

Dominion Churchman.

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TORONTO, THURSDAY, MARCH 20, 1879.

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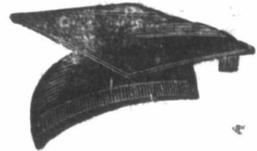
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of the Life of Archdeacon Whitaker, Pro-
vost of Trinity College; also an Account of
the Life and Labors of Archdeacon Swea-
men, Bishop-elect of Toronto; Able Ed-
itorial Articles on The Third Sunday in Lent;
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THE WEEK.

It is rumored that the Island of Rhodes is to be occupied by the French. It would appear, however, that the story is based upon the fact that the Porte has ordered the removal of the seat of Government of the Archipelago from Rhodes.

Archbishop (R. C.) Purcell, of Cincinnati, has failed to the amount of about six million dollars. He has made an assignment of property worth less than four hundred thousand dollars.

The contemplated elevation of John Henry Newman to the Cardinalate has given much satisfaction to the Roman Catholics in England. It is said that the Popes's determination was arrived at from the strong recommendation of Cardinal Manning. The fact that so eminent a man as Newman should have remained for so long a time in a position of so subordinate a character as that he has occupied for a number of years, while Manning, with not a thousandth part of his ability, should have been so successful, has given rise to much comment. It now appears, however, that Newman might have worn a Cardinal's hat long ago, but he declined the honor, and at this moment, it is doubtful whether he will now accept it.

The question of protection is still agitating Europe and America, and signs are not wanting which indicate that those who have been most active in spreading "free trade principles" are preparing for some change in the attitude they have hitherto assumed on this question. They appear to be becoming alive to the fact that however excellent in theory the principle may be, yet that free trade means something more than merely free imports. It must not be altogether a one-sided theory in order to be adopted with satisfactory results. The policy of protection is becoming more and more strongly advocated by the astute Bismarck. He frankly concedes that his own opinions have undergone a change. The same reaction is noticeable in France; and some agitation on that subject has begun to take place in Great Britain, where, under the influence of free trade, United States manufacturers are competing with English manufacturers on their own soil. And United States merchants acknowledge that there is some force in the argument beginning to be used in England, that as long as America puts a duty on all imported English goods, England ought to retaliate by similar duties on imported United States goods—that free trade ought to be free on both sides, or it is not free at all. The fact is that Sir Robert Peel inaugurated free imports in England, although the

clamor for free trade by the manufacturer meant nothing more than the free importation of grain.

The latest reports of Egyptian finance state that under the best management there must be an annual deficit of ten million dollars, to be met by borrowing. Increased taxation can hardly be resorted to, for the taxes already parallel those of the provinces in the worst days of the Roman Empire, and have converted into a nation of paupers what ought to be the richest valley in the world, the valley of the Nile. The taxation falls on the peasantry, the fellahs, who are the least able to bear it, five and a half million of whom have been paying annually forty-five million dollars, or nearly ten dollars a head for every laboring man in the empire, and wages are much smaller than those paid in England or America. England and France are the largest creditors and have appointed officers to look after their interests. Through their influence Nubar Pasha has been made Minister of Foreign Affairs, who is almost the only Egyptian politician with capability and honesty enough for the post. But his administration has given much discontent among those who had profited by the former corruption. A mob has attacked Nubar Pasha, who has resigned.

Morocco, the land of the Moors, is threatened with famine, caused by last year's drought, and following famine comes pestilence. It is feared—so say reports from Gibraltar—that, before the close of the year, half the inhabitants of the southern provinces of Morocco will have perished. Little is known respecting the interior of this empire. Foreigners are kindly treated in the coast towns, which are inhabited by a mixed race, and where many Moorish merchants carry on trade with Gibraltar and French ports in Algeria; but the natives of the interior provinces have no love for Europeans, and it is considered perilous for travellers to attempt to reach the cities of Morocco, Mequinez, and Fez, or to make general expeditions through the country.

Life grows burdensome to M. Aubriot, the working-man who won the capital prize of \$25,000 in the French lottery. Letters are constantly received by him asking the loan or gift of sums of money varying from \$5 to \$5,000.

According to a recent despatch published in the *London Times*, the waters of the Vistula have overflowed, and submerged forty villages near Warsaw.

Among the Alps the cold has been intense during the present winter. A correspondent of the *London Daily News* writes that in the valley of the Freyssimieres the snow is more than two metres (about two yards) deep. The roads are everywhere impassable. The postmen are unable to get from place to place. Neither wood nor coal can be obtained even for money. The people are cutting down their trees, and trying to warm themselves with green wood. The sufferings are terrible.

A few days ago there was a tremendous Alpine avalanche on the St. Gothard route. At the first great bend in the road from the hospice, not far from the little refuge known as San Guiseppe, the two leaders of a long caravan of sledges, noticed

that a huge snow mass was breaking loose from the top of the mountain. To the cry of "Backward!" every one sprang in an instant from the sledges and rushed up the road. The avalanche thundered down, and horses and carriages were buried in a moment under the tremendous heap of snow. Not one of the company was injured.

An idea appears to be in circulation that Leo the Thirteenth will call another General Council. But the Vatican Council has not yet been closed. It is not improbable, therefore, that the present Pope will re-assemble the Council within a short time, and perhaps its object may be to explain, or rather explain away the dogma of Infallibility, to the promulgation of which it is well known that he was opposed. It is also suggested that the presentation of the Cardinal's hat to Dr. Newman has a reference to the employment of that gentleman for the purpose of drawing up the required documents—he having also objected at first to the promulgation of the dogma, although he afterwards acquiesced in it.

The Council of Trent, which was summoned by Pope Paul the 3rd, was continued under Julius the 3rd, outlasted his life and the lives of Marcellus the 2nd and Paul the 4th, was convened again by Pius the 4th, and closed by him. Its first session was held December 13th, 1545, and the last December 4th, 1563, thus covering a period of eighteen years.

The National Policy has developed itself in the tariff as announced by Mr. Tilley in his Budget, which appears to give very general satisfaction among all those who believe in protection at all. The mining, the agricultural, the shipping, and the manufacturing interests appear to have received full attention at the hands of the Government. The estimated revenue of the year under the operation of the new tariff is expected to be \$24,122,000, against an expenditure of \$28,500,000, leaving a probable surplus of \$622,000. The changes in the tariff are expected to result in an additional revenue of \$2,200,000. Among the objectors to the National Policy will of course be found the leader of the late Government, who, however, in a speech made previous to the late elections is reported to have said:—"There is no doubt that where a protective system is adopted it will for a time increase the production of the country, the manufactured products of a country, and in doing so will, if the sources of revenue are not dried up, induce a seeming prosperity." Some complain that the new protective policy will breed socialism and communism. In reply to this we are reminded that, if so, protection is not the only author of such evils, for Germany with its free trade, is honey-combed with Socialism; and it is admitted that, in Free Trade England, both socialism and communism exist in some of their worst forms, in the garb of trades unions. In the country a very general impression appears to have been made that, from whatever point of view the new tariff is examined, some good points will be seen in it. Whether the sanguine expectations formed in reference to it will be realized time only can tell.

At the latest date, February 25th, the Zulus remained inactive, and the only fresh fighting reported, resulted in the capture of some cattle. British reinforcements having arrived on the

frigate Shah, from St. Helena, it has been determined to effect the relief of Col. Pearson from his isolated position at Elkowe.

Floods and gales in Hungary are reported, from which two or three thousand persons were drowned, and ten thousand houses destroyed.

The condition of affairs between Chili and Bolivia, is unsatisfactory. Megillones, Caracoles and Antofagasta are held by the Chilians, and at Coleija, the remaining port of Bolivia, a Chilean ironclad is stationed. In addition to arming over 25,000 Chilean residents in the nitrate and mining districts, nearly 1,000 regular troops have been landed at the ports occupied, and will form a centre about which a volunteer force will be consolidated much more formidable than that which Bolivia, even with the assistance of Peru, can place in the field for months. The Bolivian coastguards made no resistance, the prefects of the invested towns retiring peaceably to Cobaja. The Government at Lakuse is recruiting and drilling soldiers and preparing for a campaign, but as yet no forward movement has been attempted. The action of Peru is awaited. The Government of that Republic sent a vigorous protest against the conduct of Chili. Should Peru finally take a hand in the quarrel the forces of Bolivia will be sent by rail to Mollendow, and thence by steamers to the scene of action. Peruvian ironclads and other available vessels are being prepared with all haste, and during this month will be ready for action.

A Victoria despatch says the steamer from Alaska brings news that the Indians are preparing for war. The British ship Osprey and the United States cutter Walcott have reached Alaska. The chiefs received the Osprey cordially, but informed the commander that they could take the Walcott whenever they chose. The Walcott has gone to intercept a flotilla of hostile canoes on their way to destroy the town of Sitka. On board the Walcott are the Osprey's marines and the Osprey's Gatling gun. The situation is very alarming. The Osprey will remain until relieved by an American man-of-war.

The Viceroy has arrived at Lahore. High authorities say the natives of India will not believe in a British success unless the troops advance on Cabul. Gen. Browne's division is concentrating at Jellalabad to be in readiness to advance if necessary. It is asserted that the manner of Yakoob Khan's envoy when communicating with Major Cavagnari, was almost defiant. Definite terms have been sent to Yakoob, who has not had time to reply.

Accounts from the plague-stricken regions are cheerful. The pestilence has almost wholly disappeared, and the loss of life has not been nearly so large as first reported.

Three thousand Italians, under the leadership of Menotti Garibaldi, will shortly start to found a colony in New Guinea.

Placards threatening to assassinate King Humbert were found affixed on the dead walls in Genoa recently.

Matters are by no means very tranquil in France. The Secretary General of the Minister of Commerce has resigned. The withdrawal of M. Waddington from the Premiership is demanded. A Gambetta Ministry is believed to have become a necessity.

There are rumors afloat from apparently trustworthy sources to the effect that, contrary to her promises and to the general expectation of other powers, Russia is evading the evacuation of Bulgaria and Eastern Roumelia.

THE FOURTH SUNDAY IN LENT.

THE point of the Church's teaching to-day may be seen in the Collect connected with the passage in the Epistle: "But Jerusalem which is above is free," and the conclusion arrived at by those who had seen the miracle of feeding the five thousand, related in the Gospel: "This is of a truth the prophet that should come into the world." The freedom of the Christian was obtained by "the Prophet that should come into the world." It is a freedom from the ceremonial law of Moses; it is a freedom from our evil deeds, from which we are taught to pray that we may be relieved by the comfort of the grace and mercy flowing from the Mediatorial Office of the Son of God made man.

