

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, MAY 30, 1878.

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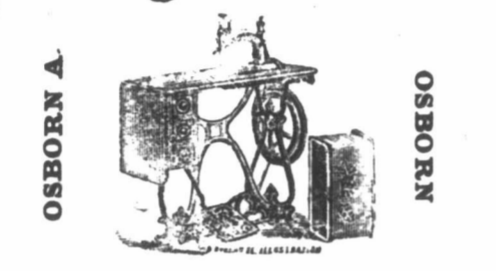
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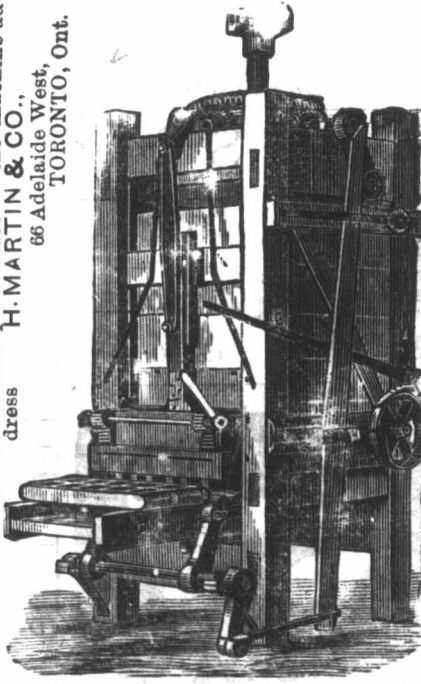
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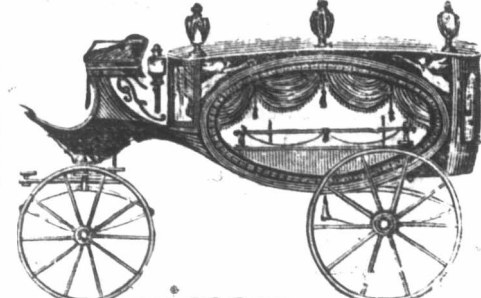
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# Dominion Churchman.

THURSDAY, MAY 30, 1878.

## THE WEEK.

AT a recent meeting of the Diocesan Synod of Salisbury, a scheme was adopted by 106 to 46 for a Diocesan Society of Church Evangelists. During the debate the Marquis of Bath admitted that although he had often thought what remarkably excellent sermons he could preach, he did not think he had materials for more than four. It was afterwards suggested that this would be four times as many as are preached by the clergy of a certain school of thought in the Church, who have in reality only one. The Marquis, however, is believed to be correct in the disbelief he expresses as to the existence of any very great homiletic gifts among those who have had no experience in that department of Church work. The most valuable result of two days' sitting was, perhaps, a debate upon the weekly celebration of the Eucharist, a Mr. Dyke having moved a resolution in its favor, which was seconded by the Rev. G. F. Garland. An amendment was moved to the effect that the Synod should express no opinion on the subject. This was rejected by a large majority; and although the original motion was withdrawn, so emphatic and so general an expression of opinion was given in its favor that the discussion cannot fail to be productive of much good.

The report in reference to Dr. Colenso's probable presence at the coming Lambeth Conference, has created an immense sensation in England, as indeed it ought to have done. There is now however another version of the case in circulation, which is, that Dr. Colenso has not been invited, but that he purposes to present himself and claim a seat there. This, although still somewhat improbable, is far more likely to be correct than the statement as it was originally made. Perhaps the Archbishop of Canterbury will shortly explain whether he has given any cause for the circulation of these rumors; as it is of great importance that the truth should be known. His Grace certainly did not at the Croydon Congress, by his conduct, afford any ground for the belief, that for the sake of so wretched a failure as the late Bishop of Natal, he would inflict utter ruin upon the great gathering of prelates from all parts of world, which he has himself summoned; and the Most Reverend Prelate might rest assured that Dr. Colenso's presence there would not be tolerated for a moment by the great majority of Bishops intending to be present.

In connection with the efforts made to spread a feeling favorable to the dis-establishment of the Church in England, a Liberationist Lecturer at Ecclesfield recently made a statement, which called forth some remarks from the Bishop of Manchester in a letter to the Rev. Dr. Gatty, the Vicar of the Parish. His Lordship writes:—"I cannot conceive what use a Liberationist lecturer, as such,

could make of so obvious a truism as my statement that the Church of England is an abstract idea, and materially and legally is incapable of holding property. If anybody, I added by way of illustration, were to bequeath by will 10,000*l.* to the 'Church of Englynd,' it would, I believe, be a void bequest, for there is nobody, with a legal entity, of that name who could claim it. The property, I proceeded to argue, that is vaguely called 'the property of the Church of England' is the property of various corporations, aggregate and sole, within the Church of England, and was either originally vested in those corporations or has been transferred to them. Of the latter class are such corporations as the Ecclesiastical Commissioners or the Governors of Queen Anne's Bounty; of the former class are the whole body of incumbents. You will not find a single acre of land or a single pound of annual income standing in the name or paid to the account of the 'Church of England.' The first of my arguments was to show the origin of what is called 'Church property,' that it is not strictly Church property at all, but property conveyed by will or gift to particular corporations by private benefactors for the spiritual benefit of particular localities; and I referred, in proof, to the preamble of the great Statutes of Provisors (25 Edward 3., cap. 6), which, speaking of the 'foundation of the Church of England in the estate of prelaey witha this realm,' adds, 'and certain possessions, as well in fees, lands, rents, as in advowsons, which do extend to a great value, were assigned by the said founders (the King's grandfather and his progenitors, and the earls, barons, and other nobles of the realm and their ancestors) to the prelates and other people of Holy Church to sustain the the same charge, and especially the possessions which were assigned to Archbishops, Bishops, abbots, priors, religious and all other people of the Holy Church.' I repeat I cannot see how a dry legal matter of fact statement of this kind, which was merely made to clear away vague notions which exist on the subject of Church property, can serve the purpose of a Liberationist lecturer. It is simply the statement of an indisputable fact, adverse, no doubt, to the theory that the State, as such, endowed the Church."

