

# Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, JANUARY 9, 1879.

[No. 2.]

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# Dominion Churchman.

THURSDAY, JANUARY 9, 1879.

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## THE WEEK.

NOT much change appears to have occurred during the week in the Afghanistan campaign. Confusion is reported to exist between the Commissariat and the transport department. One Sikh regiment is reported as withdrawn from the field on account of fever. Half the men were sick and sixty-four had died. One English regiment has also been withdrawn from Ali Musjid on account of sickness.

One account states that the Khyber Pass was closed except to strongly escorted convoys on account of the turbulence of the mountaineers, while a more recent statement is that the difficulty there, is very trifling. News from Cabul states that Yakob Khan required his officers and soldiers to swear on the Koran that they would stand by him to the last. He ultimately withheld their pay, however, because their general declined to guarantee their fidelity. The British troops have arrived at Bukk and the Afghan governor has submitted to them.

The Afghans have flooded the country around Candahar and non-combatants are leaving the city. General Roberts with a large force has entered the district of Khost, where he intends to overawe the Mountaineers. No opposition of any consequence is expected.

During the past year the failures in Great Britain and Ireland are reported to have been over fifteen thousand, against nearly eleven thousand the year before.

Nine hundred and seventeen failures are reported in the city of New York during the past year, the largest number for any year since the panic. The liabilities amount to about fifty-four million dollars.

The nobles of Bulgaria will assemble on the 18th inst. at Tirnova for the purpose of electing a prince. The election will be made by 124 Presidents of the Councils; 120 members elected by the people, each representing ten thousand inhabitants; nine Bulgarian bishops; and about a dozen Turks selected from nominations by Prince Don-donkoff-Korsakoff.

The senatorial elections in France have resulted in a great Republican majority. Of the forty-seven Conservative senators, whose terms had expired, only thirteen were re-elected. The general result shows the election of fifteen Conservatives and sixty-four Republicans. The Republican majority in the Senate will now be about fifty-seven.

Another failure causing a vast amount of distress in England is announced. The Cornish

Bank at Truro was closed on the 4th inst. with liabilities amounting to a hundred and five thousand pounds sterling. The mines of Western Cornwall alone owe the bank a hundred thousand pounds, and the calling in of this would have a disastrous effect on the whole of West Cornwall.

In almost all parts of the country snow storms have prevailed during the past week, causing a general blockade of the railways and stoppage of traffic. At Halifax on Saturday the barometer was lower than ever recorded before. At New York on Friday the weather was colder than it has been for the last ten years. For the first time within twenty years the Hudson River has been firmly frozen over. A large number of ocean steamships are delayed by the ice, many steamers in the North River being actually frozen in. The loss by the delay of a European vessel is one thousand dollars per day.

## THE FIRST SUNDAY AFTER THE EPIPHANY.

WE have now a succession of incidents in the Saviour's life, all of which were intended as so many illustrations of His character as IMMANUEL—the Second Person of the ever blessed Trinity manifested in the nature of man. The manifestation, or Epiphany, of Christ, in the full meaning of the expression, includes very far more than the circumstances of His infancy at Bethlehem in their exhibition to the sages of the Eastern Gentile world. His Epiphany as the God-man commenced with the song of the angels; and His manifestation to the shepherds and to the Wise Men of the East means His manifestation to the entire human race, Gentile as well as Jew; and this thought would naturally lead to the question, what it was that was manifested to the human race. To the Shepherds and the Magi all that presented itself to the senses was a human infant. Their faith might apprehend with more or less distinctness what was hidden beneath the infant form. Now, what was really manifested to the human race of the person of the Lord Jesus Christ, the Church brings out on the first and second Sundays after the Epiphany. In the Gospel for this Sunday the gradual increase of wisdom and knowledge, as far as these usually depend upon experience, in our Lord's human soul, is set forth in St. Luke's narration of His dispute with the Jewish Doctors in the Temple, when He came up with Joseph and Mary at the age of twelve years.

A great many lessons are taught by the most touching and interesting Gospel, selected by the Church for this Sunday's communion office. One most important and most practical lesson which concerns the Church in our time is this: If the age of twelve years was that selected by and for the Blessed Jesus for the purpose of a public dedication of Himself to the service of His Father, analogy would suggest that age as being the most appropriate and most Scriptural for the Apostolic rite of laying on of hands or sealing, usually called confirmation, when not only is the Baptism confirmed by the Chief Pastor of the Church, according to the practice of the Church from New Testament times to the present; but previous to the application of the rite itself, the candidate personally and for himself assumes the obligations of the Christian religion, and he seeks the communication of the Holy Spirit in that means of

grace, to enable him to fulfil those obligations. It is true that the Church fixes no age nor does she authorize any Bishop to fix an age; but if one is to be fixed at all, there can be no doubt that the age of twelve is at least more Scriptural than any other.

The expansiveness of the Christian religion in man's spirit is also another thing suggested by the account here given us. Jesus increased in wisdom and stature, and in favor with God and man, in His human nature, to teach us how expansive, how growing our Christianity should be, and how well-pleasing to God and attractive to man it should become. God has revealed Himself in His blessed Son, whom the prophets saluted before His Incarnation as fairer than the children of men, whose lips were full of grace, because God had blessed Him for ever. Jesus Christ is revealed to us as an object of love, who never will and never can disappoint us; so that a personal love of the Lord Jesus Christ is the central element of the Christian character. Without that personal love a living Christianity cannot exist. A love of Jesus, as He is revealed to us in the Gospel, in His humiliation in the manger, in His witness for the truth, in His life of suffering, in His agony and death, in the triumphs of His resurrection and ascension, in His intercessional life of near nineteen centuries, in His presence with the Church and in the Sacraments—the perfect love of Jesus Christ our Lord in every form and mode of His manifestation, is the highest attainment of the Christian man, and leads him infallibly to a continued growth in heavenly wisdom, as well as an increase of the favor of God, and sometimes of the favor of menal—though the last particular is not always realized. Even Christ Himself, spotless, pure, benevolent, merciful and perfect as He was, ultimately became an object of scorn and hatred to those on whom He had bestowed the most generous tokens of His loving-kindness. Nor does the Christian man, and especially the Christian minister sometimes meet with any better treatment at the hands of those to whom he most affectionately and most faithfully ministers.

## CUDDESDON COLLEGE.

CONSIDERABLE pains having been taken by persons who appear to have known scarcely anything of the matter, to asperse the teaching of this College, and certain other parties, who seem to have been born for mischief and for nothing else, having attempted to make capital out of the misrepresentations of the first traducers, the Rev. C. W. Furse, the Principal of the College, has issued, under the authority of the Lord Bishop of Oxford, a report of the entire operations of the College during the last five years. The Bishop has written a preface to it in which he says:—"As to the perversion of ex-students from the Church of England, of which a statement has been circulated, I think it well to quote the account given me by the first Principal of the College: 'I observe,' he says, 'seven names of men who were at college in my time. Of these, two took orders from the college and worked for as much as twelve years in the English Church, and then seceded, under what influences I know not. One never proceeded beyond deacon's orders; the other four were men whom we judged unfit for ordination, and who never



passed into orders at all. From another officer of the college at that time, I learn that many of these seceders spent only one term within its walls. Nor, in fact, is there a tittle of evidence to connect their perversion with any influence exercised by the college upon them. If I were at liberty to publish the details of some cases of perversion, and some cases which happily did not end in perversion, it would be seen that the evidence points altogether the other way. It might be possible to diminish the risk of these losses by imposing some kind of test on students at their entrance. But the injury which must result to the college from such a restriction would, in my judgment, far outweigh any advantages to be gained. Elsewhere it has been thought good to admit only the strictest adherents of a special system of theology, and even to remove the name of a student from the college books because he has accepted a curacy under an incumbent of a different school. This college has been conducted on a more generous principle, and has, accordingly, attracted men of wide and varied sympathies, who would have refused to be bound by party tests of any kind. Among the very best curates in this diocese are some who have been students at the college."

Two hundred and seventy-seven of the old students at the college have addressed the Bishop on the subject. They state: "We repudiate with indignation the imputations of unfaithfulness and disloyalty to the Church of England, which have been cast upon ourselves and upon those who have been our teachers at Cuddeston; and we appeal to our own ministries in the Church of England, extending in not a few instances over more than twenty years, as affording the best contradiction to the insinuation that we have been 'trained under Romanising auspices.' No one can be so fully acquainted with the teaching and practices of the college as ourselves, who present all periods of its existence; and we hasten to assure your lordship, from our own personal experience, that no accusation can be more false and unmerited than that these have at all tended to incline the students in any other direction than that of firm, uncompromising loyalty to the Church of England. If, as we regret to know, some of our number, have from time to time deserted the communion of our Church, this unhappy result cannot, in our opinion, be traced to anything in the teaching or system of Cuddeston College."

The Bishop in his reply says:—"I am not surprised at this expression of your feeling; your silence under such imputations would have been construed by your assailants into an acknowledgment of their truth. It would be an impertinence on my part if I were to assure you that I believe your word. English gentlemen are not accustomed to exchange such assurances, as if their veracity were so doubtful as to need support. But it is the unhappy property of theological disputation to make men forgetful of the condition which in other relations of life Christian gentlemen are wont to observe. Motives are recklessly imputed; hard names are freely employed; and the importance of the subject-matter is thought to dispense men from the necessity of conforming their arguments to logic, or of producing evidence for their facts. *Corruptio optimi pessima*; and forasmuch as religion ought to be above all things free from strife, a disputatious religion has commonly been of all strifes the worst. It is sufficient for me to remark that these imputations on the teaching of the college

proceed from persons who have had no opportunity of knowing what it is—the contradiction of them from those who know it well. I observe, further, that there is an entire absence of any definite charge to which you could distinctly reply, and with which I, as Visitor of the college, could judicially deal."

In reference to the memorial against Cuddeston to the Bishop of Oxford, an English contemporary remarks: "Its signatories are partly men of such notorious character that a little more discretion would have prompted the suppression of their names; partly old-fashioned Evangelicals who cannot bear to think that their hey-day is over, and would like to deal a blow at the competitor who is drawing them out of the field; and partly of country peers and squires who find that the High Church parson is the only one who does not treat them as petty kings, with supreme jurisdiction over ecclesiastical as well as temporal causes within their domains; whereas a Low or Broad Churchman is usually far more docile and obsequious." It is also added, "that whereas in most, if not all, of the other theological colleges in England, some fifteen in number, students can be admitted who are only beginning their higher education, secular as well as professional, Cuddeston, contrariwise, admits no candidates who have not already completed their course at one of the Universities or at King's College, London. That is to say, it does not lay hold of them in their more plastic and inexperienced time of life, so as to mould their whole character by the pressure of its system, but is a mere finishing institution."