The miracle is regarded as clearly of a Eucharistic character, which is believed to be brought out most distinctly in the 11th verse:—"And Jesus took the loaves, and when He had given thanks (eucharistias) He distributed to the disciples, and the disciples to them that were sat down." In this passage, however, it must be observed that the intervention of the disciples and their instrumentality in distributing to the multitude, although very probably made use of as a matter of fact, can scarcely claim for its support the most correct rendering of the passage. It is wanting in all the best editions of the Greek Testament, and is not found in the three most ancient Greek manuscripts or in the Syriac version. It may have been, and probably was, the case that the disciples were the honored instruments of their Lord in communicating to the five thousand persons the temporal blessing provided by their Lord, but this text cannot be legitimately brought in proof of it. This, however, does not militate against the principle that a real and efficient ministry of reconciliation has been committed to the officers of the Church as a treasure in earthen vessels, which derives its support and its validity from Christ's commission and from His final promise to His ambassadors.

The mighty work of Christ in the midst of the wilderness is set forth before His Church in the midst of Lent as a sure token that the earth is the Lord's and the fulness thereof; and that both fasting and abundance are to be exercised at His command; and still more as an earnest of that Divine gift, the Bread from heaven, which He distributes to His people in the wilderness, both mediately and immediately, for their spiritual refreshment and strength.

The freedom which is secured by the coming of Christ into the world is not a freedom from all law, although man can disobey the highest law of his life, and this liberty is at once his prerogative and his danger. The highest law of man's life is to know, to love, to serve the Being Who gave it to him—the Being Whose very existence has not dawned upon the most intelligent of any of the creatures below man. But God wills that man should obey Him freely—that is, that he should be able to refuse obedience to Him, and yet should obey; and thus man's consummate prerogative is necessarily linked to a fearful capacity for declining to exercise it. Christian freedom means obligations and it means restrictions; but they are obligations and restrictions which prescribe for him just what his own heaven-sent na-

ture would wish him to do and to be. They may be irritating to the old nature he has sloughed off; but they are agreeable to the new man "which, after God, is created in righteousness and true holiness." In obeying Christ's law he acts as he would wish to act. He obeys a law—the law of his God; but he has no inclination to disobey it. Obedience is not to him a yoke; but disobedience would be to him a torture.

MARRIAGE.

THE very unsatisfactory and unscriptural notions on this most important subject render the following remarks made by the Bishop of Ely, particularly valuable at the present time. His Lordship had just married the Right Rev. Dr. Jones, Metropolitan Bishop of Cape Town, to Miss Emily Frances Allen, sister of Canon Allen, Vicar of Lancaster.

The solemn act which we have just witnessed is of deep interest, not only to those who have exchanged their vows, but to a large section of the Church of Christ. Whatever reasons exist at every marriage for an earnest joining in the prayers that have been said, exist in tenfold measure here. For a few moments let us dwell upon this. Every Christian marriage is the laying of a new household in the kingdom of Christ. I do not know whether we sufficiently recognize the ineffably sacred character which belongs to a Christian household or home. It may be that in the mystery of the ever blessed Trinity we have the prototype of the family. God is one, yet in that unity is there no solitude. How, we know not, but the everlasting Father, the Fountain of Deity, dwells ever with the Son, and the Son is ever in the bosom of the Father, whilst the Holy Ghost, the bond of Sacred Trinity (as He was called of old), united and is inseparably united with them, so that 'whatsoever God doth work, the hands of all three persons are jointly and equally in it, according to the order of that connection whereby they each depend upon each other.' (Hooker.) And if from this mount that burneth, where in the very excess of brightness we can trace but the dimmest outlines, we come down to earth, which is the foremost picture in the Holy Book? Is it not the home at Nazareth—the Virgin Mother, the Divine Child? What a heavenly shadow has that poor carpenter's dwelling in the Galilean village cast on every household as it is founded and developed along the track of ages! 'Behold! I make all things new!' The words have perhaps their most blessed fulfilment in the additional holiness which the Son of Man by his birth at Bethlehem breathed into all human relationship, by the consecration wherewith He thereby hallowed the homes of his people for evermore. I have said that there are special circumstances of deep interest to all members of Christ's Church in to-day's act. It is even so! Every Christian household is, in its peace and harmony, its unity of purpose and will, its bond of love and sympathy, a prolongation of mysteries which run up into the depths of Godhead. A clergyman's home should be especially this—the pattern household of the parish. But yet more. It is not on English ground, where God's Church has the greyness and stability of age, that the household founded to-day is to be established. In a country where the Church is yet in her infant struggles, where circling round the light that is in the dwelling of Israel lies the border belt of heathen darkness, where society has yet to be shaped and formed, there we have laid our foundation stone. What need is there that a double blessing should

rest upon this household, that it may be so framed and fashioned as to be a wholesome example for the people to follow? And not yet have we touched the highest point of interest. This new household is to be the chief homestead in that fair land. God, who in the early days of Christianity gave the North of Africa to the Church, as her door of entrance to that vast continent, and placed the keys in the hand of a Cyprian and Augustine, is now again opening through the south an inlet for the Cross of Jesus, and has set this our brother as his watchman at the southern gate. Thus his household stands the foremost in that highway of our God. The sons of tribes whose names are uncounted and strange to us will (as in the days of his predecessor, now with God) sit down at his hearth. Christian travellers will halt there as they voyage to and fro between east and west; old missionaries who have given their lives to Christ in the wilderness, young converts with the dew of their baptism fresh upon them, will hear reports, if they visit it not, of the home of their father in God—will drink in the tales of its Christian kindness and gracious hospitality and reverent worship; of what the Church in this house is seen to be. Will it darken the joy of this day if I remind you that it will expand, this new household, hard by the last resting place of one who fought well, under the same roof, for the battle of the faith, and now waiteth by the waters of comfort, his call to the marriage supper of the Lamb? Surely, brethren, we have done well in calling upon the God of Abraham, of Isaac, and of Jacob, those old saints in whose tents we have the first recorded image of a religious household, to send the fulness of his blessing upon these his servants. And for us, what remains but to bid them go forth to the far land, in the old words—'The Lord command His blessing upon you in all that ye set your hands unto, and bless you in the land which the Lord your God giveth you.' 'We wish you good luck in the name of the Lord.'

ERRATUM.—In our last week's issue, under the article "Johnson vs. Glen," fourth and fifth line, for "partizan" read "perturbed."

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—We are pleased to mark signs of increased vitality in St. George's parish. For Sunday, the 9th, there was announced two services in the Parish Church by Mr. Uniacke, the Rector—two in St. Mark's, by Mr. Ancient of Trinity, and the Curate of the Church, Mr. Winterbourne. Morning service, with Holy Communion, at the Village Church, by Mr. Padfield, Principal of St. Margaret's Hall, the Diocesan School for girls. While Mr. Winterbourne and Mr. Ancient provide two services for Trinity, and Messrs. Townsend and Morrison provide for the Garrison Chapel, which, although extra parochial, is within Parish bounds—the Chaplains of H. M. Forces are in charge. How far Trinity should be included in the Parish notices of the Parish of St. George is a question, but at any rate one of the services is provided by one of St. George's clergy—Mr. Winterbourne.

NEW GLASGOW.—A series of lectures, readings, &c., has been initiated here, for the Building Fund of St. George's Church. Rev. D. C. Moore began on Tuesday evening by reading selections from Southey, Coleridge, Shakespeare, &c., &c., including Schiller's "Fight with the Dragon," as translated by the Rev. Canon Dart, President of King's College, Windsor. Instrumental music relieved the audience and the reader between the selections.

On the 26th, a lecture on the life of Admiral Lord Nelson will be given by A. O. Pritchard, Esq.

MONTREAL.

MONTREAL.—The Bishop Oxenden Testimonial has reached his Lordship. He writes from Cannes, France, dated Feb. 3rd ult., that he has read the beautiful book, and that it "Not only does much credit to the artists employed, but will bear lasting witness to my old diocese. I only wish I had a room here and a table sufficiently handsome to do it justice. The whole work is executed with wonderful artistic taste and skill."

Trinity Church.—This church is to be sold at Sheriffs' sale according to announcement given, on the 2nd of July next. The action was taken by the Trust and Loan Company for \$30,000 against the Most Rev. Ashton Oxenden, as Bishop of the Diocese.

St. Jude's Church.—The new church is nearly ready for occupation. It is on Coursale St. The old church on Vinet St., is sold with school-room and grounds for \$5,000.

Church of St. James the Apostle.—On the evening of the 11th inst., in the school-room, the Rev. Canon Ellegood delivered a very able and interesting lecture on The Turks. The audience was large.

ONTARIO.

NULL POINT.—At the "Jacob's Ladder" for Algoma, referred to last week, the amount collected was \$5.25, not \$34. That received at the door was for another purpose.

ALMONTE.—The annual Missionary Meeting was held here on January 26th, at 7 p.m. The deputation, Rev. J. W. Burke, B. A., of Belleville, although scarcely expected, owing to the almost impassable state of the roads between Almonte and Arnprior, at which latter place nearly twelve miles distant, he had addressed a meeting in the forenoon—arrived in time, and had the satisfaction to address a large meeting of his former parishioners—the offertory at the close amounted to \$10.00. In this parish there is a handsome church and parsonage in the early English style of architecture—the church has a belfry instead of a tower to swallow up all the funds and hold no bells, whilst the gable windows breaking into the roof, produce a finer effect than many a more elaborate design. The church is paid for, thanks to the liberality of the Messrs. Rosamond. When the present incumbent, the Rev. Francis L. Stephenson, B. A., took charge about a year and a half ago, there was a debt of \$3,000 on the Parsonage, on this the congregation have paid during that time \$1,000. A few weeks ago the congregation at an out-station (Clayton), held a concert and readings, the proceeds of which \$75 were handed to Mr. S., as a testimonial of their appreciation of the satisfactory manner in which he discharged his duties in that part of the parish.

BROCKVILLE.—St. Peter's Church.—Owing to the absence of the Rev. J. A. Mulock, in Demer, Colorado, U. S., The Curate in charge, the Rev. T. C. Des Barres presided at the annual Missionary Meeting, held on Feb. 2nd. The deputation consisted of the Rev. F. W. Kirkpatrick, M.A., (Convener), and Rev. F. Prince, assisted by the Rev. R. Lewis, M.A., Rector of Augusta. The collection amounted to \$29.00—offertory from Sunday School for Diocese of Algoma, \$24.16.

CARLTON PLACE.—The Rev. G. W. White, B.A., addressed the Missionary Meeting here on the 31st January. Offertory \$12.84; Sunday School, for Diocese of Algoma, \$10.70.

INNISVILLE.—The deputation, Rev. G. W. White, on Sunday, Feb. 2nd., addressed in the church here about 30 persons, the congregation being completely broken up by two funerals which were taking place in the neighborhood. The collection was \$3.77. Sunday funerals are a cause of much annoyance to the Clergy. If at all

practicable, funeral services should never be held on that day. Vanity on the part of the friends of the deceased, to have a large attendance, being the exciting cause.

