fully adapted to be the Church of the British people. Then, that other article, which I have just finished reading, "Whence Come Converts to Romanism?" is just the sort of thing that is wanted now, when not only the secular and sectarian press is doing its utmost to make people believe that the Catholic Church of England is going over bodily to Rome, but when also the Saviour's words, "A man's foes shall be they of his own household," are being fulfilled. In my opinion that article is worth the price of the paper; and so impressed with it am I that I have determined to read it publicly next Sunday for the sake of all my congregations.

But that something practical may be done, let me give a hint to my brother clergy. We shall soon, in all probability, have good sleighing; at any rate we shall soon be paying our winter visits to our people. In every house where a dollar can be spared for the purpose, let us spend a few minutes in advocating the claims of the DOMINION CHURCHMAN; and, by God's blessing, your list of subscribers will be more than quadrupled before the end of February, and the people will have a paper whose teaching will be in accordance with the Church's standards as they are, not with the Church's standards as certain persons would have them.

W. WHEATLEY BATES.

Nov. 6th, 1879.

APPEAL.

DEAR MR. EDITOR,—The new, and as yet poor, Mission of East Amaranth and West Luther, has in the last year been brought to life. The congregation at Luther Village have been alive to the fact that there was no accommodation for their Clergyman, every house in the village being fully occupied, and also knowing that a little time for collecting would be necessary before they built a church. They at once decided to let tenders for a small but substantial brick mission house. This has been done; from the cheapness of labor, and also from the combined efforts which were successfully made to draw all the material, the building was raised for the sum of \$460, of that sum \$360 is ready for payment when due, and the balance is all promised. But this is not all; few and by no means rich, yet this same congregation have decided to build a church which all must consider the most important thing. For this purpose, with the promised grant from the venerable S. P. C. K., they have been given or promised \$333 from outsiders without even a canvass of the people. The proposed church will cost about \$1,100, and it is very certain that if \$200, or even \$150, more could be raised from still more friends of the Church, that within a year or two a good brick church and mission house will adorn Luther Village, without one cent on either. The Bishop is in full sympathy with the work, and will not churchmen who desire the prosperity of their spiritual mother, send some small donation towards so really good a missionary cause in their own land. All contributions thankfully received for the Church and duly acknowledged through the DOMINION CHURCHMAN.—REGINALD S. RADCLIFF, Deacon in charge, The Mission House, Luther Village P. O.

THE SUNDAY SCHOOL INSTITUTE.

SIR,—Ottawa, inspired by the Church of Eng and Sunday School Institute, is making special efforts in Sunday School work. About a year ago a Sunday

School Teachers' Association was formed here for the purpose of stimulating the teachers in fitting themselves for their duties. It is no disparagement to the excellent young men and women who devote themselves to the onerous and often thankless task of Sunday Schools to say that a crying want of our schools is well informed teachers. The wonder, to my mind, is that they are as good as they are; but they might be much better, and they can easily be made so. To effect this is the object of our Association. Its working is this: The teachers of all the Ottawa Church Schools meet once a fortnight—it should be once a week—when one clergyman devotes three quarters of an hour to the exposition of selected chapters of the Bible, and another spends a similar time in explanation of the Catechism. There are in the Church Schools of Ottawa about ninety teachers—of them about one-third regularly attend these meetings, but the proportion should be much greater. Unless a teacher has a certain amount of enthusiasm—I use the word in its best sense—he should not accept the position. To attend Sunday School, and while away an idle hour on Sunday afternoon, is not the highest or most important part of a teacher's duty. "To teach well, or not to teach at all" should be the motto of every teacher; but no one can teach well who does not himself seek to be taught. It is painful to see teachers dawdling over their classes—having no distinct ideas themselves, and therefore conveying nothing but indistinctness to their pupils. The clergy of the city have set an admirable example; they submit to great trouble and inconvenience in attending these meetings; they prepare themselves for the task of elucidating their subjects; they, with a self-denying patience, which we all admire, keep steadily to the work, often under the most depressing circumstances, and yet many teachers—too many I regret to say—find it inconvenient to be present. I have observed with great pleasure that many of the young ladies, moving in the best and most fashionable society of Ottawa—and I need not tell you how cultured and polished that society is—take active part in Sunday School work as teachers; but I hope they will excuse me for saying that they would still further ennoble this noble step they have taken by submitting themselves to the drudgery of teaching if they would warm the hearts of their excellent patrons by attending the meetings to which I have alluded. When I look around the school of Christ Church, and see young ladies there engaged in teaching the children of their humbler neighbors the precious truths of our religion, whom I shall certainly meet in a few months at Government House, the cynosures of all eyes, beautiful, brilliant, attractive, I cannot help sometimes, when my duties permit me to soliloquize, saying to myself, "These young women are altogether admirable, in personal appearance most attractive, in manner charming, in mental capacity above the average, in culture very superior, in a desire to be useful beyond all praise; but—alas! that dreadful "but"!—I use it most unwillingly, for I do not like to dull the beautiful colors of the pretty picture I have painted. Well, I will not use it; I will drop it out of my vocabulary when I speak of these most engaging young people, and content myself with suggesting in the mildest and most amiable manner possible that the Venerable Archdeacon Lauder and the Rev. Canon Jones will be delighted to meet them at St. John's Chapel on the evenings devoted to the subjects of which I have spoken.