TORONTO AND ALGOMA.

AS a rule, we do not write for or about one Diocese in particular, for we wish to speak to and for the Canadian Church at large. In this instance, however, we break through our rule, feeling it incumbent on us to state clearly and precisely how the case stands financially between the Diocese of Toronto and that of Algoma. Very possibly we may find it advisable to recite, subsequently, the attitude of the other Canadian Dioceses towards that Missionary Diocese for the support of which they severally made themselves responsible; for we have reason to believe that the statement which we have to make regarding Toronto is unfortunately, in its main features, but too applicable to some other sections of the Church. Toronto, however, may be regarded as more directly responsible for and interested in Algoma; and therefore about Toronto we first take up our pen.

The Diocese of Algoma was set apart in 1874, when the Diocese of Toronto, of which Algoma up to that time formed a part, undertook to contribute annually the following sum:

Towards the Bishop's Stipend...	\$800
Towards Stipends of Missionaries	1600

Total..... \$2400

When, in 1876, the Diocese of Niagara was set apart, the annual sum for which the reduced Diocese of Toronto was assessed, was fixed at \$1872. Up to December 31, 1877, Toronto fulfilled its engagements, that is, the stipulated amount was paid over to the Bishop of Algoma; but to enable this to be done, a debt of \$1807 had been incurred by the Synod of Toronto.

During the past year this debt has been reduced by the receipt of the following sums:

Offeratories on Day of Intercession, 1877	\$720
From Diocese of Niagara.....	217
Other contributions .....	118

\$1050

Even supposing that the offertories on the Day of Intercession, 1878, amount to \$550, there will still remain a deficit of over \$200 on that old debt, whilst—and, though we write it with shame, we invite careful attention to the fact—the whole payment for 1878 is in default. Not one dollar of the stipulated amount has been paid by Toronto to Algoma for 1878!

Our clergy have, sometimes perfunctorily, sometimes with true earnestness, called for their congregations' alms from time to time for the support of our Missionary Diocese; but we are sure that comparatively few of them have ever put before their people the real state of the case, the lamentable fact that the solemn obligations deliberately undertaken by the several Dioceses of the Canadian Church remain unfulfilled; that one Diocese, at least, is altogether in default; that the Missionary Bishop, instead of being able to devote himself to the pressing work of his wide territory, has been obliged to sue for alms for the support of the few missionaries who are faithfully, but ineffectually, endeavoring to hold the ground till happier times arise; and that the work of Christ and of His Church is languishing, that some crops ripe for harvesting are being lost, that fields rich with promise remain fallow, because we and others through niggardliness or neglect, sectarianism or miserable narrowness, fail to carry on the work which is ready to our hand, and which, lying so close to our very doors, has peculiar claims upon our sympathy, apart from the fact that as a Church, we have solemnly undertaken to do it.

One point may be advantageously dwelt upon by those who have occasion to preach, speak or write on this subject. Some people think that the Diocese or Synod having pledged itself to pay so much, nothing more remains to be done. But there are no Diocesan Funds for the purpose; there are no means of even compelling Parishes to pay their assessment. Whether Algoma is or is not to be stinted of even its miserable annual pittance, and whether this Diocese is or is not to suffer the grievous discredit of being unable to fulfil its obligations, depends upon the congregations, not upon the Synod or Diocese in any collective or corporate capacity, but upon the individuals composing the Church in the Diocese. Are the Algoma missionaries to have absolutely nothing from us for 1878? Have hard times or "our miserable divisions" brought us to such a pass that our liabilities for Indian Missions, Home Missions, Widows and Orphans are all to be repudiated? Is this Epiphany Season to pass without some effort being made to cause the Gospel star to shine upon those who are sitting in darkness just outside our own borders? We have, as a Diocese, undertaken to show to the scattered denizens of Algoma the "GREAT LIGHT." Is the tantalizing glimmer which we have flashed on our Zebulon and Napthali to die out at once?

SOCIETY FOR PROMOTING CANADIAN AND FOREIGN MISSIONS.

IT is not inopportune at this season of the year, and especially having reference to our remarks in another article on the support promised to Algoma, but withheld from it, for us to call general attention to the existence and work of this Society, whose advertisement will be found elsewhere. It is essentially a non-party organization, resting on a basis as simple as it is comprehensive. To avoid the possibility of its funds or influence being ever used in support of individuals or opinions of a particular character, it is distinctly laid down in its constitution that the Society un-



undertakes only to collect, not to administer, funds and that any money which it has discretionary power to deal with, shall always be transmitted to the Bishop or head of a Mission, and not to any individual missionary. This rule applies, of course, only to those sums of which the destination is not specified by the donors, and which are allotted to some one or more missionary dioceses at each annual general meeting. For one of the main objects of the Society is to act as a medium of communication between would-be contributors and the missions in which they may happen to feel an interest. There are, no doubt, many persons in Canada who, either from previous association or some chance circumstance, wish to send their contributions to further the Church's work in some distant land. One may be interested in the work among the Zulus, another in the Central African Mission, another in Melanesia, or in Moosence; whilst others may find a difficulty in remitting their subscriptions to the S. P. G. or the C. M. S. Here in our midst is machinery that will do the work for us, saving us all trouble!

It is, moreover, we understand, the wish of the Society to supply subscribers with the latest reports of the Mission to which their money is sent, with the view of fostering an interest in mission work in general. It is a narrow and mistaken policy that would dissuade Churchmen from contributing to the necessities of foreign missions while our own parishes and clergy are so poorly sustained. Those who feel the warmest sympathy in far-off efforts to spread Christ's Gospel are usually the most liberal supporters of the Church at home.

That the members should hitherto have devoted the spare funds of the Society to Algoma is only natural, for what mission can have at present such claims on our support? Notwithstanding that, in consideration of "hard times," small effort has been made to press for the collection of subscriptions, we understand that already some \$800 have been handed over to the Bishop of Algoma by this Society, of which we have said enough to win for it the support of Churchmen of all shades of opinion.

#### THE BELLS OF ST. PAUL'S CATHEDRAL. DEDICATION SERVICE.

ON the 1st November (All Saints Day) the costly peal of bells lately presented by the City Companies, Lady Burdett-Coutts, and others to our National Cathedral, were formally inaugurated by a short service of dedication. It is rarely one sees such an enormous crowd in and around St. Paul's as was present on this occasion. The cathedral was filled to the western doors, while thousands congregated in the churchyard. The bells are twelve in number, and are placed in the north tower at a height of about 180 feet from the ground. The largest bell, No. 12, which sounds B-flat and weighs 63 cwt., is given by the Corporation of the City of London; the next largest, No. 11, whose weight is 45 cwt., is presented by the Grocers' Company; No. 10, 33 cwt., by the clothworkers; No. 9, by the fishmongers; No. 8, by the merchant tailors; No. 7, by the salters; Nos. 6, 5, 4, 3, by the Turners' Company and Lady Burdett-Coutts; and Nos. 2 and 1, by the Drapers' Company. The whole peal weighs about thirteen tons, and has cost \$12,500, besides which the Chapter of St. Paul's have expended about \$5,000 in fittings, hoistings, &c. Notwithstanding what has been said by a high authority respecting the quality and tone of the bells, most musicians agree in pronouncing

them entirely satisfactory, excepting that perhaps a slightly heavier clapper might with advantage be added to the No. 11 and No. 12 bells in order to strengthen their tone. Certain it is that the manner in which they are arranged and hung does very great credit to the founders, Messrs. Taylor & Sons, of Loughborough. After the ordinary evening service on All Saints' Day, the choir, followed by the Bishop of London, the Dean, Bishop Claughton, and the Rev. Minor Canons Povah, Webber, Coward, Simpson, Milman and Russell, proceeded to what is called the geometrical staircase, situated in the south-west corner of the cathedral, and, after crossing its western gallery, passed on to the singing chamber, where the dedication took place. The choir having sung psalms *De Profundis*, *Deus miseratur*, *Afferte Domino*, and *Laudate Dominum*, several special prayers were offered by the Bishop and Dean. The hymn, "When morning gilds the skies," having been sung, and the collect for St. Paul's Day said, this very impressive service was brought to a conclusion by the bestowal of the blessing by the Bishop of London, immediately after which the bells struck up a merry peal, and, judging from the delight which greeted the first round, must have given great satisfaction to the gigantic assemblage. The Ancient College Gentle Bellringers then rang a thousand changes in a style which, considering that the bells were comparatively strange to them, did credit to their ancient and highly efficient society.

#### CHURCH MUSIC.

THE annual festival of the SION COLLEGE CHORAL UNION took place in St. Paul's Cathedral on Tuesday, the 5th Nov. We notice with pleasure the growing popularity of this service, which, though unassisted by orchestral instruments, must be pronounced to be highly interesting and satisfactory. The prayers were said by the President of the College, Rev. Dr. Simpson, Minor Canon of St. Paul's. The Union, we believe, is composed entirely of city choirs, and numbers about 500 voices. Two psalms were sung to Anglican chants, and the third was set to a Gregorian melody. The *Magnificat* and *Nunc dimittis* were sung to a service by Mr. E. H. Thorne, and the anthem, "O, clap your hands," was by Dr. Stainer, who presided at the organ throughout the service. The singing of the anthem must especially be commended; and Mr. Martin, who was the conductor, must have given considerable pains and thought to his work to have insured such precision and power from voices unaccustomed to sing together, and placed in not the most advantageous position in the cathedral. During the offertory, Handel's "Hallelujah Chorus" and several hymns were sung, after which this interesting service was brought to a conclusion (there being no sermon) by the Dean, who pronounced the blessing.