PERTH.—On Sunday evening, Feb. 2nd, the annual Missionary Meeting was held in St. James' Church. The only member of the deputation present was the convener, Rev. G. W. White, B.A., of Iroquois, who was ably assisted by the Rev. Wm. Cruden, B. A., Incumbent of St. Paul's Church, Lanark. The Rector, Rev. R. L. Stephenson, M. A., occupied the chair. The meeting was prefaced by a missionary service authorized by the House of Bishops. Appropriate Missionary Hymns were sung during the service and between the addresses—the choir being led by the Rector's daughter on the Organ Harmonium. There was a large congregation present—the offertory amounted to \$87.00, and \$88 had been forwarded to the Rev. F. W. Kirkpatrick, commissary to the Bishops of Algoma for missions in the Muskoka district. On the Church and Rectory, exclusive of the sites, \$23,000 have been spent, a debt of but \$1,700 remains—that debt is on the Rectory—the church is free of debt and consecrated. The Rector's list of total abstainers from intoxicating liquors now numbers 154 signatures. Although the Dunkin Act failed to carry here when voted on, the town is singularly free from drunkenness.

LANARK.—In this mission the Rev. G. W. White, addressed meetings at the following places with the financial results mentioned:—Balderson's Corners, St. John's Church, Feb. 3rd, offertory \$5; Lanark Village, St. Paul's, Feb. 4th offertory \$3.69; Bathurst, St. Stephen's, Feb. 5th offertory \$2.50; Rokeley, St. John the Baptist, 6th, offertory \$1.13. At Rokeley the Convener who by kindly attending this meeting had exceeded the limits appointed him, was joined by the newly appointed travelling missionary the Rev. W. Farrar. This latter gentleman in company the Rev. W. Cruden, proceeded to the Township of Oso, and Mr. White having been obliged to return to his parish for Sunday, held a missionary meeting at Zealand, here the attendance was good as it had been all through the missions at Lanark, but the offertory was small, 89 cents. The head quarters of the Rev. Mr. Farrar, is at Ardock in the Township of Clarendon, Ont. Since his ordination he has been working indefatigably collecting together the long neglected children of the Church in the Township of Clarendon, Palmerston, Olden, Oso; Canonto, Barrie, and Hinchinbrooke. His only church which requires but \$200 to complete it is in Zealand in Oso. The settlers in the Township here have had much assistance in the erection of the fabric from the church people of Perth, will not the church people of Kingston strengthen the hands of the overtasked missionary by contributing the balance needed for its completion? Both the Rev. W. Gruders of Lanark, and the travelling Missionary in Frontenac are laboring faithfully and effectively. Mr. Cruders serves four churches and from stations officiating at three services every Sunday and during lent has three weekly lenten services. He has, notwithstanding the badly drifted roads and scarcely settled country through which he itinerates, in five months, in addition to frequent services, visited over one hundred families. Both missionaries have met with much discouragement from the action of the mission Board in Mr. Cruden's case, in paring down his allowance from the mission fund from \$300 to \$250; and in both cases deferring to make the usual grant of \$100 each, for outfit. The Book and Tract Committee should also supply them with Tracts, Church Catechisms and Prayer-Books, &c., for distribution, as the people among whom they labor are for the most part poor, and can with much self denial pay the trifle they contribute towards their clergyman's maintenance.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending March 15th, 1879.

MISSION FUND.—Donation.—Frank Arnoldi, \$50.00. In answer to \$1000 offer.—Venerable

Archdeacon Whitaker, \$100.00. *January Collection*—Toronto, St. Luke's, additional, \$7.31; Port Whitby (Pickering), \$1.00. *Parochial Collections*—Newmarket, Mr. Park, \$4.00.

PERMANENT MISSION FUND.—Rev. W. S. and Mrs. Rainsford, \$100.00; Miss Green, \$50.00. WIDOWS' AND ORPHANS' FUND.—*For the Widow and Orphan of a Deceased Clergyman*—Grace Church, Toronto, \$25.23.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

LUTHER.—The Church congregation at Luther village, (near Orangeville) is a new and struggling one. They have no church to worship in. Feel the very great need of this want, they have with prayer to God and earnestness resolved to build a church and parsonage if possible. May they not ask for this important object, the aid of those who have at heart, the advancement of the same glorious cause? Any offering will be gratefully received. "Do good unto all men, and specially unto them that are of the household of faith." Gal. vi, 10. The Church to be of brick, holding about 200, Parsonage to be of frame, and brick thick outside.

Bishops Approval.—I hereby commend the appeal to our churchmen in the Diocese of the Reverend R. S. Radcliffe, Deacon in charge of the Mission of Luther, for assistance in the proposed erection of a church in Luther Village. Luther is a very poor part of the country in consequence of the large swamps in the township, and as the land is very high, being on the direct line between the streams running into lakes Ontario and Erie on the one side, and Huron on the other, and is the source of several of these. It is very subject to summer frosts. The people are poor, and need all the assistance they can obtain from their brethren in more favored parts.

T. B. NIAGARA.

Bishophurst, Hamilton, Feb. 25th 1879.

HURON.

(FROM OUR OWN CORRESPONDENT.)

BRANTFORD.—Last evening a large number of the registered members of Grace Church assembled in the school house, for the purpose of considering the resignation of the Rev. R. H. Starr, M. A. Incumbent of the parish. The chair was occupied by the Rev. Mr. Starr, and Mr. Arthur K. Bunnell, Vestry Clerk, acted as Secretary.

After considerable discussion, a very large majority of the meeting decided that Mr. Starr's resignation be not accepted.

Mr. Starr stated he had made up his mind to resign, and would therefore press the acceptance of his resignation. He did not wish to hold the position of rector when he did not have full confidence of all the congregation. The movement that has been set on foot against him for the past few weeks has given him much pain and he did not wish to prolong it. The following was moved and carried:

Moved by Mr. W. C. Hately, seconded by Dr. Griffin,

That inasmuch as Mr. Starr presses his resignation, after having been requested by a large majority to remain, we now with regret, accept the same, and do now proceed to elect the necessary delegates to confer with the Bishop on appointing a new Incumbent.—Carried.

The following resolution was then put that the church Wardens and Messrs Thos. Botham, H. Lemmon, A. Watts, John Brethour, Chas. Mason and Hugh J. Jones be a committee to confer with the Bishop with reference to the appointing of an Incumbent for Grace Church.—Carried.

The meeting then adjourned.

LONDON.—Within three miles of this city the Rev. P. B. de Lom has been holding Mission services in a Section school-house every Thursday evening, with most gratifying results. In visiting a family in that locality, who are members of the Chapter House congregation, of which he is assistant minister, he met with this additional field of labour, and has since made it a part of his regular work. The Church services in the School and the preaching of the Gospel, have gathered a

large congregation. The house is full every Thursday evening; nor are his labours limited to Thursday. On last Wednesday evening, after having returned from service in the Chapter House, he was surprised by a visit of a deputation from his new congregation, Messrs. Burkholder, Laphorne and McMillan, who presented him with the following address and a purse of twenty-one dollars:

Address to Rev. Mr. De Lom:

REV. SIR,—It gives us great pleasure to have been deputed as the medium of conveying to you the cordial good wishes of your large circle of friends in this section, at the end of your series of meetings in our midst. This pleasure unfortunately is not an unalloyed one. Those things we most prize are frequently the first we lose, and we grieve that you cannot continue longer with us. For the past few weeks we have enjoyed the pleasure of your kindly, social intercourse, and whether in your meetings, or in friendly social relations, we have learned to esteem you more every day. From you we have realized the truth of eternity, which commands us to be prepared to leave this vale of tears. We beg you to accept this token of our esteem—a purse—and pray that your future life will be prosperous and happy. Wishing you God-speed in your labours, and that our Heavenly Father's blessing may rest upon you all this life, and that you may wear a starry crown in eternity.

On behalf of the congregation,

S. BURKHOLDER,
JOHN LAPHORNE.

Mr. De Lom, in reply, thanked his friends for their kindness in presenting him with this substantial evidence of their appreciation of his efforts in the Master's name. He intends holding a regular Thursday evening service in the school-house, as he has lately done, encouraged by the very large attendance.

BAYFIELD.—On Friday, the last day of February, there was a concert in aid of the funds of Trinity Church. The hall was literally packed full, and all enjoyed the treat of good music provided by the church members of Bayfield aided by their kind friends from Clinton. We are pleased to hear that the Incumbent of this far north parish, Rev. Mr. Forbes, is doing good church work in his mission.

DURHAM.—A concert, consisting of tableaux, vocal and instrumental music, &c., was held in the Town Hall, Durham, on Wednesday, the 19th ult., in aid of the funds of Trinity Church. The tableaux were very much enjoyed, and the singing very good.

PETERSVILLE.—*St. Georges.*—The Sunday-school teachers and their friends, the members of the congregation, had their annual social party in the Town Hall on the evenings of Tuesday and Wednesday—Wednesday being the children's evening. The Rev. Mr. Darnell, minister of St. Georges, presided, and after the refreshments which had been provided by the ladies of the church had been partaken of, he congratulated the Church on the good turn out, and briefly referred to the object for which the meeting was held, to provide for an addition to the Sunday-school library. The entertainment is conceded to have been one of the best, in every respect, that was ever held Petersville. The proceeds it is said were about forty dollars nett, a very much needed addition to the Sunday-school fund. The school is continuously increasing in the number of teachers and scholars, and to carry on the work efficiently the necessary means must be forthcoming.

The regular Quarterly Meeting of the Standing Committee of the Incorporated Synod of the Diocese of Huron was held in the Chapter House, London, on Wednesday, March 5th, 1879, at 2.30 p.m. Present—the Lord Bishop of Huron, in the chair, Very Rev. Dean Boomer, Ven. Archdeacons Elwood, Marsh, Sandys and Sweatman; Rev. Rural Deans, Canon Caulfield, W. Davis, W. Daunt, D. Deacon, R. Fletcher, Canon Grasett, A. H. R. Mulholland, Canon Nelles, and J. W. P. Smith; Revs. W. B. Evans, Canon Innes, J. B. Richardson, R. H. Starr and J. T. Wright (19).

Messrs. H. Crotty, V. Cronyn, W. H. Eakins, J. D. Noble, R. Ashton, G. F. Ryland, James Hamilton, Dr. A. C. Pousette, R. Fox, Jasper Golden, B. Stanley, H. S. Hughes, L. Skey and the Sec.-Treas. (14). The usual prayers were read by the chairman.