To my mind these meetings are of the utmost consequence, and in Ottawa they are producing most excellent results; they are in effect Normal Schools, and I do not doubt they will so grow in the estimation of all teachers that Mr. Pollard's comfortable little room in St. John's Church, which he so kindly sets apart for them, will ere long be found too small for the purpose.

Another great difficulty in the working of Sunday Schools is the lack of interest in them by parents. The laity are not sufficiently alive to the importance of the institution, either as a means of instruction for their children, or as constituting a handmaid of the Church. But of this I will speak more fully next week, as it is too wide and too important a subject to discuss in this paper. I may say, however, that in order to carry out as fully as possible the programme suggested by the Church of England Sunday School Institute it is proposed to hold a conversazione of parents, guardians, teachers and pupils in some large public room, where the laity will be invited to take a leading part in the proceedings, with a view of increasing their interest in the work of our Sunday Schools.

WM. LEGGO,
Supt. Christ Church S. School.
Ottawa, Nov. 8, 1879.

CO-OPERATIVE SOCIETIES.

DEAR SIR,—In these of days co-operative societies and associations of all kinds, it seems to be an extraordinary fact that the Christian Church does not employ more of such agencies to keep itself together as well as for a means of defence. The advantage of some such institution as a Church Progressive Association must be patent to every thinking Churchman; we want more organization and less laxity, that

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great destroyer of modern times. In such an associa- tion as has been named, numerous questions of vital importance could be discussed and the views of the Church of England given upon them, to be at once a guide to her members and a means of letting the various other Christian bodies know more of our Church than at present. Indeed one of the first topics discussed might be the behaviour of the Church towards other religious bodies; then there is the great Temperance question, and the more important one of greater strictness in the administration of the rite of confirmation, etc. I am aware that many think some of these dangerous subjects, best left in obedience, but one might as well blame the British Government for giving their views on the great national questions of the day, as the Christian Church for offering some guide to her members on questions concerning their spiritual welfare. Hoping to hear the opinions of others preparatory to the formation of an association the details of which alone must occupy considerable time,
 I remain yours truly, WM. FRED. FOOT.
 Bracebridge, Nov. 6th, 1879.

THE MISSION BOARD.

SIR,—I would not send you two communications in the same week were it not for the great importance of the matters to which they refer, and that the Board will meet on the 14th inst.

Mr. Fletcher's letter is manly, outspoken, vigorous, and indicates that the writer is full of zeal and love for his Lord and Master; but I cannot help thinking that it is based upon a misapprehension. A careful reading of the By-law will show him that instead of excluding the poor from the services of God's House, selling the Gospel at so much per square foot (as Bishop Blomfield is reported to have said when speaking of renting pews in churches), it really makes provision for the poor being supplied with all the Church's ministrations. First, a mission is to be visited by the Committee, an interview is to be held with the people, it is to be there and then considered by both Committee and people what sum such mission should contribute towards the support of a Missionary, and their bonds are to be entered into for such amount as all shall consider reasonable. Surely there is no hardship; for by this means the services of the Church are secured to all who can be persuaded to attend them, the rich helping to pay for their poorer brethren. I am more than ever convinced that our present law is exactly the thing required. The great difficulty is that those who ought to see it obeyed will not perform their duty. It provides that when a mission is in default certain notices are to be sent, and certain visits to be paid; and yet I know congregations now which have been behind for more than a year without any such action having been taken. If those in authority wished to impress upon the people that the whole thing was a solemn farce, they could not do so more effectually than they have done already.