#### OBITUARY.

THE Rev. George McCawley, M.A., D.D., whose death has been announced was born at St. John's, N.F., in 1802, and matriculated at King's College in 1817. He graduated B.A. in 1821, and in the following year accepted the Head Mastership of the Grammar School at Fredericton, N.B., a post he filled for six years. In 1824 he graduated M.A., and in 1825 was ordained Deacon by the Bishop of Nova Scotia, who, in 1826, admitted him to the higher order of the priesthood. In 1828 he was appointed to the chair of mathematics, Hebrew, and logic in the

University of New Brunswick, remaining there until he was elected to the Presidency of his *Alma Mater*. In 1829 the Legislative Council of New Brunswick appointed him chaplain. In 1835 he took the degrees of B.D. and D.D., and on the retirement of Rev. Charles Porter, D.D., became President of King's College, Windsor, holding the combined professorships of classics, logic and Hebrew. He was also a life Governor of the College. In 1846 he was appointed Rector of Falmouth, an office he held to the day of his death, though for some years past he retired from active duty. In 1865 he was appointed Archdeacon of Nova Scotia and Senior Canon of St. Luke's Cathedral, Halifax, in succession to the venerable Archdeacon Willis; he resigned this office in 1874, and was succeeded by Archdeacon Gilpin. In 1875 he also resigned the Presidency of the College, which he had held for nearly forty years, and being succeeded by Rev. Canon Dart, has since resided in Halifax. He married, while in New Brunswick, the daughter of Hon. W. Odell, who held the office of Secretary of the Province under the Imperial Government. He had but one child, a daughter, who married Rev. Charles Bowman, D.D., now Rector of Parrsboro, N.S.—*Herald*.

#### THE LATE REV. W. F. CHECKLEY.

THE Rev. W. F. Checkley, assistant minister of St. Paul's, Yorkville, whose illness we alluded to last week, died at his residence on the 3rd inst., and was buried on Saturday in St. James' Cemetery. His death took place after a sickness of only eight days, but his constitution had been considerably weakened by an affection of the throat, from which he had suffered since July, so that he easily succumbed to the attack of typhoid fever. The respect in which he was held was shown by the large number of clergy and laity who followed his remains to the grave.

Mr. Checkley, who was a graduate of Trinity College, Dublin, was born of Irish parents in the West Indies, where after a brief ministerial career, put an end to by his bad state of health, he came to the more bracing climate of Canada. With his work as a clergyman, in which he was indefatigable, the deceased devoted much of his time to laboring in the field of education. He superintended a grammar school, whose site is now occupied by the Normal School. He was one of the first to ally himself with Trinity School, formerly at Weston, now at Port Hope, an institution in connection with the Church of England, was head of a large and successful school at Barrie, and to his exertions and those of his brother, the Rev. Francis Checkley, is virtually due the present prosperity of Huron College. In this city, in conjunction with the Rev. G. H. Moxon, he established a select private school, his interest in education being unabated to the last. The school is still carried on by Ed. Ransford, Esq., LL.D., a gentleman admirably fitted for the work.

Mr. Checkley's loss will be bitterly felt by his widow and children, as well as by his parishioners.

TO CORRESPONDENTS.—Many communications have to be held over for want of space.

#### THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

FROM THE "CHURCH QUARTERLY REVIEW."

(Continued). &

The attempt to enforce a Puritan Christianity by law had broken down. The country gentlemen were disgusted with a government which



endeavoured to impose such an artificial system of life. The lower orders were sullen, dogged, and uninstructed. When godliness brought gain the offices of the State were largely filled by men outwardly religious, but who were known to be hypocrites and profligates. When it was difficult to distinguish between the saint and the sinner, all religion was brought under contempt. Many commonwealth men were sceptics, and only Puritans made no pretensions to religion. Endless controversies and discussions sowed the seed of doubt and unbelief in the minds of the rising generation; and on most of the old, worn out with disputation, Christianity sat lightly. Milton, the master mind of the age, was an Arian, and attended no place of worship. The Dissenting historian speaks of "the complete failure of the scheme for giving dominion to religion," as affording "an additional exposition of the Redeemer's words—'My kingdom is not of this world.'" [Bogue & Bennett, *History of Dissenters*, Vol. 1, pp. 95-6.]

Alluding to the open iniquity which prevailed after Cromwell's death, he writes: "This reverse in the face of society only proved the folly of introducing a system of ecclesiastico-military tactics to reduce a whole nation into the forms and movements of a Church," and confesses "that none were become profane but those who were not before pious." Again, he remarks: "The non-conformists before the Restoration were parish ministers, and for laborious diligence and zeal, as well as abilities and learning, they had but few superiors, yet the fruits of these men's ministry appear to have been comparatively small. When they were silenced, and men of a very different character were in most places appointed to succeed, the number of those who adhered to their old ministers was generally far from large." Clearly they were not much loved, nor was their influence at any time great. Once more the result of Puritanism, as depicted, it is supposed by the pen of Milton, is more than deplorable: "The people looking on the Churchmen, whom they saw under subtle hypocrisy to have preached their own follies most of them—not the Gospel—timerservers, covetous, illiterate persecutors, not lovers of the truth, like in most things whereof they accused their predecessors. Looking at all this, the people, who had been kept warm awhile with the counterfeit zeal of their pulpits, after a false heat, became more obdurate than before—some turning to lewdness, and some to flat atheism."

"A legion of saints might well shrink from the attempt to evangelize a people so disorganized and corrupted by fanaticism, hypocrisy, doubt, and positive unbelief. Experience proves that people imbued with a spurious Christianity are always more difficult to deal with than the ordinary heathen. Still, a united clergy, supported by an earnest body of laity, might have hoped, by God's help, for a measure of success. But what were the instruments to whom this great work was confided? Where was the Church to get, at a moment's notice, the thousands of clergy needed to fill her parishes? Of the eight thousand clergy whom Cromwell had expelled, by far the majority were dead, and it is to be remembered that none had been ordained to fill up the gaps during all the long years since the Church's overthrow. It follows, therefore, that if the eight thousand intruding non-conformists had resigned in a body, there could not have been found a like number of suitable clergy to hold the livings. But, so far from this being the case, on St. Bartholomew's Day, 1662, a bare two thousand—1,700 would probably be nearer the number—refused conformity. In other words, the Church of the Restoration had to begin her work with a clergy, of whom at least three-fourths were aliens at heart to her doctrine and her discipline. To the politician this result was most satisfactory; to the Church little short of disastrous. How could such men be expected to labor for her with zeal and cordiality? Or, even if they did, how could men whose conformity at such a moment must render them liable to suspicion, preach effectually the doctrines which hitherto they had denied? They had confessedly failed under the commonwealth to win the people to puritanism. Were they likely to be other than a dead weight to the Church now?"

Let us hear what South says: "It was a saying of a judicious prelate, 'that of all sorts of enemies which the Church had, there was none so deadly, so pernicious, and likely to prove so fatal to it as the conforming Puritan—a great truth, and ratified. He is one who lives by the altar, and turns his back upon it; one who catches at the preferment of the Church, but hates the discipline and orders of it; one who practises conformity as Papists, take oaths and tests, that is, with an inward abhorrence of what he does for the present, and a resolution to act quite contrary when occasion serves.' Otherwise, what means the service of the Church so imperfectly and by halves read over? What makes them mince and mangle that in their practice, which they could swallow whole in their subscriptions? Why are the public prayers curtailed and left out—prayers enjoined by authority—only to make the more room for a long crude harangue before the sermon? Such persons seem to conform only that they may despise the Church's injunctions under the Church's wing, and condemn authority within the protection of the laws."

Again, in another sermon, he writes: "Then it will follow that in the same diocese, and sometimes in the very same town, some shall use the surplice and some shall not; and each have their parties persecuting one another. Some in the same Church and at the same time receive the *Sacrament kneeling*, some *standing*, and others possibly *sitting*. Some shall use the cross in baptism, and others shall not only not use it themselves, but also shall inveigh and preach against those who do. . . . The Liturgy so read and mangled in the reading, as if they were ashamed of it. These, and the like vile passages, have made some schismatics and confirmed others; and, in a word, have made so many *non-conformists* to the Church, by their conforming to their minister."

It must be allowed, in justice to Charles, that the Episcopal appointments on the whole were good, and that beyond hope a very great improvement did take place in this religious condition of the people. I say beyond hope—for, in addition to the hindrances mentioned, we must take into account the profligate example set by the Court—a profligacy which there was no attempt to veil, as is shown by the pages of Evelyn and Pepys, from the public eye. And Kettlewell, writing of the subsequent reign, that, namely, of James II., affirms that: "the Church of England was never known to be in a more flourishing condition than at this time. All things duly weighed, it became much more powerful by the opposition made against it, and grew by the favors indulged to its adversaries. The number of converts made in the reign of this king to his religion was most inconsiderable, if it could be said to be any at all. On the other side, for certain, great numbers of Dissenters were brought into the communion of the Church by the writings of the orthodox clergy. It was remarked, as a proof of the flourishing state of the Church, that the rites and ceremonies were better observed, the Churches full, the communions more frequent." We may also add that the dependencies were not forgotten.

(To be continued.)

## Diocesan Intelligence.

### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

WALTON.—On Christmas Day services were held both morning and evening, at which there were large and attentive congregations. The sermon preached by the incumbent in the morning was on the Gospel for the day, after which Holy Communion was administered. The decorations of St. Matthew's church this season are probably not inferior to those of any rural church in the diocese. Very much commendation is due to the young people of our village, to whom we are indebted for the very tasteful and appropriate manner in which they have adorned our unpretending church edifice with its bright vesture of evergreen wreaths, combined with the various Christmas mottoes, texts, and beautiful monograms, all finely wrought and trimmed by gentle fingers, with moss and spruce and tinted autumn

leaves. These decorations, so well arranged on the walls and about the windows of the church and chancel, the pulpit, reading-desk and font, are deserving of a more particular notice than we have given, and impart to the church a very cheerful and grand appearance. Those who chiefly assisted in the work were Col. Jennisons and Mr. Wiers, Miss E. Parker, Miss F. Stephens, and some others.

The following address was presented to the Bishop by his Clergy, on his return from England:

*To the Right Reverend, the Lord Bishop of Nova Scotia.*

MY LORD,—It is with much satisfaction and pleasure that we bid an affectionate welcome to your Lordship on your return to the Diocese which "with a faithful and true heart" you have served for more than a quarter of a century. Although your loyal Clergy have greatly missed your fatherly care during the time you have been away, yet they fully recognize the important business which called you to England; and they are thankful that in a great conference of Anglican Bishops, this, the oldest Colonial See, was represented by a Prelate of marked and acknowledged ability. We are glad moreover that you have been able to obtain a short respite from the many and great labors which your position in this country entails upon you. It affords us no little gratification to see that the powerful attractions of the Mother Country have not, *in your case*, availed to sever the bonds which hold you to this Diocese to which we believe your life's work is devoted. That you may long be spared to govern the Church in this Diocese,—that you may even now see, if it please God, the labor of your hands and Jerusalem is prosperity,—that many souls in the great Harvest may be your joy and rejoicing, and that when the Chief Shepherd shall appear you may receive the crown of glory that fadeth not away, is now and shall be the prayer of your faithful Clergy.

Halifax, Dec, 21st, 1878.