Very little change, if any, has taken place in the Eastern Question. No official statement has been made with regard to the result of Schouvaloff's mission, but it is believed that, upon the whole, the demands of England have been yielded to. It is also supposed that the Congress will be held in Berlin, that the Treaties of Paris and San Stefano will be produced and a new arrangement will be agreed on. Some suppose that unless Congress meets merely to ratify what has already been settled, the danger is only postponed. So little, however, is yet known upon the subject that an infinite amount of all kinds of conjecture may be indulged in.

## THE SUNDAY AFTER ASCENSION DAY.

SIMILAR sentiments and feelings were appropriate to the time which elapsed between the Ascension of Christ and the descent of the Holy Ghost, and also the period elapsing between the Crucifixion and the Resurrection. On both occasions there was a patient waiting for another and a mightier development in the progress of the scheme for the redemption and final salvation of man. He Whom the disciples loved and adored, Who had been their comfort and solace in all their trials, had taken His departure from them: in the first instance with the assurance that He would soon return, laden with honour, triumphant over every foe; and in the second instance, that very soon, He would send the Blessed Comforter, to be His Substitute and His Agent in the Church, from age to age, until the period of the consummation of all things, when He Himself in His own Person, should return to this earth, full of immortal Glory, resplendent with the rays of Divinity, surrounded with the pomp of the hierarchy of Heaven, and receiving the adoration of the wide universe. On both these occasions there was room for the exercise of strong faith in Him Whom having seen and handled, they had learned to consecrate all their energies to His service. After the Crucifixion, but little seemed to be left upon which their faith could securely rest, and it was rather love than a definitely constituted faith which led them on the morning of the third day, one after another, to visit the sepulchre in order to gaze with ardent fondness on the body of Him, Who they had trusted, would have delivered their nation. But after the Ascension, having seen Him as the illustrious conqueror of His foes, having conversed with Him for forty days on matters relating to the establishment of the Kingdom of God and His own Mediatoria empire, they then finally saw Him with their own eyes ascend, all-glorious and all-free, through the ætherial sky to the Heaven of Heavens, the pure empyrean, where Almighty God dwells and reigns, in order that He might sit down on His Throne while His enemies should become His footstool. They now therefore had much on which their faith could calmly rest. They were uncertain as to the exact way in which the promise of the Father should be fulfilled, they had no clearly defined conception as to their future mission in the world; but they had witnessed enough to feel assured that in some way or other they could not comprehend, their path would be made plain before them, that they had all the might and power, the knowledge and wisdom, the love and mercy of the God of Heaven pledged to support and carry on their cause to a successful issue; while as to the way and the means, they must have felt that they could well leave these in the hands of One, in connection with Whom, such surpassing wonders had been wrought.

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of the promise of the Father, we too may well be called upon to practise a patient waiting for God's good time when He Himself shall choose to unravel the mysteries of the Church's progress, when He shall think fit to enable us to surmount the difficulties with which we are day by day surrounded, and when finally He shall bring us by His grace and Spirit to the living fountains of the Water of Life in the Redeemer's Kingdom. And surely we also have witnessed enough of the dealings of Him Whose paths are in the mighty waters and whose footsteps are in the great deep, to enable us to exercise strong faith in the promise of Him Who has engaged to supply the gifts of His Holy Spirit to them that ask Him for them!

#### THE APPROACHING SYNOD OF TORONTO.

IN view of the meeting of this Synod next week, it may not be amiss for us to bear in mind the fundamental principles which the Anglican branch of the Catholic Church recognizes. And it is desirable particularly to recollect that it hath been the wisdom of the Church of England ever since the first compiling of her public liturgy to keep the mean between the two extremes—not to forget that our Book of Common Prayer, with great diligence examined and approved by convocation, has been well accepted and likewise approved by all sober, peaceable and truly conscientious sons of the Church for centuries; and the rules, forms, and ceremonies therein set forth, which are plain and easy to understand, should be closely observed and followed. Observing and following them is, however, termed "Ritualism," by some people who appear to be remarkably ignorant of the teaching of the Church to which they belong. But what said the compilers of this Liturgy, when they presented it to our Church? "Having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us), to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests as are in the world) to please all; nor can we expect that men of factious, peevish, and perverse spirits, should be satisfied with anything that can be done in this kind by any other than themselves, yet we have good hope that what is here presented will be well accepted and approved."