Doubtless our Diocesan has plenty of work on hand, yet if he could only visit our missions in connection with this matter much good would be accomplished. As he goes on confirmation tours in the different rural deaneries the committees might easily meet him in each mission. Meetings would be held, steps taken to have those in default pay up their arrears, new bonds entered into wherever necessary; and thus a mighty impetus would be given to those missions which are now struggling to maintain their very existence. Moreover, this would be an exemplification of the encouraging words in his Lordship's charge "I wish to declare my intention of making the mission work of the diocese the object of my chief solicitude and most unremitting care."
 W. WHEATLEY BATES.

Nov. 6th., 1879.

—Kindly show this paper to your neighbors, and get them to subscribe for it.

THE POSITION OF THE CHURCH OF ENGLAND.

(Continued from page 497.)

I will now proceed to adduce, in the shortest space possible, the leading arguments of those men of learning who have written against the theory of St. Peter ever being at Rome. They prove at least, that Rome's pretensions to universal supremacy, derived from St. Peter, are built on a very sandy foundation.

1 That the Scriptures are silent on the subject of St. Peter's ever coming to Rome after the Crucifixion of Christ; that history contradicts itself on this point and is therefore unworthy of credit.

2 Those who favor the Episcopate of St. Peter at Rome endeavoured to show that St. Peter arrived at Rome A.D. 42. This confutes the opinion of those who assert that St. Peter remained 5 years in the east and that he was 7 years Bishop of Antioch, and that he staid some time in Pontus, Galatia, Bythunia and the adjacent provinces.

3. It hath been clearly shewn that St. Peter could not have come to Rome A.D. 42. For Claudius was elected emperor in A.D. 41 and we find from the 2 v. of Acts 18, that he "had commanded all Jews to depart from Rome." The Pagan Emperors knew no difference between Jews and Christians but hated them all, as to them, a most detestable Sect. This is proved by the biographer Suetonius in his life of Claudius in reference to this very action. In chapter 25 he says that "Claudius expelled the Jews from Rome who were constantly raising tumults under Chrestus their leader."

4. That St. Peter could not have come to Rome even so early as A. D. 53, appears certain from the fact that during the seventeen years that immediately succeeded the ascension of our Lord, he was at Jerusalem and the neighbouring countries. That he did not go to Rome during those seventeen years is proved by the epistle to the Galatians, where St. Paul says: "After three years I went up to Jerusalem—then fourteen years after I went up to Jerusalem;" then afterwards St. Peter went to Antioch, where St. Paul met him and accused him of dissimulation. From the ascension of Christ to the meeting of St. Peter and St. Paul at Antioch embraces a period of more than twenty years.

5. That St. Peter was not at Rome when St. Paul wrote his epistle to the Romans, A. D. 58, appears evident from the fact that at the close of this epistle he bids the Romans salute the brethren by name, that is, those who by his ministry had sometime believed on Christ, and were then the chief officers in the Church. In the long list of names in the 16th chapter of the epistle to the Romans, the name of St. Peter does not occur. Is it at all likely, then, that if St. Paul knew that St. Peter was then at Rome, and occupying the place of Bishop there, that his name would have been omitted?