The Bishop made the following reply:

*To the Venerable Archdeacon Gilpin and the Clergy of the Diocese of Nova Scotia:*

Rev. and dear brethren: I have received with much satisfaction your address of welcome on my return home, which, being signed by 89 out of 95 clergymen officiating in Nova Scotia and Prince Edward's Island, I accept as an expression of the sentiments generally entertained with regard to myself throughout the diocese; and it is gratifying to find that my services for more than a quarter of a century are so highly appreciated by those who are best qualified to judge of them. I have been absent longer than I had intended to be, but I was relieved from anxiety by the knowledge that the diocese was faithfully and wisely administered by my Commissary, to whom I am deeply indebted for the care bestowed upon all matters requiring attention during my absence. The business which called me to England was, as you rightly observe, of great importance. I felt that the oldest of all the colonial dioceses ought not to be unrepresented in the Conference at Lambeth, and accordingly I attended and took my part in its deliberations and in the work of committees from its opening to its close. The visible results of that Conference may have disappointed some persons, but much more was accomplished than is apparent, and it was good to show to the world that a hundred bishops of our branch of the Church, or in communion with us, could be gathered together to discuss matters of common interest. The attractions of the mother country, to which you refer, are certainly very powerful, more especially on account of the life and energy manifested in the Church, and there are many inducements to resume my residence there, but, notwithstanding difficulties and discouragements, I do not think that I should be justified in resigning the charge committed to me while needful strength is vouchsafed, and I trust that, having enjoyed a change of scene and occupation, I shall be enabled to perform my duties with renewed vigor.

You kindly express a hope that I may long continue to preside over this Diocese, but I am aware that the time remaining for labor must be brief,



and I earnestly pray that I may have grace to work while it is called to-day, being stimulated by this knowledge to increased exertion and to the devotion of all my powers both physical and mental to the great work for the due performance of which I am responsible. May your prayers on my behalf receive a gracious answer. We have to labor in faith even though we may not be permitted to behold the fruit of our labors, but the joy and comfort derived from seeing the work of the Lord prosper in our hands are an inestimable blessing, and I desire to unite my prayers with yours that an abundant blessing may be vouchsafed to us all by the outpouring of the Holy Spirit upon ourselves and upon those committed to our care as ministers of God's holy word and sacraments. God grant unto us all, my dear Brethren, that we may be able to rejoice in the day of Christ, that we have not run in vain neither labored in vain.

Your affectionate Brother,  
Halifax, N.S., Dec. 23, 1878. H., NOVA SCOTIA.

ALBION MINES.—The Church is very chastely decorated for Christmas. The Christmas service was very largely attended. A good offertory was given for the Sunday School Library, and at 5 p.m., the Sunday Scholars had a tea-drinking and Christmas tree—from which 50 children went home happy and loaded with gifts.

NEW GLASGOW.—St. George's (temporary) chapel is most handsomely decorated—a rich screen across the quasi chancel, bearing suitable inscriptions, well designed mottoes in other parts of the room, chiefly by Messrs. Drake & Sons, while Mrs. E. Dawson added her share, largely dressed with English holly. After the service on Christmas, the congregation presented the Rector with an address and a Christmas Box of \$26. The churches, as usual, have been tastefully decorated, and present a handsome appearance.

SHELburne.—This town was thrown into an excitement on the 12th inst., over the wedding of Geo. W. McLean, Esq., High Sheriff of the County of Shelburne, to Miss Jane Ryer, daughter of Geo. Ryer, of this town. The ceremony took place about eight o'clock in the evening. Shortly after dark large crowds might have been seen wending their steps towards the Church, where the ceremony took place. At seven o'clock the building was crowded. The Rev. Dr. White, and Rev. Cecil Wiggins performed the ceremony. After the bridal party left the church, they, with the invited guests, proceeded to the house of the bride's father, where they spent a pleasant evening. The usual amount of bell ringing and powder, etc., took place.

AMHERST.—Christmas 1878.—Christ Church, Amherst, N. S., which in past years has been famed for its beautiful Christmas decorations, though less elaborately decorated this year, looks notwithstanding, more tasteful and interesting in its uncommon dress of English holly with its deep green glossy leaves and bright seed berries. This rare Christmas ornament in American Churches was obtained from England by an English lady, niece of the Rector of the parish who is at present on a visit to her uncle. But beautiful as was the holly, it was not allowed to displace altogether our native evergreen, both intertwined looked remarkably well. Some however, who have been accustomed to see the heavy expense, wreaths and festoons of former years felt that the church looked somewhat chaste. But this was not so much the effect of the material used for decoration, as the wise judgment of those engaged in the work, that the handsomely restored interior of the church ought not to be covered up and concealed.

WINDSOR.—The first number of the King's College Record has been issued by the undergraduates. It is a *Monthly* and is neatly printed.

PICTOU.—St. James' Church was tastefully dressed for Christmas and the Rector, (Mr. Edgecombe) had a very successful children's service. The congregation here is increasing.

NEW GLASGOW.—The congregation of St. George's Chapel on Christmas Day presented

the Rector with a very hearty address and a nicely filled purse.

PORT MEDWAY.—The Rev. C. E. Groser has resigned this parish.

LUNENBURG.—Our worthy Rector is to have an assistant—Rev. C. E. Groser.

#### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

CHATHAM.—The clergy of the rural deanery of Chatham met at Dalhousie on Dec. 3rd. There was a morning service in the parish church at 10.30 a.m., at which, it being intercession week, the appointed special service was used. A missionary sermon was preached by the rural dean, and the offerings were in aid of S. P. G. missions.

On the evening of the same day, there was a missionary service, and addresses were delivered by the Rev. W. H. Street on "The duty of the Church in reference to foreign missions;" and by the rural dean on "The efficacy of prayer in the furtherance of missionary work." The offerings were in aid of the S. P. G.

The deanery chapter met on Thursday morning at the rectory, and read and discussed the first chapter of St. Paul's first epistle to Timothy. After the transaction of other business, the next quarterly meeting was appointed to be held, circumstances permitting, at Derby.

The Church people of Dalhousie are to be congratulated on the probable early completion of the new parish rectory. The building will be a valuable addition to the Church property of the parish, and will supply a want long felt by both clergyman and people. It is expected that the house will be ready for occupation next spring.

At Campbellton, an important station on the Intercolonial Railway, 12 miles from Dalhousie, fortnightly services are held, and the people are making an effort to build a church. In this important work we wish the worthy rector, the Rev. J. H. S. Sweet, and his people God-speed. It is hoped that the building will be raised early in the spring.

#### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

It has been a good old fashioned Christmas in Montreal. Snow fell on the 23rd and continued falling at intervals up to Christmas morn, when the sun burst forth in his splendor and fine weather ruled throughout the day. Happy faces were to be seen all around, and on the snowy carpet, so smooth and soft earlier in the day, soon appeared well-beaten paths as Church-goers and holiday-folk hurried hither and thither. Then with evening came family gatherings, Santa Claus had been more gracious and benevolent than ever with the little ones, whilst older folks, scarcely less fortunate, might also have been comparing their lovely Christmas cards. What a regular "institution" this card-sending has become, and what a pretty custom it is! It was a happy thought of the inventor, the bringing out of these cards, these little missives of love besides bearing words of sweetness, good-will and joy, disseminate art and cultivate a refined taste.

Shop-keepers have little cause for complaint these holidays; they have done a brisk business, a large dry-goods store in town was literally crammed with purchasers, and it was a favor to get served altho' there were dozens of clerks in attendance; with most stores it has been a busy week. The streets also were crowded daily; this may be accounted for in a great measure by the unusual attractiveness of the shop windows, and the bright weather.

A great deal might be said of the Services at the different Churches, but where all were so hearty and delightful it is difficult to allude to them individually; the joyful tidings of "peace" were again proclaimed from the pulpits, the songs of praise swelled up from thousands of voices and in support of this the choirs mustered in all their strength. The music at Christ Church, St. Martin's and St. James the Apostle's was unusually good, whilst in the two latter Churches as also in that of St. John the Evangelist, the solos of the Anthem were taken by boys who reflected

much credit upon their instructors. Much labor and skill were employed upon the decorations; there were not any at the Cathedral, but for the Festival the emblems of mourning recently placed there were removed.

Christmas was ushered in at the Church of St. John the Evangelist, by Holy Communion at midnight, the singing was rendered at this service by a choir of mixed voices, stationed in the organ loft.

At St. James' the Christmas Eve Service was largely attended, after which the choir bearing torches went out carol singing to the Rectory and residences of Rev. Dr. Norman and Mrs. Phillips.

At Trinity a striking improvement has been made in the appearance of the church through the placing of the pulpit to one side; hitherto it occupied a position in front of the Communion Table.

The offertory in most cases was devoted to the poor.

An event of much interest at St. John's was the presentation to Rev. C. F. Daniel and his lady, of a piece of plate, also a purse containing \$120. The Rector was also the recipient of a purse from his congregation.

A word must be said of the congregations. Whether our people are being more awakened, are being more thoroughly instructed in their religious duties, or whether the planting of a new and dangerous schism in our midst, especially dangerous to weak brethren within the fold of the Church, may have aroused our people to more determined loyalty, the fact exists that there never seemed a greater loyalty than now, and the ranks were never more united and unbroken; the large attendance at the Christmas service has testified moreover that Churchmen understand that to thoroughly enjoy the Festival as it should be, it has first to be consecrated by religion.

Would it not be a desirable rule to introduce into our churches, that the words of the Anthem should be either read out before its rendering, or that printed copies of the words should be placed in the pews? The latter method seems to commend itself as the better, inasmuch as it would permit the congregation to follow the voices to the end. In our Reformed Church, that prides itself, and justly to a very great degree, upon doing all in its services to "edification," and in worshipping with the "understanding," it does seem an anomaly that a congregation should rise to the singing of something, they do not know what. This absurdity was pointedly brought home to the writer's notice when after a service in which the Offertore had been rendered by organist and choir, almost faultlessly, remarks were overheard that it was "very pretty, but we couldn't make out what it was." These remarks must not be misunderstood, but be received as they are made in all kindness; they are written in a simple desire that in our incomparable service anything like a blemish might be removed.

A series of Missionary Meetings for the promotion of Diocesan work is to be held in all the city parishes, commencing with that of the Cathedral, on Monday, the 30th December.

Mr. C. H. Binks, who as organist has officiated with much acceptance for a year and a half at Trinity Church, has resigned the position, and will be succeeded by Mr. A. B. Muir.