And again it is written, "And in these our doings we condemn no other nations, nor prescribe anything but to our own people only, for we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living without error or superstition." And again they write: "And, although the keeping or omitting of a ceremony in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline (especially by our own people) is no small offence before God. "Let all things be done

among you" saith St. Paul, "in a seemly and due order" the appointment of which order pertaineth not to private men, therefore no man ought to take in hand nor presume to appoint or alter any public or common order in Christ's church except he be lawfully called and authorized thereunto; and the article says, "The church hath power to decree rites or ceremonies and authority in controversies of faith." The attempt must therefore be highly reprehensible to put down those clergymen and those congregations who follow the Book of Common Prayer and faithfully observe the rules, rites and ceremonies of our church, as they have been prescribed by due authority, and the appointment of which pertaineth not to private men nor to self-constituted societies. Our Book of Common Prayer was prepared and its rules, rites and ceremonies prescribed for "sober, peaceable and truly conscientious sons of the Church of England." And although a Diocesan Synod has no power to alter a single word either of the Book of Common Prayer itself or of any of its Rubrics, yet questions even of the business for which the Synod is called together may involve principles of the first importance. It could, however, be no evidence of sound Churchmanship to desire an alteration of the fundamental principles of the Church, or of the essential rules by which she is governed.

The confirmation of the Canon relative to the re-construction of the Standing Committee involves some important changes that will no doubt commend themselves to the Synod. The amendment to the Canon on the Constitution of the Vestries of Free Churches is also important, and involves a principle that should be recognized at once if the Church is ever to flourish as it ought. The money qualification proposed in a motion to be submitted scarcely appears to be correct in principle, and hardly appears, so far as we can see, to be of much practical use. The religious qualification requiring attendance at Communion is a far more legitimate one.

The reports of the committees to be presented will doubtless furnish several subjects for attention. The name of the committee appointed "to obtain co-operation of other religious bodies on the question of religious instruction in the public schools" appears to ignore one of the most urgent duties of the Church herself, which is to feed the lambs of Christ's flock.

#### IN MEMORIAM.

THE hopes so long entertained, and several times expressed in our columns of the recovery of the Rev. E. H. Cole, Incumbent of Whitby, failed to be realized; and he succumbed to the weakness brought on by repeated attacks of disease on Thursday the 16th inst. He had been suffering acutely in bodily health for several months. His remains were escorted to the Grand Trunk Railway station on Monday the 20th, on their way to Cobourg, where he was buried with other members of his family who died since they came from England to this country. Mr. Cole has been for three years and a half the Incumbent of All Saint's Church, and

during this comparatively short period, he had become endeared to his congregation, and his loss will be severely felt by those who have been favored with his pastoral care.

At a vestry meeting of his parishioners held on Monday evening the 20th the following motion was passed:

Moved by J. H. Perry, Esq., seconded by Judge Dartnell: "That the Vestry and Congregation of All Saints' Church, Whitby, deeply feel the great loss we have sustained in the death of our beloved Pastor the Rev. E. H. Cole, who, during his incumbency was ever ready and anxious to aid and assist the Church and his people to the utmost of his power and ability. In his death, not only has All Saints' lost a faithful and true worker in the Cause of Christ, but the Diocese have to mourn for one of its most earnest and single hearted members."

Also resolved: "That the Widow and family of our deceased Pastor have the sincere and heartfelt sympathy of this Congregation in the irreparable loss they are called upon to mourn and suffer."

#### THE MISSION WORK IN MUSKOKA.

WE are exceedingly glad to find that this interesting field of the Lord's vineyard is attracting increasing attention in the older settlements of the Dominion; and we trust that the time will soon come when a deeper sense of the duties and responsibilities resting upon us with regard to this branch of Mission work will be more generally felt, and that too in a degree more nearly proportioned to the claims it has upon us.

A meeting was recently held at Dr. O'Reilly's, in the City of Toronto, Canon Givins in the Chair—the objects of which were,

1. To obtain and diffuse general information as to the Diocese of Algoma, and particularly as to the Muskoka Branch.
2. To aid the erection and furnishing of log churches.
3. To assist the formation, furnishing with books and conducting of Sunday Schools.
4. To obtain funds to assist and support Missionaries and aid in the establishment of fresh Missions.

President: Mrs. O'Reilly; Secretary-Treasurer, Miss Westmacott; Ladies' Committee: Mrs. O'Reilly, Mrs. Allan Howard, Mrs. Pearson, Mrs. Trees, Mrs. Perrain, Mrs. Hutchinson, Miss Thorne, Mrs. James Henderson, Mrs. Perrain.

The Reverend William Crompton, travelling Clergyman, attended the meeting and explained the urgent need, in that part of the Algoma Diocese, of the kind of help proposed.

It was ultimately decided that an appeal should at once be made to the Sunday Schools in the Diocese and especially in the City of Toronto, for grants of any books which can be spared in order to form libraries in the Sunday Schools of the Diocese of Algoma. We trust that similar efforts will be at once made in other parts of the Dominion. The rapidly increasing population in the Muskoka district especially renders it of the utmost importance that every effort should be made to furnish the services of our Church to the masses of our people which are flocking into that part of the country in large numbers.

DIOCESAN FUNDS.

WITH reference to the letter of "Justice," in last week's issue, we deem it proper to say that we are enabled to state, after inquiry made, that no sanction has been given by the Lord Bishop to any collection being taken up in any of the churches in the Diocese in support of the funds named in the said letter.