6. St. Paul in his Epistle to the Galatians tells them that the gospel of the uncircumcision (the conversion of the Gentiles) was committed to him; and that the gospel of the circumcision (the conversion of the Jews) was committed to St. Peter. Now, Rome at this time was the very centre of paganism, and the Jews had been driven from it by Claudius, and few of them had returned in the beginning of the reign of Nero. The mission, then, of St. Peter did not lie in Rome, but in Pontus, Galatia, Bythunia, and other places where the Jews were dispersed. Now this appears to be proved by the fact that the Jews that were at Rome when St. Paul arrived there, never had heard the Gospel preached until it was preached to them by St. Paul. St. Luke tells us that the Jews, on his coming to Rome, said to him: "As concerning this sect, we know that it is every where spoken against, we therefore desire to hear of thee what thou thinkest; for we have neither received letters concerning thee, neither have any of the brethren that came out of Judea shewn or spake any harm of thee." If St. Peter had been at Rome for such a length of time as is claimed for him by the Church of Rome, that is from A. D. 44 to A. D. 63, a space of nineteen years, can we suppose that the things preached to them by St. Paul, on his arrival there, would have appeared unto them new, as they did. They declared that they had never heard of the rites and institutions of the Christian religion until he told them of them.

7. During St. Paul's two years' imprisonment at Rome, where "he lived in his own hired house," and preached the Kingdom of God to all who resorted to him, he wrote his Epistle to the Galatians, in which he several times mentions St. Peter, but never says that he had him at Rome for his colleague, or that he would endorse what he had written. He does not even salute those to whom he wrote in the name of St. Peter. This he no doubt would have done if he had been at Rome, as the name of so great an apostle would have been apt to move them to turn from the strange doctrine to which they were inclined. This the apostle did not do, which is a strong argument that St. Peter was not at Rome at this time; now twenty-five years after Christ's ascension. Neither in his epistle to the Ephesians, written also from Rome, A.D., 62, does he mention St. Peter at all. This would be strange had St. Peter been at Rome, for it was the usual

practice to salute those to whom he wrote in the name of his colleagues.

8. The epistle that St. Paul sent to the Philip- pians, is an argument that St. Peter was not in Rome in his time. He explained to them what progress he had made in propagating the gospel, that on his account the gospel was preached at Rome by all with the same zeal, though with a different intention. "Notwithstanding every way, whether in pretence or in truth, Christ is preached and I therein do rejoice, yea, and will rejoice, for I know that this will turn to my sal- vation." He declared that he would rather die in the propagation of the Gospel, than live with- out it. Now, if St. Peter had been at Rome for so many years as is claimed for him, he preached there to little purpose, if he preached at all; when among those we must suppose to have been his flock, many could be found who under pretence of preaching Christ sought St. Paul's ruin. Did the bold Peter hide himself in Rome, and conceal the truth, for fear of the tyrants' cruelty? No; it is easier to aim at the conclusion that he was not there. And besides, at the end of this epistle St. Paul adds, "All the Saints salute you, chiefly that they are of Cæsar's household." If St. Peter had been at Rome, and occupying there the position claimed for him by the Church of Rome; would it not have been more natural for the apostle to have said, "chiefly Peter, who is the chief of us all."

9. St. Paul also wrote his epistle to the Colos- sians during his imprisonment at Rome about A. D. 62. At the close of that epistle he adds, "Aristarchus my fellow-prisoner salu- teth you, and Marcus, sister's son to Bar- nabus, and Jesus, who is called Justus, who are of the circumcision. These only are my fel- low workers unto the kingdom of God, who have been a comfort to me. Luke the beloved phy- sician, and Demas, greet you." Here he reckons by name those who were only his fellow workers unto the kingdom of God. But St. Peter is not amongst them. Has he become superannuated, and betaken himself to an idle life? No, it is easier again to conclude that he was not there.

10. St. Paul also wrote his epistle to Philemon during his imprisonment at Rome, A. D. 62. The occasion of writing this letter was on behalf of Onesimus, the slave of Philemon, who had run away from his master, at the same time robbing him. He settled at Rome, and under the preach- ing of St. Paul became a Christian. In order more easily to obtain his request for Onesimus, he added the name of Timothy to his own, saying "Paul a prisoner of Jesus Christ, and Timothy our brother." The only reason for the suppres- sion of St. Peter's name in this address when that of Timothy is added is because he was not at Rome.