The Rector of Christ Church Cathedral has put a stop to the chanting of the Psalms at the evening service. This step has caused much dissatisfaction to a portion of the congregation, and may possibly lead to a rupture. It is, to say the least of it scarcely fair to deprive many who worship at the Cathedral of a pleasurable feature of their devotional exercises, for the sake of pandering to the wishes of a few whimsical members. Perhaps the next step will be the closing of the organ.

#### ONTARIO.

SHANNONVILLE.—A most successful Christmas Tree was held in Masonic Hall, on New Year's night. Over 800 people were present, and sixty-four children received gifts. Proceeds amounted to \$31.15.



## TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending January 4th, 1879:

MISSION FUND.—*Thanksgiving Collection*.—St. Stephen's, Vaughan, \$5.04; Apsley, St. George's, 78 cents; St. Stephen's, \$1.20; Chandos East, 80 cents. *Parochial collections*.—Shanty Bay, on account, \$5.00; from Church Association, per B. H. Dixon, Hon. Secy., for Rev. John Burkitt, \$50.00; Rev. James H. Harris, \$75.00; Rev. F. Burt, \$100.00.

WIDOWS' AND ORPHANS' FUND.—*Donation*.—Mrs. Flood, \$1.00.

ALGOMA FUND.—*Day of Intercession Collection*.—Apsley, St. George's, 40 cents; St. Luke's, Ashburnham Sunday School, additional, \$1.24.

PRESENTATION.—On New Year's Eve the pupils attending the school of Mr. Ed. Ransford, LL.B., waited upon him at his residence, 80 Wellesley street, and presented him with a handsome inlaid writing desk and an elegant drawing room thermometer. The presentation was accompanied by an address, which was read by Master H. Norris on behalf of the school.

MARKHAM.—On Christmas Eve two ladies called at the residence of the Rev. A. Hart, incumbent of Grace Church, Markham, on behalf of a number of kind friends, principally lady members of the congregation worshipping in Grace Church, and presented Mrs. Hart with a beautiful set of French china and an elegant fruit basket, as a Christmas gift.

This is only one of many expressions of the kindness and good feeling which the parishioners entertain towards their clergyman and his wife, of which they have been the recipients during his short incumbency of the parish—less than two years; and as such it will be treasured far beyond its intrinsic value—although, in these times of depression, it is a really valuable present.

The decoration of the church was superior to anything we had seen there before.

SCARBOROUGH.—The missionary meetings in this parish will be held at the following times: St. Jude's Church, on Monday evening, January 6th; Christ Church, Tuesday evening, January 7th; St. Paul's Church, Wednesday evening, January 8th. In every case the meeting to open at 7.30. The deputation consists of Revs. Rural Dean Fletcher and Allen, Rev. Dr. Hodgkin and Rev. Mr. Burk.

WHITBY.—On Christmas Eve the Rev. A. J. Fidler and Mrs. Fidler were most unexpectedly surprised by the ladies of All Saints' Church, Whitby, by being made the recipients of two large and handsome rep chairs and other articles, which added to the Christmas offertory, amounted to over one hundred dollars.

HALIBURTON.—*Missionary Meetings*—January 20, Monday, Haliburton; January 21, Tuesday, Stanhope; January 22, Wednesday, Minden; January 23, Thursday, Kinmount; January 24, Friday, Swamp Lake; January 26, Sunday a.m., Fenelon Falls; 3 p.m., St. Peter's; 7 p.m., Bobcaygeon. January 27, Dunsford; January 28, Tuesday, Lindsay, &c.; January 31, Friday, Emily, 3 p.m., St. John's; 7 p.m., St. James'. The rural deanery of Haliburton will meet in Kinmount on Thursday at 10 a.m. for Divine service and the administration of the Holy Communion. Missionary meetings in the evening at 7 o'clock.

NORTHUMBERLAND.—*Rural Deanery*—The next regular quarterly meeting of this Deanery will (D.V.) be held at Ashburnham, Tuesday and Wednesday, 14th and 15th Jan., 1879. Divine service in the parish church on Tuesday at 7 p.m.; sermon by Rev. H. D. Cooper. Holy Communion on Wednesday at 9.30 a.m.; Ruri-decanal meeting immediately after; paper "On the Celebration of Divine Service," by the Rev. E. Soward, Incumbent of Norwood. The clergy of the Deanery who intend to be present are requested to notify the Incumbent, Revd. C. W. Bradshaw, as soon as possible.

H. D. COOPER, Sec. Treas. N. R. D. Colborne, Jan. 4th, 1879.

WEST SIMCOE.—*North Division*.—The Rev. W. Hoyes Clarke, B.A., Representative of the Mission Board, assisted by the local clergy, Jan., 1879: Monday, 6th, Alliston; Tuesday, 7th, West Spa; Wednesday, 8th, Fishers S. H.; Revs. G. Nesbit, M.A., and W. H. Swallow. Thursday, 9th, St. Luke's, Mulmur; Friday, 10th, Holy Trinity, Adjala; Monday, 13th, St. Paul's, Mono; Revds. W. H. Swallow and W. M. C. Clarke. Tuesday, 14th, Whitfield, West Mulmur; Wednesday, 15th, Honeywood; Thursday, 16th, Elba; Revds. G. Nesbit and W. M. C. Clarke. Friday, 17th, Creemore; Monday, 20th, Bandu; Tuesday, 21st, Stayner; Revds. L. H. Kirkby and W. M. C. Clarke. Wednesday, 22nd, Collingwood; Thursday, 23rd, Batteaux; Friday, 24th, Duntroon; Revds. G. Nesbit and W. R. Foster. Missionary sermons to be preached on Sunday, Jan. 5th, at Alliston, &c., by Rev. W. H. Swallow, and at Mulmur, &c., by Rev. W. M. C. Clarke (Rev. G. Nesbit to take the duty of Rev. W. H. Swallow in Mono and Albion. And on Sunday, 19th, at Collingwood, by Rev. W. H. Clarke (his churches to be served from Toronto); and at Creemore, &c., by Rev. L. H. Kirkby.

## NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

REVIEW OF MISSIONARY WORK WITHIN THE DIOCESE.—The Mission Board of this Diocese requires all its missionaries to report periodically the progress of their work. At a recent meeting of the Board about twenty reports were submitted, which afford some gratifying proofs of the Church's increasing activity, progress and spiritual life. Some of the reports are brief and imperfect, others are lengthy and very circumstantial. One exhibits the work done during the past three months, others the work of six, eight, and upwards to sixteen months. In two or three cases the period of time for which the report is given is not mentioned, so that anything like an exact summary of work done within a definite time cannot be gathered, and therefore only an approximate idea of it can be formed. But taking the average time as nine months for which all the reports are given, a few of the facts reported speak for themselves. Of public religious services held on Sundays and week-days the number reported is about two thousand four hundred and sixty. This does not include a considerable number of services held during Lent. Only twelve of the reports mention the number of times the Holy Communion has been administered; but these indicate two hundred and eighty celebrations. This seems a large number for twelve missions, but we have to consider that some of the missions have two, three and in one case five stations at which the sacrament is administered monthly. Nine reports record sixty-six burials; seven record twenty-nine marriages; and twelve record two hundred and sixty-eight baptisms. The question implying that our missionaries number their pastoral visits is not, for the most part, very definitely answered, yet sufficient answer is given to show that such visiting is generally far from being neglected. One missionary, for example, merely mentions that during the preceding six months he "has visited all the families once in one portion of his mission;" but what that means one cannot tell, for he says he has two hundred families to visit, and gives proof that the other portion of his mission is well attended to. Another laborious missionary who is known to visit where there is no sickness, makes no mention of such visiting, but merely says, "the sick are visited as frequently as possible; but if some live ten or twelve miles distant one cannot go very often." Only six of the reports return the definite number of pastoral visits, amounting in all to three thousand four hundred and eighty-seven. This is a large number for only six reports, and it gives us some idea of what must be the amount of pastoral visiting done by all the missionaries of the diocese who are about thirty in number. Every report gives cheering marks of progress, if not in every station of the same mission at least in some. Churches have been built, others extensively repaired; and in several places proposals are entertained for building a church, a school-house or a parsonage. The instruction of the young in Sunday Schools is attended to by the missionaries personally when

possible. Sunday School affairs are increasingly prosperous. No notice is given of confirmation classes but it is known that these are in operation. Only three reports mention the number of communicants which have been added, the numbers being respectively nineteen, fourteen and nine. It was noticeable that the nineteen communicants added belong to a parish in which, as reported, a ten days mission was held. In other stations a similar series of week-day meetings have also been held with good results. Other things of a cheering kind might be noticed; but let these suffice. It is an easy matter to look at bare facts and figures in such reports, but a totally different matter to understand or conceive of what is implied in them. Who can imagine, for example, the amount of travelling involved in three thousand and four hundred and twenty pastoral visits, the whole performed by six men, and in some cases where the families are widely scattered, and the roads far from being good. Or let us try to imagine the amount of work, both mental and bodily, involved in two thousand four hundred and sixty public religious services, where some of our missionaries are expected to do their duties in all weathers, some travelling fifteen, thirty, and in one instance thirty-six miles, and holding three, four, and in one instance, usually five services on Sunday! We ought to sympathize more with our missionaries, and pray more for them, and give God thanks for them and their work. Small indeed is the pecuniary income of our missionaries generally, and the late reductions of grants to them from the Mission Board have been severely felt, not so much by the people as by the missionaries themselves. Many of the reports tell of unexpected troubles from this cause. In the Church there is enough and to spare to do all that is needed for our hardworking missionaries. Let us show by our deeds that we are in earnest when we pray, "Thy Kingdom come, Thy will be done in earth as it is in heaven."

January 3rd, 1879.

ACTON, ROCKWOOD AND ERAMOSA.—The three churches in this mission were all tastefully decorated for Christmas Day, and the services well attended, the severity of the weather and badly drifted roads notwithstanding.

The Christmas offertory was also much larger than, on any previous occasion, at each of the three stations and in the aggregate.

AMARANTH.—On Christmas day the school house at Little Toronto, in this mission was very neatly decorated for the first time. Texts and crosses etc appropriate to the joyful season, were effectively put up and admired by all. The church people expressed their strongest belief that by this time next year, a church dedicated to God, and named after the first British Martyr, (St. Alban) would be built and used. The church at Waldemar has just got a great help in Dr. Lewis, and Mr. Elger, the people propose here to buy a new Hall and make it fit for the services of the church, which can easily be done.

## HURON.

(FROM OUR OWN CORRESPONDENT.)