The Bishop having been requested to leave the chair, on motion duly carried, the Very Rev. the Dean was placed therein. It was then moved by Mr. H. Crotty, seconded by Rev. Canon Nelles,

Resolved, That the members of this Standing Committee of the Synod of the Diocese of Huron, desire to take the opportunity of their first meeting after the return of the Bishop from his visit to England, to tender his Lordship a hearty "welcome back" to his diocese, and to record their thankfulness to Almighty God for his preservation in health and safety during his journeyings. They feel deeply grateful for the happy results of the deliberations of the great Council of Bishops at Lambeth, in which they were represented by His Lordship, as graciously overruled by the directing Spirit of God and calculated to unite in greater harmony and strength the various branches of the Church of England scattered throughout the world. Acknowledging his Lordship's unwearied efforts in behalf of the Western University, they offer their sincerest thanks to those English friends who have so liberally responded to his appeals, and particularly to the Society for promoting Christian Knowledge for their magnificent grant in its aid. With their congratulations on his safe return they would couple their assurance of glad sympathy with Mrs. Hellmuth and himself in the family mercies they had enjoyed in the improvement of their son's health. Rejoicing to have once more the personal presence of the Bishop amongst them to administer the affairs of the church with the same ability, zeal and liberality that have contributed to bring the Diocese to its present state of prosperity, they hereby renew their sincere professions of attachments to his person and loyalty to his sacred office. The motion having been put, was carried unanimously by a standing vote. The Bishop having resumed the chair expressed his gratification for the kindly and loyal feelings to himself and his work as exhibited in the resolution. He pointed out the great benefit that might reasonably be expected from the conference of Bishops at Lambeth, and the general satisfaction shown at their proceedings. For himself, he could sincerely say that his earnest desire was to spend and be spent for the good of his Diocese, and he could assure the Standing Committee that the individual welfare of his clergy and the progress and prosperity of their parishes was a source of the deepest personal gratification to himself. He thanked God for being spared to meet them again, and he appreciated most thoroughly their cordial greeting.

ACCOUNTS.—The Sec.-Treas. submitted a statement of postage and contingent expenses for December, January and February, amounting to \$42.15. An account of \$12.65 from E. A. Taylor & Co. was ordered to be paid.

The Sec.-Treas. submitted a report of the Land and Investment Committee, showing the investments made since the last meeting. The Committee appointed to look into the Wardville matter reported that they had met, and that the Rev. Mr. Wye had withdrawn his claim.

Assessment Committee.—In pursuance of the notice given at the last meeting, moved by Rev. W. B. Evans, seconded by Ven. A. Sweatman, That a Committee be appointed to assess the various Parishes of the Diocese with a view to deciding what amount each should contribute to the stipend of the incumbent thereof, so as to secure a satisfactory basis on which to make the grants from the Mission Fund; and that the Committee be authorized to communicate with the various Deanery Committees appointed under the Mission Fund Canon, and request them to meet and report to this Committee the respective amounts which they think each Mission in their Deanery should be assessed. The Committee to consist of Ven. J. W. Marsh, Rev. W. Davis, Rev. R. Cooper, W. Grey, the Sec.-Treas. and the mover and seconder; Ven. A. Sweatman to be the Convener.

Special Committee.—Moved by the Sec.-Treas., seconded by Mr. J. Golden, That the following gentlemen be appointed a Committee to prepare

the Convening Circular of Synod and the Annual Report of the Standing Committee: the Clerical Secretary, the Lay Secretary, Archdeacon Marsh, Rev. Canon Innes, Mr. J. Hamilton and the Sec.-Treas. *Carried.*

Ballot Boxes.—Moved by R. D. Noble, seconded by Archdeacon Elwood, That the Sec.-Treas. be authorized to procure four ballot boxes for the use of the Synod. *Carried.*

Mission Boxes.—On motion duly carried the Sec.-Treas. was instructed to procure a fresh supply.

Widows' and Orphans' Fund.—The Secretary reported the death of the Rev. B. Bayly, and read an application from his widow to be placed on the Fund. The Committee placed her name on the Pension List for \$240, from Jan. 1st, 1879.

Deaths.—The Sec.-Treas. also reported the deaths of the Rev. J. Padfield and Mr. H. C. Hogg, Indian Catechist.

Students' Fund.—At the request of the Bishop, the Committee placed at his disposal the interest of the invested capital of the Fund for the year ending March 31st, 1879.

Applications for superannuation.—1. Rev. F. G. Elliott—(Referred from December meeting).—The medical certificate of the physician appointed by the Committee, Dr. Coventry, having been read, it was agreed to superannuate Rev. Mr. Elliott from April 1st, 1879, at \$600 per annum, including his commutation. 2. Rev. J. G. R. Salter having applied for superannuation, the Committee named Dr. W. F. Harris as examining physician, and his certificate having been read, it was agreed to superannuate Canon Salter from April 1st, 1879, at \$600 per annum, including his commutation. 3. Rev. E. E. Newman having applied for superannuation, the Committee named Dr. V. A. Brown as examining physician, and his certificate having been read, it was agreed to superannuate Rev. Mr. Newman from April 1st, 1879, at \$500 per annum. 4. Rev. W. Tibbetts having applied for superannuation, the Committee named Dr. McMicking as examining physician, and his certificate having been read, it was agreed to superannuate Rev. Dr. Tibbetts from April 1st, 1879, at \$480 per annum. It being understood that the parishes of the above-named clergymen would be vacant on April 1st, 1879.

Applications for grants.—1. Listowel.—This matter was referred from the December meeting. The committee agreed to make the grant from April next, at \$200 per annum. 2. Colchester.—The Rev. R. W. Johnstone applied to have his grant from April next continued at \$200. The Committee were unable to accede to Rev. Mr. Johnstone's request, as the amount was already up to the average at the disposal of the Synod. 3. Exeter.—Rev. E. J. Robinson applied for an increase to his grant of \$50, to make up his stipend to the average of \$700. The committee consented to make the increase from April the 1st, 1879. 4. Brussels.—Rev. Mr. Ryan applied to have the grant continued at \$250 from April 1st, 1879. The Committee were unable to increase the grant over the \$200 already allotted. 5. Rev. T. E. Sanders applied for a special grant of \$100—this matter having been laid over from the September meeting. The Committee agreed to make the grant. 6. Port Stanley.—Rev. M. M. Dillon applied for an increased grant. A new station at Porstide having been opened, and the work of the parish largely increased, the Committee agreed to increase the grant to \$800 from April 1st, 1879. 7. County of Grey.—The Rev. Rural Dean Mulholland applied for a grant of \$300 to be reserved for a new mission, to consist of St. Matthew's, Sydenham, St. James, Euphrasia, and Walters Falls Village, Holland; and that until a clergyman is appointed, the sum of \$50 be placed at the Bishop's disposal for maintaining the services. The Committee agreed to the grant; it being understood that upon its going into effect, \$100 of the present grant to Meaford would be withdrawn. 8. Lucknow.—The Secretary was instructed to pay the grant to this Mission at the rate of \$200 per annum from December 1st, 1878. 9. Blythe.—A grant of \$100 to this Mission was made from April 1st, 1879. 10. Bayfield.—The Committee decided to make the grant \$100 per annum from April 1st, 1879.

Kirkton.—An application from Rev. W. E. Scott, asking for a readjustment of the Mission, was laid over for the present.

Episcopal and Archdeacons' Fund.—The Sec.-Treas., reported that an application had been made to purchase a piece of land belonging to this Fund, being 20 feet, part of lot 15 S., on Dundas Street, now held subject to a long lease. After full information had been given by the Sec.-Treas. and Ven. J. W. Marsh, the Committee agreed to accept the offer.

General Purposes Fund.—The Sec.-Treas. reported that an offer had been made to purchase east half of lot 3 Con. 6, Enniskillen. Moved by the Sec.-Treas., seconded by Mr. J. D. Noble, That the application to purchase the east half of lot 3, con. 6, Enniskillen, be referred to the Land Committee, with power to act; and that the Land Committee be instructed to examine into the matter of all other lands held by the Synod for General Purposes, and report at the next meeting of the Standing Committee, as to what is best to be done with them. *Carried.*

Warton.—An application from the Rev. Wm. Stout, respecting the building of two new churches in this Mission, was left for the Bishop to deal with as he saw fit.

Brantford.—The Rev. R. H. Starr, Incumbent of Grace Church Brantford, submitted an application for the congregation to be permitted to borrow additional money upon the church property. In the absence of more definite information, and inasmuch as the usual rules required by the Committee had not been complied with, the matter was deferred to the next meeting.

Strathroy.—A petition was received from members of St. John's Church, asking leave to sell a certain part of the church land. The matter was referred to the Land Committee, with power to act.

Munceytown Churches.—Moved by the Rev. Rural Dean Smith, seconded by the Sec.-Treas., That with respect to the Indian churches at Muncey which have been lately built through the liberality of friends in England, the Sec.-Treas. be authorized to keep the same insured, paying the premiums out of moneys contributed by the Muncey Indians towards the funds of the Synod. *Carried.* Business being over, the Bishop pronounced the benediction, and the meeting adjourned at 5:45 p.m.

HURON COLLEGE.—His Lordship the Bishop of Huron has, since his return from Europe taken an active part in the instruction of the students in the College. In St. John's Chapel, which is immediately connected with the College, he delivers to them a lecture on theology on Friday afternoons. He has learned the necessity that exists of young men preparing for the ministry, to be thoroughly equipped for the spiritual warfare. In an age of increasing scepticism and latitudinarianism, it is of the highest importance that our ministers should be ready to meet every gainer. The Bishop's lectures will doubtless make an impression on the minds of the divinity students of Huron deeper than would be made by professors appointed by council or association possessing perhaps but self-given authority.

St. John's Chapel, Huron College, will, it is expected, be soon re-opened for public worship. There are now regular services in it every morning for the college students. The Church members in the northern part of the city and the northern suburb greatly regretted its being closed on the opening of the chapel. The chapel is a memorial church in memory of Gen. Evans, father-in-law of the Bishop of Huron. It is almost alone in the city as a consecrated building.

Presentation of Address to Ven. Archdeacon Sweatman.—The Rev. Principal, the Commandant, Professors and Students of Dufferin College (formerly the Hellmuth Boys' College), have presented a congratulatory address to Ven. Archdeacon Sweatman "on his elevation to the high and important position in the Church of Christ," the Bishopric of Toronto—"Fully aware of your many qualifications for this distinguished office, we cannot but entertain the conviction, that, whether in regard of general scholarship, theological attainments, administrative capacity, diocesan experience, or genial courtesy of manner, it is scarcely possible for the Diocese in question to have selected one who will be more likely worthily to discharge the duties of the Episcopate, or to

induce that spirit of harmony and mutual forbearance and consideration which tends so much to promote the peace and prosperity of the Church."

There is an error current in the Press in connection with the Parish of St. Paul's, Woodstock. Archdeacon Sweatman has not been Rector of the Parish, the Rector being the Venerable Canon Bettridge; but he being incapacitated by old age from performing any duty, the entire parochial labour and responsibility rested on the Ven. Archdeacon Sweatman. Who will be the Archdeacon's successor in the parish, we know not yet; in connection with it the name of Rev. J. Gemley is mentioned. The Archdeacon we never looked upon as a low churchman. His education in one of the great universities forbade it.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The Bishop of Algoma, in your columns of the 16th ult., calls attention to a trying missionary trip the assistant missionary and myself performed in the month of November; but the Bishop, who never spares himself in his apostolic work, frequently is exposed to like hardships and more dangers.