11. After two years imprisonment St. Paul was set at liberty by Nero. But on his second visit to Rome he was again imprisoned, and treated worse than before. During this second imprison- ment he wrote his second Epistle to Timothy, and in it he takes notice of his first imprisonment in this way, "At my first answer, no man stood with me, but all men forsook me &c. Where was the dauntless Peter then? Certainly not in Rome, or St. Paul would not have been left alone. From all these arguments it is certain that St. Peter had not arrived at Rome in the year A. D. 60, or twenty seven years after the ascension of Christ.

12. It is almost certain that St. Peter had not arrived at Rome even during the second imprison- ment of the apostle St. Paul there. In this same second epistle to Timothy written during this second imprisonment he writes, "The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain, but when he was in Rome he sought me out very diligently and found me &c." From this it may be inferred that St. Peter when that letter was written had not yet arrived in Rome, for had he been a constant resident there, he could not have been ignorant of the whereabouts of St. Paul, Onesiphorus could have been informed of him where St. Paul was, and all his anxious care in finding him out would have been avoided.

Now what in this lecture I have endeavoured to prove is, namely, that the scriptures afford no evidence of the superiority of St. Peter over the rest of the apostles, and that their evidence is

entirely against the assumption of the church of Rome that St. Peter was for twenty-five years Bishop of Rome, and consequently that the Bishop of Rome is the successor of St. Peter and the universal head of the church and that, therefore, the pretensions of Rome are built on a very sandy foundation.

—Kindly show this paper to your neighbors, and get them to subscribe for it.

Family Reading.

GOLD IN THE SKY.

CHAPTER XVI.—INVESTIGATIONS.

Dr. Majendie was considerably irate when he heard that Mr. Cyril Egerton particularly wished to see him again. He kept him waiting some little time, and then descended, and entered the drawing-room, with some questioning on his face.

"Dr. Majendie," said Cyril, springing forward, "I want to ask you a most important question. Was there any money—I mean a considerable sum of money—found in Claude's pockets when he was brought home?"

"A considerable sum of money!" said Dr. Majendie, with some surprise, "not that I heard of. Stay, Benson is in the house—I know he took charge of what he had about him."

The bell was rung, and Benson called.

"Benson," said Cyril, "I hear you took charge of everything my brother had about him at the time of the accident; now tell me what he had."

"Little enough, sir. Indeed I've wondered many a time what made Mr. Claude go out without his watch and chain—a thing I never knew him do before, and he didn't leave it about at home, either; but there was half-a-sovereign in one waistcoat pocket, and eighteenpence in another."

"But in his other pockets; was there no money in any of them—nothing in his pocket-book—he never carried a purse?"

"There was no pocket-book, sir. There were some letters and accounts, and his studs, a handkerchief, and this half-sovereign, and the eighteenpence, and that was all he had about him, and which I can show you when you please."

"Are you sure he had money?" said Dr. Majendie. "I should like to know this for certain, for I now remember hearing some gossip about this the other day in the town—it was reported that he had been carrying money about with him, that this might be the reason he was attacked—but there are so many reports going about that if one were to heed half of them one would have enough to do."

"I know that he told me that very day he was going to the bank to get some money, and that he should ride on to Riddleys' farm with it afterwards," said Cyril.

"What a strange thing that this should not have come to light before!" said the Doctor. "The affair is as clear as a pickstaff now; it must have got wind somehow that Claude would be riding along that road alone with a certain sum of money, and he has been set upon and robbed, and unmercifully handled, for the sake of it. But who in Atherton would do such a thing? It is as mysterious as ever!"

"I shall be off at once to Riddleys' with Merton, and hear whether they had the money," cried Cyril, rising.

"Stay," said the Doctor, "that might be a waste of time. Go first to the bank, and enquire whether your brother did draw a sum of money on that day; it is past office hours now—seven o'clock—but Clithers will be sure to be at home, and willing to give you all the information you require; and if you find that he did have this money, then drive on to Riddleys', if you are sure it was to be taken there."

"I have his own words for it," was the answer.

"Well, stay a moment, I will order my carriage for you; it will save time."

"Thank you; and what shall I do if I find it as we suspect?"

"Drive straight to the police-station, and give notice to that effect. Offer a reward for the capture of the ruffians, if you like."

"I will! I will!" cried Cyril, starting up.