OUR ACADEMY OF FINE ARTS.

SIXTH ANNUAL EXHIBITION.

THE Exhibition this year opened on Monday, 20th, with *eclat*, and under the special favor and with the presence of the Governor General, who made one of his very telling and appropriate speeches, to a large and wealthy assemblage. His Excellency not only did this, but is a contributor to the collection from his own easel; the remarks to which he gave utterance were quite to the point, and might well be digested by both students and amateurs. The rooms are well but not overfilled, and the effect on entering is very pleasing, and we are glad to be able to say that the public evince decidedly more interest in the exhibition than formerly, although sales are not so plentiful as have been in some years past. On the whole, however, the Society of Artists is to be congratulated heartily upon their attaining this, their sixth anniversary, with such evidence of increased vigor, notwithstanding the pressure of dull times.

THE PICTURES.

Space will not admit a very long or detailed review of each artist, but we will endeavor to give our readers some clue to what is to be found upon the wall, and the quality of the work.

Mr. Crocker. This artist is very favorably represented by two little pictures, "The Holy Well," and "Spanish Christianity."

Mr. Cresswell, sends eight or nine pictures in his usual pleasing and popular style, his water colors are not large but are carefully and lovingly painted, chiefly coast scenes in both hemispheres; he is particularly happy in changeable effects of weather. His skies have motion and are such as could not be produced without much study and learning.

Mr. Fowler comes out well again this year with a very powerful street scene, "Searbach on the Moselle," this picture certainly shows that our veteran medallist has not lost his cunning.

Mr. Fraser seems to have gone into painting in right good earnest this year, as if he would fain make up for lost time, not in quantity of canvass but in quality of work; his tints and treatment make us feel the impotence of words to convey anything but a feeble conception of nature by description, as compared with the palette of a true artist. Mr. Gagen's "Holyhocks" and Azalias are very fine groupings of telling colors; and his landscapes too, are very good.

Mr. Jacobi is certainly no slight accession of strength to the society. His two landscapes in oil, one a "sunset" the other "moonrise," are truly wonderful in tint, and

evince a power of invention truly astonishing, while his small studies are very pretty bits of colors.

W. Grant, a non-member of the society contributes two landscapes in oil, "The Dutch Church," which caused much enquiry from visitors, perhaps no pictures in the collection more so. They evince an earnest striving after nature. The late Mr. James Hoch is represented by two or three small but pleasing bits in oil and water-color, very characteristic of his style.

Mr. Henry Martin, too, will give much pleasure to his many friends and acquaintances by the show he makes of the products of his late European tour.

Mr. T. M. Martin sends some beautiful little studies in oil of flowers, charmingly opposed by a judicious arrangement of background and surroundings. His ducks too, are good as usual and have found a purchaser.

Mr. M. Matthews makes a better display than for some time past. His "Pennsylvania River" appears to please.

Mr. O'Brien, the Vice-President, is in full force as usual, in fact it may be said with truth, that he never showed to such good advantage before. His "Mountain in shadow" is delicious in greys and luminous in effect. He contributes twenty pictures of which none are inferior, and many are truly of a very tempting stamp. One little gem, "Cape Ann," is as good a bit of coast work as we ever remember to have seen from his brush. His subjects are well varied but coast scenes prevail.

Mr. Perre comes back to us from Philadelphia like a renewed man, and certainly will be welcome, both among his conferes and the public. His coloring never offends: need we say more?

A young and rising artist is this year rather prominent, namely:

Mr. F. M. Bell Smith. He exhibits for the first time in oil, and his Hanlan vs. Plaisted is remarkably clever, as are also his several Canadian figure sketches: in fact it is the first time we ever saw Canadian winter life pleasingly and tastefully portrayed.

A notice of the exhibition, without mention of Mrs. Schreiber, would be something like the play of Hamlet without the title role. She stands almost alone in figure painting, and is a capital example for our young and rising students. She shows to great advantage in "Christabel" a scene from Coleridge.

Mr. Verner exhibits a fine lot of pictures as usual, but notably in the water colour department, and his fruit in oil. Some of the most lovely little pictures in water colour are those of Mr. White, chiefly scenes in Wales, and we are glad to see that they have most of them found purchasers. The architects do not show to much advantage from an apparent lack of interest in the exhibition. We should like to see them cover at least one wall.

FUTURE PUNISHMENT.

BY E. S.

LIFE and Death: the "crucial words." Mr. Minton in his pamphlet, "The Way Everlasting," has declared that the

words "life, and death, are the crucial words of the whole controversy;" I shall therefore give these words, as used in H. S., a more particular consideration. I can however, here, but give a brief epitome of the evidence afforded by H. S., and of my argument therefrom. By consequence of this, I omit a particular consideration of the passages adduced by Mr. White, from St. John's Gospel, which he considers to afford support unto his theory. I can only say that the exegesis which he gives of them is entirely ex parte, and erroneous: the leading idea, as shewn by the context, being different in every case from what he affirms.

In considering the Biblical meaning of these words as applied to man, in distinction from the animal race, and in the scope of men, meaning generally, (to go no further, here) the question naturally and necessarily arises, what is the first or leading idea attached to them? Is it first and chiefly, existence, as in the case of irrational creatures, or is it with reference to good or evil? To man's relation to the Deity, and to his moral qualities, and the consequences arising therefrom?