On the 10th of October, immediately on the Bishop's return from an arduous visitation of the great Manitoulin Island, he, Mr. Rowe, (now assistant missionary) and myself, started in an open boat on a missionary visitation of St. Joseph's Island, Bruce Mines, and parts adjacent; the wind being ahead, we failed to make more than twenty-one miles, and at 5:30 p.m. camped on the highest ground we could find, marsh and swamp being on every side of us. About midnight a most pouring rain came on, which at first came through our tent right over the Bishop's bed, much to his discomfort, but after trying to find a dry place in the blankets, he endeavoured to make the best of it till morning, when he hung out our things to dry in the wind, which was then blowing so strong that we decided to remain in camp all day. Early next morning we again started, and in a very high wind reached our destination. Our time was then spent in visiting, holding services and administering the Holy Communion. Our trip all through, whether by land or water, was most trying, the roads being next to impassable. On one occasion the Bishop and I drove to the Ottertail Settlement in the only vehicle we could get, which was a wagon with the fore axle-tree sprung so badly that we expected every minute it would break, and we had to hold on very often to keep ourselves from being thrown out, the wagon going down frequently to the hubs. We could not get as far as we had intended, but succeeded in reaching the Settlement, where we held a service and then returned to the Bruce Mines, when we again set sail for the Island, which we finally made in the dark with the greatest difficulty, when on our landing we were welcomed by a large black bear. The night proved very wet and stormy, and in the morning we found our boat thrown ashore, damaged and in a leaky condition, and ourselves fifty (50) miles from home. We soon got ready, however, for a start, but had not gone far when on came a terrific, though awfully grand storm of lightning, thunder, rain and wind; we therefore landed first at one place, then at another, and finally tried to shelter ourselves under the lee of a hay stack, but very soon the wet literally poured off on us, and were again glad to set sail, but had not gone many miles when we were obliged to land; but finding neither hospitable shanty or suitable place to camp, everything being almost under water from the frequent and recent long rains. After due consultation we decided to continue our course in the hope of finding a suitable camping ground, and a strong wind now favoring us, we attempted to run up the Neebish Rapids before night, but very soon a thick black darkness came on with one of the heaviest rains we had ever experienced. We were now in constant danger of running upon some of the numerous rocks which abound in, and at the head of the rapids. I therefore left the rudder (which the Bishop immediately took charge of) and got an oar out over the bow and kept sounding; Mr. Rowe at the same time pulled most vigorously at

the oars. The wind now blew so hard that two of us had to row two oars apiece to keep the boat off the lee shore. We now struck upon some rocks, and had we been under sail the boat must have gone to pieces; finally, after going some distance further and groping about in the dark, we made the shore, which proved to be nothing but a dismal swamp, so that we had to remain in the boat, wet through from head to foot.

After two long hours we were so completely benumbed with the wet and cold that we were glad, at 9:30 p.m., to put out again and take to the oars as a means of producing animation and circulation, though it was blowing a gale. We kept up a steady pull against an almost, now, head wind, making scarcely any way (indeed we were sometimes driven back), the waves frequently making a clean sweep over us, and we were all the time ankle deep in water. At two (2) a.m., by God's blessing, we at last succeeded in making our old camping ground with great difficulty. We immediately pitched our tent, got the fire going, and after some refreshment were soon sound asleep, notwithstanding the damp state of our things.

I quote this, the last trip the Bishop made previous to leaving here for the winter, as an instance of what he is sometimes exposed to in the discharge of his arduous duties.

The Bishop makes a most thorough visitation of his whole diocese every year, and there are evident signs of a deep spiritual life throughout in consequence. He frequently, when at home, takes the whole duty here, in order that more outlying mission work might be accomplished.

In the last three years we have almost trebled our number in the Diocese. Let Churchmen, then, throughout this Ecclesiastical Province, awake and be alive to their duty; let those who were instrumental in setting off this vast missionary diocese, supply the Bishop with the most urgently required sinews of war, and they will soon find, by God's blessing, that under his able, cautious, self-denying, persevering administration, the great mission work in Algoma will continue to prosper, and that abundantly.

THOS. H. APPLEBY, M.A.,
Missionary and Bishop's Chaplain.
Sault Ste. Marie.

The Rev. W. Crompton acknowledges with thanks the receipt of 12 yds. of carpet for the Sacrament of St. Mary's Church, Aspin, from Miss Girdlestone of Galt, and a supply of Altar linen from J. Catto, Esq., of Toronto, for the same Church.

SASKATCHEWAN.

It will doubtless be remembered by your readers that two gentlemen from the Diocese of Montreal (The Rev. G. A. Fornest, B. A. late of the Cathedral, and Mr. Ernest E. Wood, of the Theological College) volunteered their services for work in the North West about two years ago.

They came up under an Engagement of two years with the Bishop of Saskatchewan and have since that time been working in his Diocese, Mr. Fornest, as Incumbent of St. Catherine's Church Prince Albert, and Rural Dean of Carleton; and Mr. Wood (who was subsequently ordained) as Incumbent of St. Mary's Church, Prince Albert North west territories.

We are informed that the Revs Messrs Fornest and Wood intend returning to the East in the coming summer. They will probably be in Montreal about the beginning of August next, (1879)

British and Foreign.

GREAT BRITAIN.

At a meeting of the Council of the Church of England Working Men's Society held recently, it was unanimously resolved to present the following memorial to the Convocations of Canterbury and York:—That your memorialists are deeply pained at the great scandal and immorality at present existing consequent upon there being a conflict between the State, the canon law, and the divine law, as recorded in the Holy Gospel, upon the subject of remarriage of divorced persons. By the provisions of the 107th

Canon it is set forth—"In all sentences for divorce and separation a *thoro et mensa*, there shall be a caution and restraint inserted in the same sentence that the parties so separated shall live chastely and continently; neither shall they during each other's life contract matrimony with any other person." By the provisions of the 20 and 21 Vic., cap 85, sec. 57, "It shall be lawful for the respective parties to marry again as if the prior marriage had been dissolved by death." By section 58 of the same act it is provided that "any minister of the Church refusing to perform the Marriage Service between such parties shall permit any other minister . . . to perform such service in such church or chapel." The Word of God declares that "Whoso putteth away his wife and marrieth another committeth adultery, and he that marrieth her that is put away committeth adultery." Your memorialists pray your right reverend house to be pleased to take this matter into your serious consideration, with a view of giving such advice and issuing such instructions in regard thereto as will remove the doubts and allay the anxieties which to so serious an extent prevail among the members of the Church.

In the inscriptions to be placed upon the pedestal of Cleopatra's Needle will be added, at the suggestion of the Queen, the names of the men who lost their lives in the attempt to rescue the crew lost during the storm in the Bay of Biscay while bringing the obelisk to London.

ARMAGH.—A meeting of clergy and laity, presided over by the Primate (Archbishop Beresford), has been held at Armagh to support a movement to obtain compensation to curates and minor incumbents of the Irish Church for the loss of prospective increase of income by the passing of the Irish Church Act. The average income of these clergy, it was stated, was £120 a year, but no statistics were given of their number. A petition to Parliament on the subject was adopted, a clause asking for the appointment of a Commission having first been excised. The Rev. C. Seaver, who proposed one of the resolutions, expressed the belief that the claims of that section of the clergy had not been brought before Parliament with sufficient prominence when the Church Act was passed. They had simply been ignored. Mr. Gladstone had over and over again admitted the serious wrongs done to the Irish clergy.

If reports are true there are two sides to the distress existing in Great Britain among the working classes. There usually are two sides to every subject. That there is very great suffering there is not the shadow of a doubt. But instances like the following show that many have not yet come to that point when they are willing to do something to relieve themselves. The owner of a loch near Glasgow much frequented by skaters applied to the Relief Committee for a hundred men to sweep off the ice, offering their railway fare both ways, a hot dinner, and a shilling a day, but could not get any men. A Lancashire gentleman undertook to relieve a family selected by the clergyman as a deserving one—that of a puddler three months out of work, with a wife and five children. He provided for them a supper of roast pork and suet pudding, and the miserable man told him he had been skating the week before, but did not go out that week, for the ice was too rough; that for three weeks he had hardly had his pipe out of his mouth, his tobacco bill being about eightpence a day; and that, thanks to kind friends, he had not wanted a meal yet.

UNDERGRADUATE LIFE IN CAMBRIDGE.—We are permitted to print the following extract from a letter, addressed to a fellow-Cantab by a clergyman lately returned to his old University after a residence in Canada, and which gives a most encouraging and interesting sketch of the influences at work at Cambridge. The "Lightfoot" mentioned by the writer is the Bishop—designate of Durham. "You will be glad to hear that I have been very much pleased and impressed with the improvement in the tone of the average undergraduate. I have been quite surprised to find what a large proportion of the men seem thoroughly earnest and religious. There does not seem to be any cant or sanctimoniousness, but a steady spirit of interest in all Church work, parochial and missionary. Humanly speaking this seems due in a great measure to Lightfoot and Westcott, who are both thoroughly simple, single-hearted men, keeping clear from all narrow party spirit, but throwing themselves heart and soul into everything likely to strengthen the Church or to build up the faith of the undergraduates. I find that in my own college out of about 100 men at best 30 meet regularly in different parties for the study of Scripture, and I hear that at some colleges the proportion is even larger."

THE DIACONATE.—The following memorial, on the extension of the order of deacons, will be laid by the Archbishop of Canterbury before the Upper House of Convocation at the present session. The signatures, 482 in number, have been obtained privately, and represent almost all classes of people and all shades of

opinion in the church:—"To the Most Reverend the Archbishops and the Right Reverend the Bishops of the Church of England. The memorial of the undersigned humbly sheweth, that a proposal has now been before the Church for more than twenty-five years, for ordaining and licensing fit persons as deacons, without requiring them to give up their ordinary callings. That this proposal has been made or supported by the late Archdeacon Hale; by Dr. Hook and a committee of the rural deanery of Leeds; by the present Lord Bishop of Winchester, who advocated it in a pamphlet twenty-two years ago, and has frequently brought it forward since; and by various other clergymen and laymen. That your memorialists believe the proposal to be one which ought to be adopted, as likely to supply to a large extent the admitted dearth of clergy, and to give to many of the laity new opportunities of usefulness. Your memorialists, therefore, earnestly pray your lordships to take such steps as you may see fit for carrying the said proposal into speedy effect, in such manner and under such safeguards as may be satisfactory to your lordships, to the Convocations of the clergy, and to Her Majesty's High Court of Parliament.