His impatience was so great that he scarcely

knew how to endure the waiting till the carriage come round. It did not occur to him that all this might have been done before, and time saved, had he possessed a little more energy of purpose and self-reliance; but he had been too wrapped up in his own sorrow at what had happened to look beyond it.

"Merton, get inside, I want to speak to you," he said, as Merton would have closed the carriage-door on him, and when they had started, he told him all that Dr. Majendie had suggested, and what he intended doing. And Merton, well pleased with his own part in the affair, was quite ready to agree that no better plan could have been suggested.

"But I really would be a little careful, sir," he added, "I thought, if you'll excuse my saying so, that it was rather imprudent of you to tell Jem Sawyers about Mr. Egerton's having money about with him that day—not but what I have full confidence in Jem, but don't tell anybody else everything. I am quite sorry that fellow is going away, but it is always the way when you come across any one that is of real service, and worth the wages they get, something or other is sure to call them away, and you never hear of them again."

"Is he going to leave?" questioned Cyril, with some interest.

"Yes, sir. It seems his brother has set up some refreshment rooms, or an eating house, or whatever they call it, over at Melbourne, and it is succeeding most wonderful, and he can't manage to do it all himself, and if Jem would go over at once he'll take him into partnership. He got the letter on Christmas Day, and gave warning at once. Indeed, he would have liked to be off by the next boat, he was so afraid of losing the partnership, but we wouldn't hear of that, and insisted on his remaining his month—it would have been so inconvenient to be without any one in his place. But lor, sir, I consider it very good of him to stop! Of course he's in a desperate hurry to be off; it is wonderful the way folks make their fortunes over in Australia; there's money in the very sound of the word."

Cyril agreed somewhat absently to this sentiment, and the carriage drew up at the private door of the bank, Mr. Clithers the manager living in the large old house attached to it.

He was at home, and received Cyril's eager questioning with some little surprise, but he said he was only astonished that the information had not been sought for before. He was quite ready with all that the bank knew in the matter. Mr. Claude Egerton had drawn the sum of thirty pounds on the afternoon of December the 24th, twenty pounds of it in gold, and a ten-pound note, the number of which was furnished.

"Stop it then at once!" cried Cyril, and without more ado, and scarce bidding Mr. Clithers good-night, or vouchsafing thanks for the information, he rushed out to Merton, and to the carriage.

"Drive to Riddleys', Netley Farm, as fast as you can go!" he cried to the coachman, in much excitement; and there was no need to tell Merton what he had heard at the bank. Dr. Majendie's horses had never gone faster to the bed-side of a sick person than they now flew along the snowy road.

Netley Farm lay somewhat out of the high road, and at some miles distance. Although Merton talked ceaselessly the whole time, and assured Cyril the whole affair would now soon be sifted, the way and the time seemed interminable to Cyril, who at times felt the strongest desire to kick Merton out of the carriage, and then again thought he was the best adviser he could have found.

The family at Netley consisted of an old widowed woman and her two sons, and a widowed daughter who lived at Netley Farm. The farm was small and not a very good one, and the Riddleys were always poor and struggling. Since the father's death, however, the two boys, who were steady fellows, worked together with praiseworthy energy, and managed to keep things going. They were a great comfort to their mother, and respected by all. David the younger son, opened the door in answer to the vigorous thumps of Cyril's fist, there being no other mode of communication between those outside and those inside the house. He was immensely astonished when he recognised his visitor.

"Is your brother at home? or your mother? I want to see somebody as quickly as possible!" was his only greeting.

"They are both in, sir, I will fetch them at once if you will go in the parlour, sir."

"No, I will not; are they in the kitchen?" and without waiting for an answer, Cyril, well knowing where he should find the family assembled, walked into the kitchen, which was large and warm and well lighted. Merton had followed him; and they saw the old lady knitting stockings in a chair by the fire the elder son sitting opposite to her smoking his pipe, enjoying the hour of rest, and the dairy-maid looking after something which was cooking on the fire.

It was as peaceful and restful a scene as could well be imagined, but all rose, and there was an instant change in it as soon as the visitor appeared.