In fact, is existence a necessary good, or is it so only mediately and instrumentally? As applied to Future Happiness, does its first principle consist in an ontological quality, or in a moral quality?

I hold that the words Life and Death, as applied to future rewards and punishments, are synonymous of pain and joy, and that such is the normal meaning of these words in relation to man as a moral agent and responsible being. 2 Cor., iv., 11, and Psalm 23, may here be quoted in evidence. It is, of course, a well known fact to every Hebrew scholar, that *be ge tsalmaveth*, does not mean literally, "the valley of the shadow of death," but great trouble or sorrows, being parallel here with Psalm xliii., 2, and with Psalm cxxx., where *Maamakim* "depths," or deep places, are symbolical of distress. Mr. White (p. 400) does not fairly represent the orthodox view when he says that we, in the use of these words, "elude the ideas they most properly denote."

Not only is it necessary to recognize which is the first or leading idea in the use of these words in such relation, but also we must give to such words either a literal or figurative meaning, as used in particular passages. They cannot have both literal and figurative meaning, in the same passage, i. e., they must refer to the body or to the soul particularly. Further, we have not only these important general principles as the basis of our argument, but we have a particular evidence in confirmation thereof. Acts v., 21, "Go speak in the Temple to the people all the words of this life."

This evidently includes two things. First—That as the life of the Christian, so described, includes a present and continuous condition in another world, so also this is contra-distinguished from life of another kind. It is clearly against materialism, and by just inference also adverse to conditional immortality, as propounded by Mr. White. Second—

ly—It evidently makes the present and future condition of the righteous to be distinguished by the *character* of the life spoken of, and *not* by its *perpetuity* merely. It is not only "words of life," present and future, but also of "this life."

Mr. White, while he professes to admit that the words have a tropical meaning in some cases: First—seeks to blend the literal and the figurative in the *same passage*. Second—While admitting the figurative sense, neutralizes it, by saying that it is used "proleptically," of death, not in a spiritual but in a corporal sense. Third—He applies the *forensic* sense of the term to passages where the *subjective* and *spiritual*, and *not* the objective and forensic sense obtains. Fourth—His argument as to *apokteino* and *apothdesko*, being convertible terms, is illegitimate, as the sense of each of these words must be determined by the connection in which they are found in the passages, Rom. vii., 11, and 2 Cor. iii., 6. Man's impotence by the Law and his strength by the Gospel, are declared. So he says, "When we were yet without *strength*," etc. His attempt to fasten an absurd meaning upon Eph. ii., 1, by the tropical or spiritual sense, we there attach to it, is in like manner, a sophistical procedure.

The Apostle, in using *apokteino* in Rom. vii., 11, did so to express a *transition* from one state to another, viz., from a sense of *security* and confidence of strength, to a sense of weakness and *insecurity*. In Eph. ii., 1, he contemplates the state of *spiritual death*, as a state, without its *realization*, or the *capability* of its realization by those who are the subjects of it. In Rom. vii., 11, he describes an experimental *acquaintance* with it, by reason of a passage out of it—from one state to the other.

The following definition covers the whole ground as to the Biblical meaning of Life and Death, as applied to *man*.

I. A *literal* and objective signification. (a) Present. (b) Future. These senses have reference to man's corporeal life, or what he has in common with irrational creatures, and include the idea of sentient, enjoyment, or suffering.

II. These words are descriptive of the condition of the animating spirit and reasonable soul in relation to God who made and gave it.

This includes the idea (a) of the moral and subjective *character* of the soul as in affinity either with God or with sin; (b) the description of its legal or forensic state before God; (c) the description of a happy or unhappy condition by reason of that relation, moral, and legal, towards God, that it so occupies: 1. In the present, 2. In prospect of the eternal future.

This I believe covers the whole ground, and is supported by the facts of science, and by the facts of Scripture teaching.

Mr. White takes it for granted that life always includes happiness; and death, misery. Obviously, and practically, a most *false* assumption. The love of life is explained by the natural desire for happiness. Life is but

a means to that end, yet means and end are often identified because of such *association*; so also in the use of *language*. Some texts may here be given in illustration: Job vii., 7, "O! remember that my life is wind, mine eye shall no more see good." 1 Peter iii., 10, 11, "He that will love life, let him refrain his tongue from evil, and his lips, that they speak no guile." Psalm xxxiv., 12, "What man is he that desireth life, and loveth many days that he may see good." Psalm xxvii., 13, "I had fainted which I had believed to see the goodness of the Lord in the land of the living." Eccles. xi., 7, 8, "Truly light is sweet, and a pleasant thing it is for the eyes to behold the sun; but if a man live many days and rejoice in them all; yet let him remember the days of darkness, for they shall be many." Thus far, if our *natural* life, as distinguished from *spiritual*, or that which appertains *distinctively* to man's moral nature, of the latter, our Lord says, "A man's life consisteth not in the abundance of the things which he possesseth." So St. Paul: "The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." So 1 Thes., iii., 8: "Now we live if ye stand firm in the Lord." 2 Cor., iv., 12: "Death worketh in us, but life in you."