Bishop Oxenden, late of Montreal, has been appointed Vicar of Hackington, near Canterbury. Value, £550 stg. and parsonage.

MISSION WORK.

CHINA.—The Shanghai correspondent of the *Times* details an attack upon the Mission premises in Foochow, which took place last August. Some dispute arose about land, the missionaries being accused of encroachment:—

"The jealousy of their literary Chinese neighbours was aroused in the beginning of this year by a fresh extension of premises and more house building, and as the Rev. Mr. Wolfe and his colleagues were not to be cajoled or bullied the place was attacked on the 30th of August last, and the newly erected buildings totally destroyed. A public meeting of the whole of the foreign residents of Foochow was immediately held, and a series of resolutions was passed calling the attention of the Secretary of State to the disgraceful nature of the riot. All that has been done during the three months that have elapsed since the affair is the arrest of some wretched men, who, to judge by our experience of previous arrests on similar charges, are most probably innocent of any share in the outrage. Ling, the ringleader and his followers are still at large. The demands of her Majesty's Charged Affairs seem to be ample and complete, if faithfully carried out. The missionaries are to be compensated for the losses and injuries they have sustained; both rioters and instigators are to be punished; the disputed boundaries are to be arranged by a joint survey of her Majesty's Consul at Foochow and the native authorities; the house burnt is to be rebuilt by the provincial authorities; and the inevitable proclamation issued adjuring all men to be good."

The correspondent volunteers the remark that it is "to be hoped the hostility of the *literati* will cease on a fair settlement of the case, but it certainly will not, so long as there is so much of the Church militant in the Mission proceedings." The Anglican Church in China, he adds, would do well to take a leaf from the book of his less muscular and more pliable brother of Rome. The latter, though inflexible in matters pertaining to his flock, is always careful to get to the right side of both officials and people when houses and land are concerned.

In view of the rapid course of geographical exploration and research in Central Africa, the announcement of the discovery of a bed of coal on the shores of Lake Nyanza will not be without its importance, as the introduction of steamers into the interior waters of the country has already been commenced, and will doubtless be rapidly extended. This discovery was made by Mr. Rhodes, who accompanied Nelton in a recent exploration around the lake, the coal being found near the northern extremity. The outcrop was seen at several places, and about ten miles south of Florence Bay, at an elevation of about four hundred feet above the lake. Three distinct veins were discovered, one of them several feet thick.

Between October, 1877, and October, 1878, no less than 10,601 travellers were cared for at the Hospice of St. Gothard, of whom 107 were sick or half frozen. Much clothing and 39,470 rations were distributed.

UNITED STATES.

NEW YORK.—*Uniform Sunday School Lessons.*—A meeting was held in this city, recently, of persons interested in the scheme of uniform lessons for Sunday-schools, to prepare a list of lessons for the Trinity season. Representatives were present from the Dioceses of New York, Long Island, Massachusetts, Pennsylvania, and Central New York. The session lasted all day, and was devoted to making a selection of topics from the lists prepared by the different mem-

bers. It was agreed to present the leading points in the life of Moses, beginning with the Book of Exodus, and including parts of Numbers, Leviticus, and Deuteronomy. The work of the committee was carefully done, and it is thought the Trinity-tide lessons recommended will be very generally accepted by the different Sunday schools throughout the Church.

St. Ann's Church.—During Lent the services in this church, on Eighteenth Street, near Fifth Avenue (the Rev. Dr. Thomas Gallaudet, rector), will be as follows: On Sundays, at 7 and 10:30 a.m., 4 and 7:30 p.m. For deaf-mutes at 2:45 p.m. On the first Sunday in the month, Litany and Catechising at 4 p.m. On other days there will be services at 8 a.m., 12 m., and 4 p.m. On Wednesday and Friday evenings, and all the evenings of Holy-week, except Saturday, there will be services with sermons at 7:45 o'clock. On Wednesdays and Fridays, at the noon Litany services, there will be lectures. On Thursdays, at the 4 p.m. services there will be short lectures for children. On Good-Friday, after the 10:30 service, there will be a special service, with meditations. The seats are free, and the church is supported by free-will offerings.

The Free Church Guild.—This association held its annual meeting in St. Timothy's Church on Sunday evening, February 23rd. Addresses were made by the Rev. Dr. G. J. Geer and the Rev. W. N. Dunnell to a large congregation, and a letter was read from the Rev. Dr. W. J. Seabury, who was prevented from attending by illness.

The Funeral of Dr. Haight.—The funeral of the late Rev. Dr. Haight took place in Trinity Church on Monday, February 24th, at 1 p.m. The opening sentences were read by Bishop Potter, and the lesson and prayers by the Rev. Dr. Dix. The interment was in the cemetery at Hyde Park. The bearers were the Rev. Drs. Howland, Twing, Swope, Houghton, Potter, Mulchahey, Morgan and Wyatt. A large congregation and many of the clergy were in attendance. After the services the clergy met in the room in the rear of the chancel, when Bishop Potter, in a few touching remarks, attested his estimation of the learning, piety, fidelity and great executive ability of the late Dr. Haight. He was followed by the Rev. Dr. Morgan, Bishop Seymour, Bishop Bedell, the Rev. Drs. Osgood, Mulchahey, and Cornwall, and the Rev. Mr. Crapsey. A committee, consisting of the Rev. Drs. Morgan, Washburn, Dyer, John Cotton Smith and Henry C. Potter, was appointed to draft resolutions expressive of the sense of the meeting.

Correspondence.

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

THE OSHAWA CASE.

DEAR SIR,—I have watched with much interest the remarks of the secular press during the late episcopal contest, and on the whole was thankful that, if not accurate, yet still they seemed to aim at being impartial. But in late editorials in Mail and Globe the old spirit seems revived, and under plausible pretexts an attempt is made to inflame evil passions and to arouse antagonism against lawful authority.

I have read with great pleasure and profit your last issue (of 18th inst.); and am truly glad that you and your correspondents show up the Oshawa judgment in its true colors. The point made at close of your editorial proves at once the one-sided view taken by V. O. Proudfoot. Allow me to add a remark or two on some points which I think have hardly received due attention. We hear much about the wishes of congregations being attended to, and I am sure no godly Churchman would wish to ignore the legitimate expression of well founded and well regulated opinion, on the part of the laity. But what is really the case? In the vast majority of cases, where troubles or differences arise in a parish, we get the opinion only of the violent and fanatical portion of the congregation. The godly and the Church loving party are most frequently silenced and unable to get a hearing, because unwilling to resort to the degrading tricks of mob orators and unscrupulous party spirit. In short, does not experience tell us that, in general, our parishes are ruled by a few men whose influence is founded on anything but piety, and who, by money and impudence seek, too often successfully, to make the vestry merely the mouthpiece of their venom and the instrument of their malice. In fact were the effort to transfer the patronage from the Bishop to the congregations successful, the result would

be really a mere change of patrons, and instead of a patron responsible as a Bishop must always be, we should have irresponsible patrons such as Dean Grasett, V. C. Blake, Homer Dixon and others, thrusting their fanatical nominees on congregations enslaved and deluded by their agents and misrepresented by their creatures. In the interests of the laity, Mr. Editor, I protest against the popular but fallacious idea of a clergyman being simply "called" and not "sent." I could give telling instances of the sad mistakes that the congregations make, and I am sure the experience of any at all conversant with the subject will suggest cases where congregations have been willing, nay anxious to choose ungodly men simply because they were attractive; and even in cases where no moral objection lay against their choice, yet having called and set up their idol, and for a while been pleased with it, yet with the fickleness of children have presently grown cold towards their toy, and then proceeded to demolish it and seek another suited to their passing humor. I think I remember to have read that the Rev. Charles Simeon, the great light of the Evangelical movement of the last century, found the doors of a church to which he had been appointed shut against him, and the pews locked so as to keep out not only himself but those who might be willing to attend, and yet after some years his godly perseverance was rewarded by a church (the same church) filled to the doors, and the triumphant success of his ministry. Would our Puritan friends be content to accept the ruling of a congregation in such a case? Would it not be the bounden duty of a Bishop sometimes to send a man to correct rather than merely to please a congregation? Is the clergyman's duty simply to pander to prejudice, or to preach pleasing, pointless sermons? Is it not his duty to attack sin wherever he finds it, and to strive to reform not only the poor sinners whom he may lecture with safety, but also the rich sinners, who are sure if not reformed to become his most bitter and relentless enemies. We hear many and just exclamations against John Tetzel and his sale of indulgences in the 16th century, but I fear the trade is not quite extinct even among Protestants of the 19th century. The rich man pays his money and patronises religion as long as religion lets him alone, and the tacit understanding is that he is not to be disturbed in his sin; and woe to the unfortunate clergyman who attempts to arouse him from his slumber.

It strikes me that ritualism is an indirect advantage to these ungodly people from their point of view. Any man who wants to keep his money in his pocket or to destroy his clergyman's influence against his sins has only to raise the cry of ritualism, priestcraft, clerical assumption, &c., &c., and the thing is done. According to the Mail and Globe if contributing gains the right of dictating, then those who contribute most should have most power, and then money will rule. Our poor brethren will be put aside, their wishes being of no account, and the Parson's task will be not to please Christ but to fawn on and flatter the ungodly, provided they will pay. It is a sad confession, and I make it with shame, but I believe the Church of England has less power to exercise godly discipline against her ungodly members than any other religious body at the present time. Where, out of the Church of England, could we find a match for the plea set up in a late ecclesiastical case, that a man has a right to receive the Holy Communion because he contributed to the purchase of the elements! Are there not in all our congregations men who are simply a disgrace to us; men whose lives and characters are a reproach to Christianity or even heathen morality? and you will find these men leaders at vestry meetings, ready to dictate the minutest details of a public worship which, perhaps, they never or rarely attend, and enforcing their dictation with the threat of ruin to any clergyman faithful enough to oppose them. These are the men who denounce all Church earnestness as ritualism. Who cry out against daily services and weekly communions; and who, while they will tolerate and even approve the ritual of irreverence, are shocked at any attempt to improve our services, even although in the most legitimate way. I have trespassed much on your space and patience; I do not trouble you often, and I feel

deeply on this subject. Let the clergy realise the fact that we are in a time of persecution, and let them meet it by increased devotion and faithfulness. Let their watchword be "No surrender to sin," or yielding to puritan dictation, and if they be driven to beg their bread or break stones for a living, they will be more glorious, and I venture to say really happier, than living even as pampered slaves of Christ's enemies.

I remain,

Yours very truly,

CRUCIFER.

TEMPERANCE SOCIETY.