"Good-evening, Mrs. Ridley; good-evening, George," said Cyril, when he was introduced to Mr. Ridley. "I hope I am not disturbing you, but I wish to see you very particularly. I will not keep you five minutes—I have something to say about my brother."

"Ah, sir, how is he?"

"As bad as he can be—he is helpless, unconscious, and speechless. The doctor thinks that none of the wounds will prove fatal, and that he may recover in time, but he will always feel the effects of what has happened, and never be the same strong man again."

Cyril's voice slightly faltered as he said the last words, and a vision crossed him of his energetic healthful brother a delicate invalid, struck down in the heyday of his youth and strength, unable to follow his usual out-of-door exercises, and depending on help and assistance from those around him. The full reality of what they considered the hopeful side of Claude's misfortune now struck him in its entirety for the first time, and with a bitter feeling against the author of this crime, and a certain dislike to any who, in however distant a day, were connected with it, filled his mind, and in a harsh voice he said, "I believe my brother proposed bringing you this money!"

"Well, sir, there was no end to his generosity; he did say something about it."

"Speak out, don't waste my time," said Cyril, sharply. "Did he, or did not bring you this money?"

"No, sir," answered George Ridley.

"But had he promised it?"

"Yes, sir," said the widow, "he promised to bring it to us on Christmas Eve, but he did not do so; we were expecting him all the afternoon."

Cyril's face did not alter in the least, but he turned to Merton, and looked him full in the face, and a silence fell over all present.

"My brother intended to keep his promise," he then said. "I do not know anything about the money, or what it was for, I only know he did his best to bring it, and—and that promise has been the death of him."

He turned from them all, and left the room, with these bitter words, Merton slowly following him.

"To the police-station," cried Cyril to Dr. Majendie's coachman, "and drive as fast as you can go."

He seemed to be under great excitement all the way there, but he never spoke a word.

At the station he gave notice of all he had to say in a clear, comprehensible manner, and when it had been read over before him, the inspector added, "You wish to offer a reward for the capture of the person or persons supposed to have met and attacked your brother—how much, sir?"

Cyril answered, "Five hundred pounds!"

(To be continued.)

—And why is it that so few make audible responses? The object of responsive worship is twofold—to aid devotion by pre-occupying the attention and to incite your fellow worshippers by your own earnestness. On the first ground you owe it to yourself, and on the other to us all, to join in a fervent response. You can have no idea how a full voiced response helps and lifts up the minister, and on the other hand, what a depressing influence a faint amen exerts after a prayer or sermon. There is contagious sympathy in earnest tones productive and good. Let all, then seek to aid their fellow worshippers in this so simple and effective worship

Children's Department.

THE BEE-HIVE.

The insect which inhabits the hives so often seen in our gardens belongs to the order *Hymenoptera* which includes a vast number of species amounting, according to the calculations of Kirby and Spence, to about one-fourth of the entire insect world; and some of these certainly exhibit the highest development of instinct, or perhaps the nearest approach to reason, that we meet with amongst invertebrate animals. In the Hive Bees, the society is permanent—that is to say, the workers, as well as the females, survive the winter, during which period their stores of honey are intended for their support. We never, except at the period of swarming, meet with more than one female in the hive. The whole duty of the construction of the comb, and the care of the young, devolve upon workers, whose incessant activity has rendered them the most appropriate types of industry.

The comb, as is well known, consists of beautiful hexagonal cells, constructed with mathematical accuracy. It is perpendicular, and composed of a double series of cells, placed end to end in such a manner that the end of each cell is closed by three waxen plates, each of which also assists in completing one of the cells of the other side of the comb. By this arrangement the greatest possible number of cells may be constructed in a given space with the smallest possible amount of material. In these cells the eggs are laid. Here also the larvæ are brought to maturity by the care of the workers; and when no longer required as nurseries for the young, the cells are employed as a store for honey. The eggs which are to give birth to males are placed in cells a little larger than those of the workers. Those from which females, or queens, are to be produced, are deposited in cells of peculiar construction; and the larvæ are fed upon a different food from that of the workers. When the population of the hive has grown too large, a portion of the workers emigrate, accompanied by a young queen; this is termed swarming. In some countries bees exist in very great numbers. Dr. W. M. Thompson, in his account of his travels in the Holy Land says that "in a gigantic cliff of Wady Kurn immense swarms of bees have made their home. The people of M'alia, several years ago, let a man down the face of the rock by ropes. He was entirely protected from the assaults of the bees, and extracted a large amount of honey; but he was so terrified by the prodigious swarms of bees that he could not be induced to repeat the exploit. One is reminded by this of the promise to Jacob in that farewell ode of Moses, Deut: xxxii. 13: "He made him to suck honey out of the rock." And Asaph, in the 81st Psalm, thus sings: "With honey out of the rock should I have satisfied thee." Such allusions prove that bees lived in the rocks long ago just as they do now, and perhaps they were more common than at present."