EUPHRASIA.—At a meeting of the choir of St. James' Church, last week, the Rev. W. H. Wood, who has officiated here as assistant to the Rev. J. Hill during the past three months, and is now about to take his departure to England, was presented by the choir with a magnificent Pictorial Bible accompanied by the following address:

To the Rev. W. H. Wood,  
DEAR PASTOR,—In consideration of your valuable services in conducting the choir of this church during your short, but we hope delightful sojourn among us, we, the pupils of your class, feel it our duty to present you with this Bible as a token of our respect towards you. We beg you to accept this, not on account of its intrinsic value, but as a memento of the estimation with which we regard you as a pastor and choir leader. Hoping that you will ever continue to gain esteem in the sacred calling in which you have engaged and that God's attendant blessing may ever strengthen you; and wishing you a merry Christmas and a Happy New Year—and many of them—we re-



main your well wishers and ever affectionate pupils, J. C. Loughhead, J. G. Vickers, W. Thompson, D. Curry, E. Boyd, On behalf of the choir.

Mr. Wood replied heartily, thanking the choir for their present, and expressing his astonishment at such an unexpected event. One of the choir then read an address to the esteemed organist, Miss Evans, who has taken great pains, and put herself to much inconvenience to aid the choir of St. James' Church in their musical service which has become hearty and spirited. The following is the address which was accompanied by a beautiful gold watch guard.

To Miss Minnie E. Evans, Organist of St. James Church, Euphrasia.

DEAR MISS EVANS,—We the members of the choir of St. James' Church, Euphrasia, have for some time been desirous of showing our appreciation of your services to them, given so willingly and with so much energy, and have chosen the present time as the most fitting in which to present you with a small token of our regard. We consider the praises of God to be of great importance, and therefore we the more find the benefit of your assistance in enabling us to offer our praise in Spirit and in Truth. We earnestly hope that your connection with us will not cease so long as you feel able to undertake such a good work. Wishing you a merry Christmas and a Happy New Year, with God's blessing, we remain your very affectionate brothers and sisters, the choir of St. James' Church. Signed on behalf of the choir, J. C. Loughhead, J. G. Vickers, William Thompson, D. Curry, E. Boyd.

Miss Evans deputed one of the gentlemen present to thank the choir on her behalf, after which the meeting closed with prayers. This choir now numbers seventy, with an average attendance of fifty.

WARDSVILLE.—*St. James'*—On the evening of the 27th ult., the annual Christmas tree festival for the Sunday School was held in the basement of this church. Notwithstanding the inclemency of the weather the building was crowded. The entertainment commenced with readings, recitations and carols by the scholars; the choir assisting with several choice pieces of music. This part of the programme being ended, the Rev. Mr. Hinde, presented the prizes to the children, consisting of handsome books, and packages of nuts, candies and oranges. The entertainment was very enjoyable and one of the most successful ever held in the Village.

CHATHAM.—*Christ Church*.—The Christmas tree festival of this Church was held in the Music Hall, on Friday Evening. The carols by the children were very interesting; and the recitations were well rendered. The tree was tastefully adorned, and, with the handsome presents and lighted tapers, presented a brilliant appearance.

*Holy Trinity*.—The decorations in this Church for Christmas day evidenced great care being paid by the committee to the style of architecture in this ecclesiastical and pretty Church. Out of the baptismal font rises an octagonal pyramid of red and white, bordered with evergreen, and terminating with an evergreen cross. Erected especially for the auspicious occasion, is a white reredos with an evergreen border, on which are the words, "On earth peace, good-will toward men." Over the chancel arch, in blue and crimson, is the text, "Glory to God in the Highest," with a silver star beneath. A cross is suspended over the arch on the south side; and a Maltese cross, in white, crimson and gold, is placed on the north-side of the chancel. There is a star over the organ, and a lovely white silk banner in front of the pulpit, on which are the words, "Behold, I bring you glad tidings." These, and other texts, show that loving hands worked very faithfully in commemoration of the great 'Nativity.' While we are on this subject we would remark, that of all the Christian symbols the Cross is at once the most beautiful and universal; but at Christmas it should not be the prominent and distinctive feature of decorations. At Easter, as many crosses as you please. At Christmas, the distinctive points of decorations should be stars, crowns, escutcheons, texts and illuminations, &c., &c., but in no case should a Latin cross be used for the birth of Christ.

BLLENHEIM.—*Trinity Church*.—A bazaar was held on the 19th ult., according to announcement, and was very successful, especially when we remember that the ladies of Trinity Church were only about a month preparing for it. The proceeds for the evening were \$103, and there are about \$25 worth of goods yet to be disposed of.

The Sunday School held its annual Christmas tree festival, on Christmas Eve, in the Music Hall. The two trees, at either end of the platform, were very tastefully decorated. The recitations by the scholars, were well rendered, evidencing that they had been very carefully taught. The fairy scene was very good, and when Santa Claus rode in on his fleet-footed deer laden with toys, the excitement was intense. Though very cold and stormy the hall was well filled.

On Christmas day Divine service was held at 11 a.m. The Church was decorated with evergreens, illuminated texts and symbolical escutcheons. The service was very heartily rendered, and the Carols—especially the one, "Carol sweetly carol, a Saviours born to-day," sang by Miss Biggar, and the chorus by the choir, were very pleasing. The Incumbent preached a very impressive sermon from St. Luke ii. 7. The offertory to the Rev. gentleman was a very liberal one.

LONDON.—*Christmas Day*—The Feast of the Nativity was duly observed in our churches. The regular Christmas services were held and the sacred edifices themselves bore all the insignia of rejoicing on the sacred festival. Our old St. Paul's, at all times beautiful, never appeared to greater advantage than now. There were two celebrations of the Holy Communion—one at 8.50 a.m., and one at 11 a.m., the regular morning service. At the 11 o'clock the service was very well attended—there was a very large congregation. The Rev. Canon Innes preached a very appropriate Christmas sermon from the text: "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people." Having spoken of the prophet Simeon, and his joy on beholding the long-expected, Desire of all nations, he referred to the happiness that was brought to us by Christ, and the joyful, happy spirit in which the day ought to be celebrated. Referring to the arrival in our midst of the Princess Louise, he said that the daughter of our earthly sovereign was welcomed to this land as her presence tended to cement the bonds of union which so happily exist between us and our beloved Queen, and how much more should our souls be prepared for the advent of our King the Son of God who came to visit this earth as a humble sojourner!

The offertory, which is always given to the Assistant Minister, was very liberal.

BURFORD.—On Christmas Eve, the Sunday School had their Christmas tree with all its accompanying pleasures. Presents were given to all the scholars, and there were appropriate addresses and music, and Miss McCaffry, the organist, was presented with an elegant set of gold ear-rings.

#### ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The Superintendent and teachers of St. James S. S. Gravenhurst, desire to acknowledge with many thanks the kindness of those ladies of the Domestic Mission, who have so liberally provided the many useful and beautiful articles which furnished the Christmas Tree. The children also desire a 'host of thanks.'

The missionary Bishop of Algoma acknowledges with thanks, the following donations, and for mission work in his diocese, received since 30th November last:—St. Paul's, Toronto, offertory per Rev. W. Checkley, \$40.00; St. Peter's, Toronto, offertory per J. H. Mason, church warden, \$15.50; J. May, St. Catharines, \$1.00; Church of Redeemer, Rosseau, offertory per Rev. W. Crompton \$2.30; St. John's Church, Prince Arthur Landing, offertory per Rev. J. K. McMorine, \$8.00; Per Miss Westmacott, Sec., C. W. A. S., \$2.86; Per Rev. F. Kirkpatrick, Sec. Treas., A. D. A., diocese of Ont., \$68.92; Special for Christ's Church Ilfracombe, Muskoka, W. A. Baldwin, \$100.00.

## British and Foreign.

### ENGLAND.

As a mark of progress it is noted that full choral service is now adopted each Sunday afternoon in Waterford Cathedral. It recommenced on the first Sunday in December, after having been laid aside for half a century.

Surprise is expressed that the Bishop of Gloucester and Bristol should have selected the *Princeton Review*, a Presbyterian organ, for the honor of giving his lucubrations to the world. The fact shows that the Bishop's Churchmanship reaches no higher standard than his literary attainments. The amount of remuneration is understood to have influenced the selection.

The English papers comment on the fact that the Queen took a drive on the day she heard of the death of the Princess Alice.

The list of Roman perverts given in the *Whitehall Review* was prepared *ab initio* by two Roman Catholic converts, Fathers Christie and Coleridge, now Jesuit Priests at Farn Street Chapel—another illustration of the way in which the Puritan element works in conjunction with the Roman, for the attainment of the same object—opposition to sound Churchmanship.

BELGIUM.—The people of Belgium fret daily more and more under the galling yoke of Ultramontanism. The last utterances of the hierarchy as to keeping to the educational course prescribed by the Syllabus, have produced a thoroughly irritating effect, and phlegmatic as the average Flamand may be, he has not intelligence enough to see and to understand the difference between the children brought up under the more liberal systems existing elsewhere, and that which is in vogue under the prevailing *Regime*. The *Independence Belge*, the organ of the Liberal party, and the mouthpiece of those who would fain inaugurate a new educational departure, states in reference to the deterioration of the primary schools, which is now one of the great questions of the day in Belgium, that there are in some towns primary schools where it has been proved that the pupils do not know that there exist books called the Bible and the New Testament, but where they could explain at full length the sin of impurity and the obligation of obeying in everything and under all circumstances the priest, "even when he is of bad morals." That journal demands that this wretched demoralizing teaching of the clergy shall be replaced by the sounder teachings of the State.

### UNITED STATES.

CHRIST CHURCH, BOSTON.—This ancient building on Salem street, at the north end of the city, is the oldest house of public worship in Boston. It was opened for Divine Service on the Sunday after Christmas Day, December 29th, 1723, and is one hundred and fifty-five years old. Its massive tower walls, three and a half feet thick, support a spire that rises to the height of one hundred and seventy-five feet from the ground. It bears so strong a resemblance to the churches built by Sir Christopher Wren that it is supposed to have been modelled after one of his designs. Large sums of money have been raised from time to time to keep this beautiful edifice in repair, and Dean Stanley, when he visited the church in September last, expressed his great pleasure in finding that no alterations had been made, and said that few old churches in England are as well cared for as this.

The magnificent "Baskett" Oxford Bible, the folio prayer books, and the communion plate, given by George the Second, are in constant use; and among the historical treasures are four figures of cherubim on the front of the organ gallery and two chandeliers, taken from a French vessel by the ship "Queen of Hungary," and presented to Christ Church in 1746.