DEAR SIR,—Will you allow me to ask through your columns, so that others as well as myself may benefit by the answer, What has become of the Church Temperance Society of the Diocese of Niagara? In July, 1877, at the invitation of the Lord Bishop of the Diocese a goodly company of us, clergy and laity, assembled at Hamilton, at considerable expense to ourselves, and unanimously organized the society, and paid our annual subscriptions, and were to have our annual meeting at the time of the Synod, or at any other time at the call of the President. But there was no meeting at the last Synod; nor has any extraordinary meeting been summoned since. As several members have expressed their wonder to me as to what has become of the Society, which was to be the nucleus of operations on behalf of temperance throughout the Diocese, I have ventured to be their spokesman, and to put the question through you. Yours truly, WELLINGTON.

THE HOLY EUCHARIST DURING LENT.

SIR,—I think the enquiry of your correspondent "W." arises from a slight misapprehension on his part. If he will only refer to his Prayer Book he will see that during Lent the Sundays are described as Sundays in not of Lent, and as such are not a part of the forty days commencing on Ash-Wednesday (Feb. 26), and ending on Easter Eve (April 12). To include them would make forty-six days. As the Sundays are always feast and not fast days, the regular and accustomed administration of Holy Communion should not be intermitted. ANGLICAN.

THE ECCLESIASTICAL UNIT.

SIR,—Is the ecclesiastical unit the Parish or Diocese? Do radii run from circumference to centre or from centre to circumference? Is the rule of divine propagation *E pluribus unum* or *ex uno plures*? In days in which an influential newspaper—whether inspired or no we cannot tell—sums up the judicial verdict of a high court of justice under the fiat? *Divine right must pale before the cogent argument of the purse*, it cannot be amiss to ask the question, Is God or mammon the Head of the Church? Your correspondent takes leave to assign that as water flows from the fountain head to the lake and power descends from the king to the subalterns, so the right of Government in the Church of which Christian kingdoms should be copied, is vested in the constitutional head. I suppose we acknowledge that the Queen or President, whether called by the voice of the governed in periodical elections or by statute unrepealed, is the constitutional source of all authority and power. So I would fain believe that in the kingdom of heaven, the Church or House of the Lord on earth, power is given forth from the unit and is vested in the many, simply for the purpose of making practical application at every point in the circumference of Zion's tent.

None will deny that our Lord Jesus Christ is the unit, the sun, the centre, the fountain of all authority. Neither will any be so bold, with Holy Scripture and ecclesiastical history in hand, to deny that from the Head, power has been distributed to each member as each is fitted for executive authority.

There are many heads of departments in every government, but one king. There are many shepherds of the flock, but one over-Lord. The duty of the shepherd is to tend the sheep, neither can the sheep rule the shepherd nor the shepherd his master.

In worldly matters seeing that the Queen is

fallible, it becomes her to receive the *advice* of her ministers; but I know of no government, republican or monarchical, which may constitutionally *rule* the Head. In the singular case of the Church on earth, the Head is infallible, even God. While it were presumption of His ministers to advise an infallible potentate, we can readily see the benefit to accrue from *advice* tendered from the subalterns to the field officers, though in such case it were but ordinary modesty (the much-neglected virtue of humility) to withhold advice until it be asked for. The analogy between the gift of light in God's material world and spiritual kingdom, is not so obscure but that "he who runs may read." The moon and the stars receive their light from the sun, and shed their entrusted radiance upon the world and one another. In the natural and spiritual kingdom of God, He is the sun, and his light shed forth upon the surrounded planets, is given to them in trust for the nebulae of darker masses. Where then is the Church's unit? In God the centre, around whom revolves, and from whose unapproachable glory, is united the radiance which fall upon the Church in rest and militant—past, present and to come. And in the position of the Church with which we as dwellers upon earth have to do, the position now militant, where is the ecclesiastical unit—the unit on earth? The unit on earth? The parish? then which parish? The Diocese? then which diocese? the Bishop? then which Bishop? Alas! alas! the frailty of the Church! the divisions of Christendom! Once there was a unit. The Council of Jerusalem. The Council of the whole Church. The oecumenical. We have lost our unit on earth, unless we give the position to the Father of the Roman branch, His council at the Vatican. We cannot do this, because thereby we stultify the Catholicity of the Church as founded by Jesus and organized by His called Apostles. We have lost our unit; we have broken our unit into fragments. There is a breach in God's law made by Jesus and organized by His called apostles. We self-willed men. We have lost the unit of the dioikesis. We must leap the gap, thankful that in the midst of Christendom's unfaithfulness, God hath left to us the knowledge of the Supreme unit, Jesus Christ.

We must descend the streamlet, content to be deprived of its junction with the stream, to where the rivulet branches from the streamlet. Here we find a subordinate unit, one of the many units that combine to reach the junction, whence the stream runs straight from its divine head. The dioikesis, the national church, the branch distinguished by the name of the country through which its course is guided by Divine providence. This unit the Diocese, following the universal law of nature, revelation and divine appointment, centres in its unit—the Angel, now called Bishop.

Surely as The Shepherd and Bishop, the unit of the shepherds and bishops of the flock, is the risen Lord, so is each shepherd and bishop, yea though we should call him a new name—Moderator—the unit of the shepherds and Bishops (or Presbyters) of the divisions of the flock.

Now did the House of Apostles, apportion dioceses or churches, and leave to these the appointment of their shepherds—I trow not—Christ *The unit* called and set apart *units*, and the latter units called and set apart other *units*. Only when a parish becomes again as in the early centuries, co-extensive with a diocese, and presided over by its bishop, can it claim to be the ecclesiastical unit,—as only when Rome shall prove its claim to have been *ever* co-extensive with *the church*, shall its claim as the ecclesiastical unit under Christ be recognized.—Marvellous it is that extremes do meet. The claim of the parish to be the ecclesiastical unit, is an exact prototype of the claim of one of the churches to be the church unit.

Until church people, laity and priests, recognize the laws of God in the transmission of power from root to trunk, from trunk to limb and from limb to twig, it cannot be expected that peace and order will reign throughout the body ecclesiastic.—When that happy day shall arrive, at which each member of the church on earth shall recognize a superior, then will all bow in humble obedience at the footstool of the over-all God

blessed for ever. Then will lay-popes be no more, vestries in which vote the unbaptized will no more rule God's heritage, congregations will no more usurp the mission work of the church by *sending* messengers of salvation to themselves; private opinions will no more sit in the seats of lawful exposition of the Word of God, the shepherds will no more be hired by the sheep—but Christ's chain of authority will be unbroken.—The commission will descend from unit to unit until it reach the lowest point in the divine net within which are safely enclosed the baptized members of His Holy Catholic Church throughout the world. God will in his own time—for with Him time is not counted as His creatures reckon—restore His own laws, broken by the presumptuous and imperious wills of rebellious subjects of His Kingdom. O, Our Father, Thy Kingdom come, Thy will be done on earth as it is in Heaven. W.

A LENTEN SHAM.

DEAR SIR.—In looking over your last issue I could not help thinking, as I noticed the particulars of an entertainment there described at Ottawa, of the following passage from Dr. Potter's excellent little tract "Shams in Lent." Permit me to quote it for the benefit of those clergymen of our own Diocese who are sometimes tempted to break through the Church's wise rules regarding her revival season. The writer says, "There is a cry that one hears in the social world, as it passes within the penumbra of Lent, the burden of which is the necessity for getting up some 'quiet entertainments' which shall help people through the dullness of these forty days." In God's name, let us ask ourselves is it not possible to exist that long without providing some fresh titillation for our jaded natures? Must we be for ever catering to the pitiful passion for pleasure, and is there no better use for our Lenten retirement than to drug ourselves with sleep, or deteriorate our intelligence with the very dish water of literature, or feebly attempt to dissipate our dullness with cheap recreations in diminished doses? To cultivate such retirement may be to withdraw from much that the world calls gayety, and from much that is downright dissipation; but in so far as it pretends to imitate that retirement to which the New Testament bids the disciples of Christ, it is an odious and contemptible sham!" I heartily commend these words to the getters up of this entertainment, *et hoc genus omne*.

Yours, etc., A LOVER OF REALITY.

Peterborough, March 17th, 1879.

Family Reading.

RAYMOND.

CHAPTER XXXV.

The agonized cry for help which rang out from the burning ruins of Carlton Hall was so evidently the voice of one in extremity of peril, that all the bystanders crowded round Raymond, with an instinctive consciousness that if succour was to be given it could only come from him. A hundred questions assailed him—"What is it? Who is it?"—while Hugh, forgetting the moment of anguish he had passed through, when Estelle, in her overwhelming agitation, had so openly revealed the impassioned exclusiveness of her love for Raymond, ran hastily up to him, saying, "Can I be of any use? Is there anything to be done?" At the same time Mr. Carlton, roused from his stupefied state by the screams, which were growing every instant louder and more despairing, came, half staggering in the bewilderment of his misery, towards his nephew and Raymond, and hoarsely asked them not to let any one perish. For a moment Raymond made no answer to the conflicting questions; he was steadily looking towards a window on one of the upper floors, which was at some little distance from the angle of that part of the house which had not yet fallen in; but the fire was doing victorious battle with the wind, which had hitherto preserved it, and was now sweeping round it in gusts of furious flame, which were certain very soon to make an end of this last remaining fragment of the beautiful building.

The cries for help seemed to come from this window, and Raymond saw that if any one were indeed in the room to which it belonged, the position was one of the most desperate peril, for he had observed that the staircase which led to that wing of the house had fallen in a few minutes before, and the height was far too great for any one to leap from it to the ground without being killed. He was only waiting, however, with the coolness and presence of mind which he had acquired under the training of the Brigade, to ascertain precisely the position of the person in danger before hurrying to the rescue.

Suddenly he called out—"I see him! It is a man! He has got on the ledge of that window; he is holding on with one hand, and waving for help with the other!"

All eyes were turned to the point he indicated, and an exclamation of horror burst from Mr. Carlton.

"It is Harcourt!" he cried; "that is the window of his dressing-room. I know he went there to rescue the title-deeds. He will perish! Oh, my poor Kathleen! Raymond—Raymond—for her sake save him!"

Then a chorus rang out from the assembled crowd of servants—"Save him—save him—Miss Kathleen's husband! Save him Mr. Raymond!"

"You can do it, sir, if any one can," said Jenkins, the butler. "You have experience of fires, I know; for I have a friend among the men of the Brigade, and he told me how you have worked with them; and you have the helmet and dress as a protection; but I almost fear it is impossible for any one to reach Mr. Harcourt. I do not see how it is to be done."