Mr. White's plea concerning our Lord's discourse in the Synagogue at Capernaum, is of like character to what we referred to in the beginning of this paper, a mere *petitio principii*. He says, p. 238, "The words mean much more than happiness, and our Lord intends thereby life and death; also and *primarily*, immortality and destruction." Here is just where we differ.

Mr. White thinks that perpetuity of existence is *first*, if not all. We think that the *primary* and *chief* sense is of good and evil.

Concerning the manna it was, briefly, as follows: Not living for a little while, and living forever; but the truth taught by the manna, as realized only in Him. Corporeal bread is from Heaven, much more that which is to bless and cheer and satisfy the soul. So of the well of water and the Samaritan woman. It was a question of temporary, or eternal refreshment and enjoyment. Also, corporeal enjoyment, contracted with spiritual enjoyment.

On page 253, Mr. White explains forensic justification, to be not legal acquittal from guilt and imputation of *righteousness*, but the being "saved alive."

It may now be added that while "life and death," as applied to future punishment, describe the *natural* reward, or the *natural* punishment, hereafter to be enjoyed or suffered; so, from the connection between Natural and Positive rewards and punishments, those words do frequently comprehend the both, and also sometimes describe the Positive side of such rewards or punishments.

In view of what has been advanced, it may now be confidently said that as the *arche* of life is the good enjoyable therefrom, so whether as descriptive of natural and corporeal, or moral and spiritual good, the terms life and death may be regarded as literally descriptive of an actual fact. "In God we

live and move and have our being." So of natural or bodily life and good. The death of the soul is the result of its moral affinity to God being taken away by sin. This is its own punishment, and may be justly considered to be the *prime* part of its punishment, although it be the *natural* punishment of sin, as chosen and followed in preference to God. The Positive punishment awarded of God hereafter; whatever it be, may well be regarded as a subordinate, inferior and concomittant result fitting to such a character.

It is even more palpably evident as true, concerning the death of the body. Thus it is evident that the words Life and Death are justly applicable, upon grounds of reason and of fitness to the two parts of man's nature, as literally descriptive in their several places of actual good or actual evil, to the bodies or souls of men; of that enjoyment which he has in common with animal nature, or that which he is as a *moral agent* peculiarly capable of. If it is true of the former aspect of its nature, it is no less true of the latter. If we start from the premises of a sound Theism, that "there is one living and true God Everlasting, without body, parts, or passions, of infinite power, wisdom and goodness, the maker and preserver of all things, whether visible or invisible," and that man as the product of this all perfect intelligence, was created by Him with mental and moral faculties dependent upon Him for satisfaction and happiness, as the lower or animal part of his nature is dependant upon His all-sustaining care for continued existence, and created good. Further, when we consider the division that confessedly and indisputably, (unless by Materialists), exists between man and the brutes, by reason of this God-consciousness, or moral quality with which he is endowed; and just as we trace a similar distinction between the animal nature of man, and his spiritual nature; the operations of the soul as the animating principle in relation to the body which it animates, and its operation, with respect to extraneous entities, and especially with reference to God, and truths relating to Him; so we may properly consider that the words Life and Death, in view of the premises asserted and established by the Divine writers, are also used by them in a sense corresponding to the nature of the soul, as well as of that Being to whom it stands so naturally and nearly related, not merely for existence, but also for happiness.

## Diocesan Intelligence.

### NOVA SCOTIA.

DIOCESAN SYNOD (Continued).—The Session resumed at 10 o'clock. The report of the committee on Temperance was presented by the Rev. F. J. Axford, of Londonderry, as follows:

Your committee beg to report that in accordance with resolution passed at the last session of this Synod, a public meeting was held in the city of Halifax at the earliest convenient date, His Lordship the Bishop in the chair, at which a Diocesan Society was formed. Since then several parochial societies have been organized, a few of which have become affiliated with the Diocesan Society.

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Temperance movement, and showed her sympathy therewith. But we regret that more has not been done by the Church in this matter, but believe it is to some extent owing to the wave of Temperance Reform which swept over the Diocese shortly after the formation of our Society. Your committee have reason to think that much good has been effected by the Reform movement, and that after a while our own organization will take a more prominent place among the various Temperance bodies in the land. At the same time your committee cannot but express their regret that so many of the clergy have as yet held aloof from the work, and would fain hope that ere long more of them will follow the example of our Bishop, and if they cannot see their way clear to become total abstainers, will at least give the more general pledge their hearty support.

Amendments to the Church Act were taken up, and occupied nearly the whole morning session. Section 8 was amended and finally adopted in the following form:—

The following persons shall be entitled to vote at all meetings of parishioners of any parish of the Church of England:

(1) Men of full age who are, and have been, for not less than six months, communicants in said parish.

(2) Men of full age who are members of the Church of England attending the services thereof, within the parish for which they claim to vote, unless temporarily absent, through business or sickness, such attendance having commenced not less than three months previous to the day of meeting, being pew-holders, or otherwise contributors towards the funds, for the maintenance of the ministrations of the said Church of England in any Church or Chapel, subject to the control of the corporation of the said parish, and who are not more than six months in arrears in respect to such contributions; provided always that any person before voting may be required by the Chairman of the meeting, or any parishioner present, to sign the following declaration: "I do declare that I am a member of the Church of England, and belong to no other religious denomination, and am qualified as required by clause 2, sec. 8, of the Church Act;" and also, when not voting as a communicant to produce a receipt or certificate from the Church or Chapel Wardens, or one of them, or the Vestry Clerk, showing that he is such pew-holder or contributor, and that he is not more than six months in arrears as aforesaid."