The chime of bells is the oldest in America. The inscriptions on them tell their story so fully that we will let them speak for themselves. The tenor, first, says, this peal of eight bells is the gift of a number of generous persons to Christ Church in Boston, New England, Anno 1744, A.R." The second, "This Church was founded in the year 1723. Timothy Cutler, Doctor in Divinity, the first rector, A.R. 1744." The third says "We are the first ring of bells cast for the British Empire in North America, A.R. 1744." The fourth exclaims, "God preserve the Church of England, 1744." The fifth commemorates "Wm. Shirley, Esq., Governour of the Massachusetts Bay in N. E., Anno 1744." The sixth tells us "The subscription for these bells was begun by John Hammock and Robt. Temple, Church Wardens, Anno 1743, completed by Robt. Jenkins and Inc. Gould, Church Wardens, 1744." The seventh adds, "Since generosity has opened our mouths, our tongues shall ring aloud its praise, 1744," and the eighth concludes "Abel Rudhall of Gloucester cast us all, Anno 1744."

On the 18th of April, 1775, being Easter Tuesday, the resignation of the rector, Dr. Mather Byles, Jr.,



was accepted, and so the ministry of the last incumbent who owed allegiance to the King of England was terminated. On that same day Paul Revere, who was employed by General Warren to give notice to the Americans of the movements of the British, arranged with Robert Newman, the sexton, to display from the steeple of this church, then commonly called the North Church, one lantern if the British went out by land and two if they crossed the water. On the night of the 18th of April, 1875, this incident was commemorated by a public meeting in the church, when Mr. Newman's son and the sexton of the church displayed two lanterns from the upper windows in the steeple exactly as it had been done one hundred years before. The city of Boston has placed on the front of the church a tablet with the following inscription: "The signal lanterns of Paul Revere, displayed in the steeple of this church April 18, 1775, warned the country of the march of the British troops to Lexington and Concord." The Sunday School is thought to be the oldest in America. It was opened in June, 1815. The building used by the school and by the Literary Association and Guild of the Parish has been this year enlarged at the expense of nearly \$1,000. The present Incumbent is the Rev. Henry Burroughs, D.D. One hundred and forty have been confirmed in the nine annual confirmations during his rectorship. The present number of communicants, one hundred and fifty, is the largest for more than thirty years. The Sunday school has usually about one hundred and fifty scholars. The parish is free from debt and, although the population of the north end is very different to-day from what it was when Gov. Hutchinson and Sir Harry Frankland lived there, the old church is in a prosperous condition.

### 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 GENERAL THANKSGIVING."

DEAR SIR,—In the DOMINION CHURCHMAN of Oct. 31 there is a letter from your correspondent "G. C. L." upon the above subject, in which, after admitting the great diversity of opinion as to whether this and the other short thanksgiving in the Baptismal Service should be said by the priest alone, or be joined in by all the voices of the congregation. He gives several reasons for inclining to the former opinion. Permit me now to give some reasons for differing from the conclusion at which your correspondent has arrived, while at the same time I express my regret for the discouragement thus given to a usage which, whether or not originally contemplated by the compilers of our Prayer Book, is found by experience to be most conducive to the great object of public worship, so that I think it ought now rather to be encouraged, inasmuch as there is no rubrical direction to the contrary, and it certainly cannot be called an innovation, as I shall show presently.

Speaking generally, and with reference to both the above forms of thanksgiving, I should say, that if we really "give humble and hearty thanks" for any blessing, our lips can hardly remain closed while we do so, for "out of the abundance of the heart the mouth speaketh."

Moreover, as the very object of united common prayer and praise and thanksgiving is, that each may desire mutual benefit from the earnestness and devotion of his neighbor, so that this may become the common feeling of all present, how much more is such likely to be the result, when devotion and earnestness is thus than when it is not. How much less apt are our minds to wander! And how much more likely to take in the full meaning of the familiar words when we make them our own by repeating them, than when we do not.

In the "General Thanksgiving" we are instructed to pray, "that we may show forth Thy praise, not only with our lips, but in our lives." Surely this expression of "our lips" must here be taken to refer to (so far at least as to include) the very time when the words are used. For otherwise the Church would in effect be directing us to show forth God's praise at this particular time, not with our own lips, but only through those of our minister.

I certainly cannot see why the term "general," as used in the Thanksgiving, need be considered

as more restricted (that is, so as not to include the agents as well as the objects of thanksgiving) in this than in the "General Confession." At any rate, if it be an open question, as your correspondent admits, and if there is no Rubric "on the subject forbidding the congregation to join in" the General Thanksgiving, then why exclude them from the great advantage of so doing? Why not give them the benefit of the doubt which may exist as to the original intention of the compilers of our Prayer Book, particularly when custom gives such sanction to the practice as we now find to exist? For such is the custom, to a great extent, I am told, in the Irish Church (I believe a general custom, though I cannot vouch for its being universal) an ancient custom, no doubt "handed down from generation to generation."

The same usage exists also in some London Churches; and finding such to be the case in the Parish Church at Lambeth, which the Archbishop usually attends, when duty does not call him further from home, I considered this sufficient authority for inducing the same usage some years ago in my own Parish Church, where it is still maintained.

The reason why I so gladly and promptly availed myself of this precedent was, that having just returned from a tour of 18 months, through all the countries in the south of Europe, North Africa and Palestine, I had, almost without exception, found an English place of worship (sometimes two of them) wherever I happened to pass the Sunday in all the countries through which I travelled.

On every such occasion I could not but observe and be much struck by the more than general use of the General Thanksgiving; for it seemed as if every member of the congregation was availing his or herself of the opportunity to express heartfelt thanks for some special mercy received, perhaps in the final accomplishment of a long and painful journey, undertaken only after many doubts, and fears, and prayers; or perhaps for the answer already vouchsafed to these prayers by the partial recovery of health and strength then being sought, whether for themselves or some dear one, whose further improvement had been specially and earnestly asked for in the previous prayer.

I need not add that such an outpouring of the heart to God by every member of the congregation, audibly taking part in the General Thanksgiving, and thus making it his own, imparts such a reality and earnestness to the service as tends to render it most impressive, and must have been in itself so pleasing to every sincere worshipper who has had the pleasure of attending such hearty services (especially in foreign lands), that he would be sorry indeed to say or write a word to discourage a similar usage when he returns again to his own, where the same usage may not exist. But perhaps it would have existed already if the whole congregation, or several of its leading members, had experienced the special cause for thankfulness to which I have alluded. But is it well to wait because we are in the enjoyment of so many blessings that we have become forgetful and almost unconscious of them, till God draws us to a sense of our dependence on Him for every blessing we receive, by laying His heavy hand upon us, or some one dear to us.

Let it not be said that those who seek for health in milder climes may have had special reason for their thankfulness in that they have received special blessing, so that the thoughts of which their hearts are full cannot find utterance through their lips. For surely the entire exemption from such trials is a greater cause of thankfulness still; and this it especially behoves us to remember each Sunday, when the Church calls upon us, by the voice of her minister, to thank God "not only in our lives," "but also with our lips."

JACOB J. S. MOUNTAIN, D.C.L.

St. Catharines, Yarbidge, Brading, Isle of Wight, Dec. 11th, 1878.

### Family Reading.

RAYMOND.

CHAPTER XXVI.

One single eager glance was sufficient to satisfy Estelle Lingard that the figure which stood bathed in the dying sunlight on the summit of

the high rock was none other than that of Raymond himself, and instantly, swift as lightning, the thought flashed into her mind that he could be placed in no position of greater danger and temptation in this supreme hour of his despair than on the edge of this tremendous cliff, with a sure and easy death beneath the unrecording water lying so alluringly at his very feet. She did not pause one moment for reflection, but obeying the imperative impulse that goaded her to fly to him without delay, she sped up the steep path that led to the summit as if her feet were winged.

Soon she reached the platform of rock on which he stood, and saw him for a moment illuminated by the strong light of the sunbeam, that brought out with vivid clearness every feature of his noble face, every line of his stately figure, and then a black cloud rushed up from the horizon over the glory of the sunset, and suddenly extinguishing that last upward shooting ray, so that Raymond's figure was at once obscured, till it seemed only like a shadow in the gloom. Was it not a symbol of the darkness which had come down like a swoop of an eagle's wing upon his life so full of sunshine heretofore?

Estelle shivered as she, too, passed beneath the shadow, but in another moment she was by Raymond's side. He was leaning against the rock, just where she herself had stood on that first day when she had felt Kathleen's arms grasp her in a sudden embrace; one hand supported his head, the other hung listlessly by his side, and involuntarily she clasped it in both her own, turning her little soft white fingers round it as if to hold him fast.

When he felt the tender touch, he slowly turned round his face, and looked at her. Ah! what a change one hour of unspeakable suffering had wrought in that beautiful countenance! It was the colour of ashes, drawn into lines of pain that altered his whole expression, and the bright hazel eyes were dim as with the film of death. Estelle's heart throbbed against her bosom as if it would burst, in the intensity of her desire to find some means of comfort for him.

"Oh, Raymond! dear, dear Raymond!" she exclaimed, hardly knowing what she said, "you still have your friend!"

He did not seem to take in the sense of her words, but looked at her with a strange unperceiving gaze, like a man in a dream. Half frantically she called him again by his name, and then at last he spoke in a faint hushed voice, that sounded as if it came from very far away.

"Estelle—Estelle Lingard—is it you?" I never thought to see your face again!"

"Oh, Raymond! what is it you are going to do?" she exclaimed with a cry of terror.

"What am I going to do?" he answered, in the same low, dreamy way. "Nothing, except to wait here till"—he paused, and turned his face to the western horizon, now black with clouds. "Yes, till that brooding storm down there, which has swept the sunlight out of the world, rises up in the power of its fury, and sweeps me, too, on the wings of the blast into the merciful oblivion of these whelming waters!"

"Raymond, Raymond!" she cried out, clinging to him. "him, "it would be a crime to destroy your life."

"I know that," he answered, calmly. I shall not destroy it; I have no desire to add rebellion against my Maker to the deadly ills that have already crushed my whole being under an intolerable load; but to stand here passive, through the tempestuous night, and when the convulsions of Nature assail this spot, to let the pitying winds hurl me into the gulf of death, this need not be a sin; the Creator holds the winds in the hollow of His hands, and sends them where He will."

"Yes; it would be a sin to let yourself die when you have power in your limbs, if you so will it, to place yourself in safety."