DAMASCUS.

The most ancient centre of trade in the world and one which still retains its mercantile current, is Damascus. The caravan comes and goes as it did three thousand years ago; there the sheik, the ass and the water-wheel, the merchants of the Euphrates and of the Mediterranean still appear with the multitude of their wares. From Damascus comes the Damson, blue plum, and the delicious apricot of Portugal; Damascus damask, that beautiful fabric of cotton and silk with vines and flowers raised upon a smooth, bright ground; the damask rose, introduced into England in the time of Henry VII.; the damask blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried off the arts into



Persia; and that beautiful art of wood and steel with silver and gold—a kind of mosaic engraving and sculpture united—called damascening, with which boxes, bureaus, swords, etc., are ornamented. Damascus remains what it was before the days of Abraham—a centre of trade and travel, an island of verdure in the desert, a presidential capital through more than thirty centuries. It was near Damascus that Saul of Tarsus saw the light of heaven above the light of the sun; and the street which he called Straight, in which it is said he prayed, still runs through the city. The city which Mohammed surveyed from a neighboring height, and was afraid to enter, because it was given to men to have but one paradise, and for his part he was resolved not to have his in this world. It is to this day what Julian called the "eye of the east," and Isaiah "the head of Syria." It is still a city of flowers and bright waters, the streams from Lebanon, and the rivers of Damascus. The rivers of gold still murmur and sparkle in the wilderness of Syrian gardens, while Tyre and Sidon have crumbled on the shore. Baalbec is a ruin: Palmyra is buried in the sands of the desert; and Nineveh and Babylon have disappeared from the Tigris and Euphrates.

UNOSTENTATIOUS PIETY.

Unostentatious piety in men occupying high political positions is not too common, but it is known that Mr. Gladstone, while Prime Minister, would visit sick neighbors, and read passages of the scripture to them, which were calculated to afford them consolation. His charities are only limited by his means; and he has incurred pecuniary embarrassment by giving too freely. In an age when an intense avarice appears to be the ruling motion of men's actions, it is pleasing to contemplate the unselfish piety of persons conspicuous in public affairs. It is to be regretted

that the circumstances of the times make liberality so difficult as it is; but it is very satisfactory to find true generosity in persons of such eminence.

"BE YE ANGRY AND SIN NOT."—Be ye angry and sin not." The life of our Saviour, as well as the precepts of the apostles, clearly teach us that there may be occasions on which we may have feelings of displeasure, and even of anger without sin. Sin does not necessarily attach to anger, considered in its nature, but in its degree. Nevertheless anger seldom exists in fact, without becoming in its measurement inordinate and excessive. Hence it is important to watch against it, lest we be led into transgression. Make it a rule, therefore, never to give any outward expression to angry feelings until you have made them the subject of reflection and prayer.

WORK BEFORE PLAY.

A man who is very rich now was very poor when he was a boy. When asked how he got his riches, he answered: "My father taught me never to play till all my work for the day was finished, and never to spend money till I had earned it. If I had but half an hour's work to do in a day, I must do that the first thing, and in half an hour. After this was done I was allowed to play. I early formed a habit of doing everything in its time, and it soon became very easy to do so. It is by this habit that I have been able to do so well in the world."

—He that knows not when to be silent, knows not when to speak.

—A religion that never suffices to govern a man will never suffice to save him.

—Kindly show this paper to your neighbors, and get them to subscribe for it.

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