"The parishioners may from time to time, at any regular annual parish meeting, define what contribution shall be deemed necessary to qualify a person, not a pew-holder, to vote at any subsequent meeting, and the mode and time of payment of such contribution; provided that such definition of qualification shall not take effect at any meeting held within six months."

ADDRESS TO THE BISHOP.—Just before recess, on the motion of the Rev. J. J. Ritchie of Annapolis, a committee was appointed to prepare an address to His Lordship, on his proposed attendance at the Lambeth Conference, to be held at Lambeth in July next. The following address was prepared and presented to the Bishop by the Rev. Canon Dart.

"To the Rt. Rev. the Lord Bishop of Nova Scotia:—

My LORD,—We take the opportunity of our assembling in Synod to convey to your Lordship an expression of our respect and affection. It seems to us that such an expression is peculiarly appropriate to this occasion when your lordship is about to leave the diocese for the Mother Country, although we trust that your absence will not be of long duration.

Perhaps it would not become us to do more than refer to the marked ability with which your lordship has always presided over our deliberations, and to the untiring zeal and devotion which your Lordship has displayed during the past twenty seven years in the discharge of the arduous duties of the Episcopate. We rejoice to know that there prevails in the diocese, at the present moment, the greatest harmony, and we cannot but feel that this is due in a great measure to the fairness and breadth of sympathy which has ever characterised your Lordship's administration. The establishment of the Synod—the organization of the Church in the rural districts

—the erection of numerous churches in an improved style of architecture, and the increase in the number of the clergy—are some of the outward tokens of the life and vigour with which the affairs of the diocese have been directed during your Episcopate.

We hope and pray that the deliberations of the important Conference to which your Lordship is summoned may be guided to the welfare of the whole Church, that your Lordship may be preserved to return to your diocese, and that it may continue to enjoy for many years the benefits of your wisdom, zeal and experience."

His Lordship replied at some length, and heartily thanked the Synod for this token of their regard and esteem. He spoke about the importance of the Conference he was about to attend, and requested the prayers of his people for himself and family during their absence.

AFTERNOON SESSION.—The discussion of the Church Act was continued.

The constitution of the Widows and Orphans Fund was amended to the effect that clergymen leaving the diocese, sever their connection with fund.

In considering the report of the Board of Home Missions, the recommendation of the committee relative to the appointment of a general Secretary, at a salary of \$1000, for the various Boards and Committees in connection with the Synod was passed.

The Executive Committee was charged with the duty of seeing the various amendments to the Church Act, through the Legislature.

FRIDAY MORNING.

Rev. Dr. Hill moved a resolution of thanks to the Rev. Alfred Brown, for his past services as Secretary of the Synod. The resolution passed.

Rev. J. Ambrose moved a resolution of condolence with the family of the late Edward Binney, which passed.

On motion of Rev. Mr. Fillcul, a resolution of condolence with the family of the late Rev. Chas. Shreve, was passed.

On motion of the same gentleman it was resolved that the assessment of the Provincial Synod be made annually.

A resolution of condolence with the family of the late Rev. Dr. Robertson was passed.

The thanks of the Synod were tendered to the Bishop. His Lordship made a suitable reply.

Col. Poyntz moved a vote of thanks to the citizens of Halifax, the Rector and Wardens of St. Luke's, the Choir and to the Secretaries, which was passed unanimously.

Thanks to the press for publishing reports of the Synod meetings were included in the above motion.

The Synod then closed with singing the Doxology and receiving the benediction by the Bishop.

Redeemer ONTARIO

The Quarterly Meeting of the Rural Deanery of Kingston, was held at Cambridge, Queen's Co., on Wednesday and Thursday, May 15th and 16th. The clergy present were the Revs. J. Neales, S. J. Hanford, Canon Medley, B. Shaw, F. Partridge, H. S. Wainwright, J. H. Talbot. The chapter was in session from 3 o'clock, p.m., until 6 p.m., on Wednesday. Missionary Meeting at St. James' Church, Cambridge, on Wednesday evening at 7.30 o'clock. Prayers were said by the Rev. S. J. Hanford, lessons were read by Rev. H. S. Wainwright. The following addresses were delivered, viz., "Pastoral relations," by Rev. J. Neales; "Devotional life," by Rev. F. Partridge; "Holy Communion," by Canon Medley. The new edition of hymns, "Ancient and Modern," was used, No. 242, "We love the Place, Oh God," was sung as a processional, and "Nunc Dimittis," as a recessional. The whole service was hearty and full of interest. On Thursday morning there was a celebration of the Holy Communion at 7 a.m. After breakfast the chapter met from 9 to 10.15, which closed this meeting.

The next meeting is to be held at Sussex, on Tuesday, August 6th.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending May 25th, 1878.

MISSION FUND.—Special Appeal.—Lindsay, \$21.50; Fenelon Falls and Bobcaygeon, \$19.50; Omemee, \$6.00; Rev. Dr. MacNab, \$5.00, (per Rev. Dr. Givins). Donation.—Rev. Arthur H. Baldwin, \$10.00. Parochial Collections.—Omemee, \$16.45.