"Estelle, it may be worse for me in the sight of the holy God to live than to die. Do you know"—he caught his breath, as a spasm of passion seemed to seize him—"do you know, I say, that the man who stole my Kathleen from me is still existent on this earth—the false traitor, who caused her my guileless tender love, to become my cruellest enemy. Can I let him continue to breathe the same living air with myself? Oh!"



he continued, striking forward towards the edge of the cliff with so violent a movement that he broke from Estelle's firm grasp "if ever that man were to come across my path, do you think I could fail to take my revenge? to fling him out of the world, in which he is not worthy to have a place? Is it not better that I should go down into that dark sea with hands that have done no violence, than live to be overmastered by the burning sense of injury which goads me to pay him back his irreparable wrong in such measure as he has meted it to me? for he has destroyed my life as utterly as if he had cut it short by a single blow."

With a swift step, Estelle passed before Raymond, and placed herself between him and the dangerous verge of the precipice, near which he stood.

She laid her hand upon his arm, and gently pushed him back, till he leant once more in safety against the rock; then she lifted her dark eyes to his face, with a look of grave sweetness, and said, quietly, "Raymond, to forgive is divine; but to take vengeance is to give way to one of the lowest and most ignoble of human passions."

He passed his hand wearily over his forehead. "It is true," he said. You are right, Estelle, as you always are: but even if you take the power of vengeance from me, you cannot make it more desirable that I should live. I have lost all that made existence dear, all that I prized, all that I loved. With Kathleen's truth has perished even my faith in human nature; her treachery has made me as valueless to myself as I am to her. My life has become hopelessly and essentially worthless; why should I retain it?"

For a few moments Estelle stood perfectly silent, while she did fierce battle with the love that was only less powerful within her than the desire to win Raymond's allegiance to her Master. Her clear spiritual judgment had shown her an answer that could be made to him, which might lead him, by a difficult and dangerous path of unreserved self-sacrifice to find Him who has promised to reveal Himself to those that do His works; but her human heart resisted sore the thought of driving this most dear one into peril; and she had to overcome it, in the might of God, before she gained power to speak. When at last the struggle was over, and she was enabled to feel that it ought to be nothing less than bliss to her to see him, if need were, even die for Christ's sake—since by such a death he would pass straight and surely to that blessed Saviour's feet—she raised her head, and turned her bright expressive face towards him, while her eyes shone with the light of pure devotion.

"You tell me that you hold your life to be utterly worthless now," she said in clear calm accents; "You mean, I conclude, that it is of no value to you whatever?"

"It is of less value to me than that stone beneath my feet," he said, kicking the pebble on which his foot rested into the sea.

"Then I will tell you what to do with it," she exclaimed, "give it away!" And she flung out her hands with an eloquent gesture. "Yes, give it away! not as a useless prey to those engulfing waves, but as an offering to your fellow-creatures, such as those to whom, for any cause, their lives are dear, can never make! Listen, Raymond," she continued, coming forward in her earnestness to grasp his hand, as he turned a questioning look upon her face; "there is many a situation of peril or of certain death in which, if men were found content to give themselves away, the lives of other human beings might be saved, or loss or suffering spared them. You know it well; by sea and floods, by drifting snows or devouring fires, in the depths of the earth or on mountain heights, death meets the defenceless in a thousand shapes, and they perish when they might be rescued, because there is no man whose life is sufficiently worthless to choose for his mission the search after danger, and risk, and death, wheresoever he can encounter it with a chance of benefit to others of his kind. To most men such a mission is impossible. They have ties that bind them to life with cords of love and duty, and they value existence for their own sakes and for the sake of those to whom they are dear. But you say that your life is in every way utterly worthless. Go, then, and give it away to all who

are anywhere perishing for lack of a dauntless spirit that is ready, on their behalf, to meet death or torture. Take up the great vocation of sacrifice to which happier men can never be called. If death meets you at the outset, in your very first peril, it is but the boon you have desired, only glorified then, the willing self-surrender, till it becomes to you, not an act of rebellion, as now, but a passport to the kingdom of Him who laid His life for His friends. You have all to give and nothing to lose and the existence you count so worthless will become rich and precious with the lives it will save."

Estelle paused, breathless and trembling with the burning ardour which had driven her on to speak her words of energetic pleading; and Raymond as he listened, and gazed, struck with astonishment and admiration, in her glowing face caught the fire of her enthusiasm as if it had been touched by a tangible flame. He started from his leaning posture, drew himself up erect, with eyes that sparkled and lips that smiled, and he stretched out his right hand to the heavens, as he said—"You have spoken righteous words, Estelle! I can see a pure and noble calling offered to me this day out of the very essence of my despair, and so surely as I stand here I accept it gladly, freely, unreservedly. Henceforth from this hour, I give my life away!" Without another word, he turned, went swiftly down the steep path that led to the public road, and so disappeared.

Estelle looked after him for a few minutes, with blanched face and dark dilated eyes, then suddenly she rushed forward, and fell upon her knees where a jutting-out portion of the rock afforded some support, and laying down her head upon it, she exclaimed, with a bitter cry, "I have sent him to his death, that his soul may live with Christ the Lord for ever and ever, and for his sake I am glad. Yes, I am glad! but oh! my Raymond, my beloved, how shall I bear it?"

(To be continued.)

#### TRANSPLANTING—A PARABLE

"A prince would make a garden of delights for himself, and looked far and wide for beautiful trees. In a field grew a young tree, fresh and fair, and the eye of the prince rested on it.

"Give me," he said, "this for my paradise." Then the tree rustled with pride, and one leaf said to another: "We are chosen to a glorious lot."

But that day came men with sharp axes and spades, and mattocks, and began cutting a trench all round the tree: and every stroke severed a root and sent a thrill of pain to the heart of the tree. In dismay the leaves and branches whispered to each other "How cruel! Why is this? What! every root and fibre cut! This must be the work of an enemy." Yet at night came down silver-footed dews and whispered: fear not—these are transplanting pains: they must be or thou couldst not be ready for your place in paradise." So the tree abode in patience though root after root, was cut till at length it stood alone receiving its nourishment more from heaven than from earth; for the moist clouds brooded it, and the silver dews nourished it, and the rains fostered it; and though the roots by which it sucked up earth-juice were cut on all sides, it was still alive with heavenly freshness.

But now come along, the gardener and said: "One thing more we shall do, and the tree is ready for our Lord's garden. We must cut the great tap-root."

Then they dug deeper, where the strong tap-root ran down and laid hold on the earth, and with sharp unsparing blows cut it off.

Then the tree shivered in mortal anguish. "This is death," it cried.

"No," said the heavenly dew, "this is immortal life. Now thou art ready for Paradise. No earth bonds hold thee, and whensoever the hour cometh thou shalt be raised and taken to eternal gardens, and, the roots shall take hold on immortality. For behold, in the Paradise of our God is the place waiting for thee, and now art thou ready to be taken."

So the tree stood in solemn patience, and a day came when it was gone; but the prince smiled when they planted it in heaven, and said: "Now

cast forth thy roots for eternity. Thou shalt go no more out forever!"

Dear friends, there are some of you whose history is written in this parable. Have you learned the sacred lesson of pain? Have you learned the gain of earthly losses, the riches of present poverty. Have you accepted a lonely heart and empty home as reminders of a nobler and a better joy to come? In the church each Sunday, in your own familiar and habitual conversation and thoughts, you have admitted that so long as a portion of your conscious existence lay beyond this life, this life was to it but as a moment.

Yes, all of us who believe that this present life will be looked back upon from it as we now look back on the playthings of our childhood and the cradle of our infancy. What griefs had we then, many and sore, because they who loved us wisely managed us in view of our whole lives, and not of our childish preferences! How we grieved, broken hearted, over childish treasures taken or wishes ungratified! Now we look back and smile.

If this life were not such a nursery education, and God the tender Father, then indeed we might believe, as the ancient heathen did, that the whole conduct in life in relation to human affection was a cruel mockery!

"The gods envy the happy, and devise some way to destroy those who enjoy too much," was the maxim of antiquity. The voice of Christianity says: "Forget not the exhortation that speaketh unto you as unto children. Despise not then the chastening of the Lord, neither faint when thou art rebuked of Him."

Saddest of all things it is to see those to whom Almighty love has sent the noble and sacred present of a supreme and awful sorrow—who despise the gift, and murmur at the Giver; sad to see those withering whose earthly roots are cut, and who feel not yet wherefore. May the great loving Father send to us all this best wisdom, without which life is only a cruel mockery!

#### LOVE ONE ANOTHER.

"Little children, love each other,"

'Tis the Saviour's blessed rule;

Every little one is brother

To his playfellows at school.

We're all children of one Father,

That Great God who reigns above;

Shall we quarrel? No; much rather

Would we dwell like Him in love.

He has placed us here together,

That we may be good and kind;

He is ever watching whether

We are one in heart and mind.

Who is stronger than the other?

Let him be the weak one's friend:

Who's more playthings than his brother?

He would like to give or lend.

#### BIRTH.

At St. Eleanor's Rectory, P.E.I., on the 16th ult., the wife of Rev. T. S. Richey of a daughter.

#### MARRIED.

At Waldemar, on the 28th December, 1878, at the residence of the bride's sister, Thomas Smyth, M.A., B.S., Lecturer of Chemistry at Trinity College, Toronto, to Catherine, third daughter of John Jessup, Esq., of Cayuga. The Rev. Alex. Henderson, B.A., Rector of Orangeville, performed the ceremony.

On Thursday, the 18th inst., by the Rev. W. J. Ancient, Capt. Thomas W. Matson, to Mary E. Hogan, fourth daughter of the late Capt. Wm. Hogan, Halifax, N.S.

At Tracadie, on the 12th December, by the Rev. A. C. Macdonald, Mr. Thomas Wesley Kitcher, youngest son of William Kitcher, Esq., Fredericton, to Miss Abigail F. Kinney, of Tracadie, N.S.

#### DEATHS.

At Halifax, N.S., December 21st, the Rev. George McCawley, D.D., late President of King's College, Windsor, N.S., aged 76 years.

At Pictou, on Tuesday, the 17th inst., after a short illness, Mary Eleanor, youngest child of Frederick W. Fraser, aged four years.



**Church Directory.**

**ST. JAMES' CATHEDRAL.**—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grassett, B. D., Rector. Rev. Jos. Williams and Rev. R. H. E. Greene, Assistants.

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

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

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

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

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

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

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

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

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

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

**CHRIST CHURCH.**—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, 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 Street. Sunday services, 11 a. m. and 7 p. m. Sr. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

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

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

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

**ST. PHELIP'S.**—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. & 7 p. m.

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

**TRINITY COLLEGE CHAPEL.**—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Boys, M.A.

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