While these many voices went on sounding in his ears, Raymond stood for a moment rigid and motionless; but a tremor was passing through his powerful frame such as he had never experienced before, and there were great drops of cold dew on his forehead. It was no sensation of terror that moved him, for he knew not, and never had known, physical fear, brave soldier as he was; but he was overcome by the mental horror of the alternative which he felt had been suddenly placed before him, and which he perfectly understood in all the force of its appalling meaning. He saw that there might be the barest possible chance of rescuing from total destruction the man who was shrieking in his despair from the window of the burning house; but he also perceived, with unmistakable clearness, that whosoever attempted it would do so at the almost certain cost of his own life, and it was none other than his detested enemy who had thus been justly overtaken by the fate his own selfishness and cupidity had brought upon him; every feeling of hatred and anger he had ever cherished against him had been aggravated a thousandfold by Hugh Carlton's account of Harcourt's treatment of Kathleen that night; it seemed to be his natural instincts, unsoftened at that moment by any thought of the religion of mercy, that his base and treacherous foe was but meeting the due punishment which had been measured out to his deserts, and that no one, far less himself, was called upon to give away a life, which must be better worth preserving at least than his, to retain upon the earth so vile a cumberer of the ground. Yet, even while he strove to believe this thought conclusive, the truer voice of his conscience told him that had the man perishing there been any in the world, however worthless, excepting Tracy Harcourt, he would not have hesitated one instant in laying down his life to save a fellow-creature. No; he must face the truth; he did not wish to move one step to the rescue, because he saw in the mere passiveness of the next few minutes the long-desired opportunity for revenge, and the certainty of releasing Kathleen from a union that could only work her misery. He had but to say to these people, clamouring round him, as he almost might have done with truth, "It is useless to attempt a rescue!" and remain a brief space longer where he stood, and the result would be that the very existence of the traitor who had blackened his own would be swept from the earth; and surely the air would be purer when Harcourt no longer breathed. But yet, what was that voice which told him in the wood that the crisis of his eternal destiny was come? Was this the test which was to show whether he was ever to have a place in the sinless kingdom of Him who forgave His murderers on

the cross? Raymond's brain almost reeled under the terrible struggle which arose within his soul. The succession of thoughts which it has taken long to record, had passed through his mind with the rapidity of lightning; he well knew that not an instant must be lost if his enemy was to be saved. The decision in that swift, supreme moment was beyond him. Suddenly he turned round, grasped Estelle by the arm, and almost dragged her out from the crowd that surrounded him, while he said to her in an intense, emphatic whisper, "Estelle! servant of Christ, and yet my dearest friend, speak! How is it to be? It is for you to decide. That which you command me I will do. Shall I attempt to save that dastardly traitor—my bitterest foe—and perish most likely in the effort? Shall I give my life for his, or leave him to the just punishment of all his unrighteous deeds? Quick! lose not an instant? Speak!"

Estelle Lingard had arrived at the most terrible moment of her life. Her intense sympathy for Raymond, and perfect comprehension of his state of mind, had enabled her to follow, almost as if it had been written before her eyes, his train of thought, since the discovery that it was none other than his cruel enemy whose life, hanging in the balance, demanded another life for his succour. And now Raymond, her one and only love, had laid it upon her to make the terrible decision which might either send him straightway to an awful death, or doom him to an eternal separation from the God of mercy and justice, who exacts forgiveness of injuries on earth as the condition of pardon in heaven.

Estelle understood but too clearly that what was now required of her was the consummation of the sacrifice she had made, when she sent out Raymond to meet his Saviour in the paths of danger and self-abnegation; for she knew as well as he did that the test had been placed before them both, and that her voice was to pronounce the fiat which would fix the result to all eternity.

"Whosoever will save his life shall lose it." Emphatically true would that sentence prove for Raymond if now she bade him take his revenge, and leave his enemy to perish. Most surely, then, would his feet go backward on the way of holiness till they carried him into a wilderness of error and despair, far from his pure and just Redeemer. And yet, to bid him now, at this moment, go from her side to suffer and to die, even though he won thereby the crown of faithful service—could she do it? Would not her heart burst in the effort—the heart that beat for him, with a passionate intensity of love, which had never seemed so powerful as in this tremendous hour?

Estelle wrung her hands together, and cast her eyes up to the midnight sky with a look of agony, like that of a hunted creature driven to bay. But well was it for her that the habit of instantaneous prayer in all emergencies was so deeply engrained within her; she might hardly have found the strength in her anguish, to ask for the power to doom Raymond to his death, had not the words formed themselves naturally in her mind, almost without her own consciousness; but the prayer was made, and the strength was given. Scarce a second had elapsed from the time when he had said, "Estelle, speak!" before she turned to him, and answered "Go and save your enemy, Raymond."

"Even if to save him I must die?" he questioned, doubting if she understood the meaning of her own words.

"Even if you must die!" she repeated faintly, while all grew dark before her eyes, and soul and body seemed parting asunder in the effort.

It was done; and instantly Raymond sprang from her side, snatching out of her hand the coil of rope she carried, and sped towards the burning house.

There was one who had stood close beside those two while the momentous questions and answers passed between them, and he had heard and understood it all.

So recklessly had Hugh Carlton let his selfish affection for Estelle gain the mastery over his better nature, that he could almost have rejoiced if Raymond had disappeared for ever among the blazing ruins. Too wildly intent on the triumph of his own self-will to weigh the effect of his words, he almost pounced upon her as she stood transfixed on the spot where Raymond had left her, exclaim-

ing, "Now, Estelle—now at least it is for me to protect you. Come with me, and I will care for you as he never could!"

These words, at such a moment, were by far too much for her powers of endurance. She flung out her hands to ward him off, with a shriek which rang in his ears long after.

"Go back! Leave me! Do not touch me! Do not come near me! Go!"

Hugh fell back, almost terrified, imagining that she was nearly out of her senses, and then, attracted by the shouts of the bystanders, his attention became absorbed, like them, in watching Raymond.

Estelle, left to herself, crouched down upon the ground, unable any longer to stand upright, and with her breath coming in convulsive sobs, while her eyes were dilated in extremity of terror, she strained her gaze towards Raymond's movements, and felt as if life were leaving her for very agony.

Raymond had seen, with the first glance, that there was only one way by which it was even possible to attempt the rescue of Tracy Harcourt. The part of the house immediately below the window where he stood was in flames, so that it was not possible to place a ladder against it; but the angle of the house near it was, as yet, only swept round by the red-tongued fire at intervals, so that it was just practicable to rear one there, though at a terrible risk; and if he even climbed the ladder in safety, he saw that a worse danger awaited him.

To be Continued.

Children's Department.

A LITANY.

Only one prayer to-day,
One earnest tearful plea;
A litany from out the heart,
Have mercy, Lord on me

Although my sin is great,
Still to my God I flee;
Yes I can dare look up, and say,
Have mercy, Lord, on me.

Ashes are on my head,
And thus I turn to Thee:
I fast and weep I mourn and pray,
Have mercy, Lord, on me.

Because of Jesus' Cross,
And that unfathomed sea—
The crimson tide which laves the world,
Have mercy, Lord on me

No other name than His,
My hope, my help may be;
O, by that one all-saving Name,
Have mercy, Lord, on me

In garb of penance clad,
I crave thy pardon free;
In life to die, in death to live,
Have mercy, Lord on me.

THE LARK AND HER YOUNG ONES.

A lark who had young ones in a field of corn, which was so ripe that she thought men would soon come to reap it, was in fear for her brood. The worst of it was, she had to leave her nest each day to seek food for her young ones. But she did the best she could; when she left the nest she told her young ones to hear all that was said in the field, and to tell her all when she came back.

When she was gone they heard a man say to his son, "I think this corn is quite ripe; I wish you would go and tell our friends to come and help us to reap it."

When the old lark came home, her young ones in great dread told her what they had heard, and said, "Pray take us from the field as soon as you can."

"Do not fret," said the old lark; "I think you will be safe here for one day more at the least."

The next day she said to her brood, "I must leave you for a short time to get food for you. Be sure to tell me all you hear said."

When she came back her young ones told her

that the man and his son came, and no one else, and that the man said, "We may wait here all day for those friends of ours for whom we sent—they are not true friends; you must ask those of our kin to come to our aid."

The old lark said, "My dears, if that be all, you are safe for a day more, at the least."

The next day when she went out she said, "Be sure you let me know what the man says to his son if they come whilst I am from home."

When she came back the young ones said "The man and his son came, but not one of their friends or kin. The man said, 'We must not wait for folks to help us; we two must reap the corn, or it will spoil.'"

"Then," said the old lark, "it is time to be off; when folks make up their mind to do their own work, it is sure to be done."

She bore her young ones off, and the next day the good man and his son set to work, and the corn was cut down ere night.

WHAT WAS FOUND IN A WASTE-PAPER BASKET.

Do you know what it is, my little friends, to look for a piece of paper that is worth something to you, and which has by accident been thrown into the waste-paper basket?

I have many a time had to make such a weary search; and how glad I have been to find the lost piece, or perhaps the torn bits of it, one after another, which had to be carefully pasted together again.

Now, I am going to tell you what a Mohammedan once found in his waste-paper basket.

Not far from Agra, in the North-west of India, lies a large town called Bhurtpoor, and there lived a man who belonged to the sect of the false prophet Mohammed, and in whose heart a secret longing was awakened after something he scarce knew what. What he sought was a way to free his soul from the burden of sin that oppressed him. He had no friend that could help him; certainly they often said to him, "Allah, Akbar!" "God is great;" but that did not make him any happier. One advised him, indeed, to do something very hard, which should cause him great pain; or to make a pilgrimage, by which he would be sure of salvation. But he felt sure that all his own works could not save his soul from sin.

At last he began to pray to God. Was not that the best thing that he could do? His constant prayer was, "O God, show me Thy truth!"

One day there came into his hands a heap of waste paper out of the basket; he was going to use it to wrap up drugs for a hospital in which he was employed. As he sat there using one piece of paper after another in his work, his eye fell on a sentence in a stray leaf. Here were words that seemed to promise an answer to that which had filled his mind so long. He looked for more of the leaves and read them eagerly.

"What can this be," said he to himself, "but God's answer to my prayer? Strange that I find these very words in this heap of paper!"

He searched further and further, and at length found all the scattered leaves forming a tract entitled "Din-i-happi;" that is, "What is the True Religion?"

He felt sure it was sent by God. This tract directed him to the Bible; he tried to get one, but there was not one in his language to be had in Bhurtpoor. He went to the missionary at Agra, who had just received a supply of newly-printed Bibles; one of these he bought and read carefully, and by degrees light dawned on the Mohammedan's soul, showing him that the Lord Jesus, who said, "Him that cometh unto Me I will in no wise cast out," was also Himself the Way, the Truth, and the Life.

Now what do you think, dear children, would have been the best thing for this man to have found in the waste-paper basket—a bank-note for a thousand dollars, or a little book which pointed him the way to find the Saviour and Eternal Life?

—It is better to look round on prosperity than back on glory.—*Lewis Lass.*

—Hatred is keener than friendship, but less keen than love.—*Mamvenaraes.*

Church Directory.

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ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent.

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

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

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

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

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

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

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

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

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

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

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

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

ST. MARTIN'S.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 3 & 7 p. m. Daily Services, 7 a. m. (Holy Communion after Matins), & 9.30 p. m. Rev. R. Harrison, M. A., Incumbent.

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

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

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