WIDOWS AND ORPHANS' FUND.—October Collection. Innisfil, \$2.00.

DIVINITY STUDENTS' FUND.—April Collection.—Tecumseth, Trinity Church, \$1.39, St. John's, 46 cents, Christ Church, 97 cents; Clarksville, 97 cents; Penetanguishene, \$5.00; Brampton, \$5.67; Omemee, \$1.92, St. James's 50 cents, St. John's, 35 cents.

Church of the Ascension.—The Lord Bishop will hold a confirmation at this Church on Sunday evening next.

The address of the Rev. S. W. Young, is 88 Richmond Street, West.

The regular quarterly meeting of the Rural Deanery of Durham and Victoria, was held in Port Hope, May 1st, at the residence of Rev. C. W. Patterson, B.C.L. After prayer, reading of the minutes and the service for ordination of Priests, 1 Tim. iv. 1 to 6, was considered in the original, accompanied by suitable comments. The meeting then adjourned for dinner, which was discussed to the satisfaction of all present; upon re-assembling the following resolutions were moved, put and carried:

That whenever the Rural Dean is absent the clergyman at whose house the meeting is held, be chairman *pro tem*. That the Rural Dean be respectfully requested to apply to the proper persons for a supply of books from the Bray library, for the use of the members of this Deanery, and that the same be kept in Port Hope. That this meeting desires to express its regret that so few members of this Deanery attend its regular meetings, and, in order that some benefit may be derived from their absence, we are of opinion that a fine of one dollar should be imposed on those who absent themselves without reasonable cause; such fine to be collected by the Rural Dean, and paid over to the Widows' and Orphans' Fund of this Diocese. That in the opinion of the members of this Rural Deanery at least three weeks' vacation ought to be allowed to the clergy of this diocese every summer, and that the churchwardens of the respective parishes in this Deanery, be respectfully requested by the Secretary to give this matter their earnest consideration, and take steps to provide and pay the expenses of substitutes (whether lay or clerical) for at least two or three Sundays, in the absence of the clergyman. That the July meeting of this Deanery be postponed, and, as the date of the Fall Meeting is, according to the constitution, left to the Rural Dean, our next regular meeting be held in Omemee, January 7th and 8th, 1879.

A vote of thanks having been passed to Rev. C. W. Patterson, for his conduct in the chair, the meeting separated.

RICHARD H. HARRIS, B.A., Chairman.

CASTLEMORE, St. John's.—The congregation of this church have presented the Incumbent of the parish with the price of a cow. The money was collected by Miss Agnes Read.

UNIVERSITY OF TRINITY COLLEGE.—The annual meeting of convocation of the University of Trinity College for the conferring of degrees in medicine took place yesterday afternoon. Besides the students there were but few persons present, and the proceedings passed off very quietly. The Chancellor, Hon. George W. Allan, presided, and there were present, besides him, Rev. Provost Whitaker, and Drs. Bethune, Geikie, Fulton, Robertson, Grasett, Baldwin, Stuart, also Mr. C. Magrath, D.C.L.

The proceedings were opened by the Provost reciting a prayer in Latin, after which degrees were conferred and certificates of honour and medals presented as follows:—

M. D.—R. J. McKinnon, D. A. Stewart, A. H. Miller, F. M. Strangeway, D. W. Mitchell, Stuart McArton.

M. B.—Harry Meek, J. D. Bonnar, W. A. Dafoe, J. Hartman, W. McKay, W. Cornell, W. H. Doupe, J. W. Groves, David Wilson, J. McGrath, J. Henderson, Chas. Sheard, U. M. Stanley, James Rankin, J. Algie, J. Forbes, J. Dunfield, D. Brooke, S. A. Cornell, A. Wilson, F. H. Ashby, A. McKelvey, H. A. DeLom, D. L. McCort, A. Baines, J. E. Morrison, M. Stalker, Alexander Davidson.

PRIMARIES.—G. S. Armstrong, W. W. Boyce, W. B. Duck, T. A. Kidd, C. M. Thuresson, E. S. Wilson, T. J. Park, E. Prouse.

HONOUR LIST.—University gold medal, Harry Meek; silver do., J. D. Bonnar; certificate of honour, W. A. Dafoe. These honours are awarded to those highest in all the branches. Certificates in final branches—W. McKay, W. Cornell, W. R. Doupe, J. W. Graves, D. H. Wilson, J. McGrath, J. Henderson, C. Sheard, U. M. Stanley, J. Rankin, J. Algie. Certificates in primary branches—G. S. Armstrong, W. W. Boyce, W. B. Duck.

The Chancellor briefly addressed those present, expressing his gratification at seeing so many students taking their degrees at Trinity. He looked upon the practice of medicine as one of the noblest professions a man can adopt, and one in which he can employ his faculties to great advantage for the good of his fellow creatures and the community at large. He could not help alluding to the loss which the community and the medical profession had sustained in the death of Dr Hodder, whose name would be held in affectionate remembrance. He hoped that a warm-hearted feeling would always be cherished among them for Trinity College.

#### NIAGARA.

MEETING OF SYNOD.—The Synod met on Tuesday the 21st. at half past ten, the clergy assembled in the school-room. In a few minutes afterwards they entered the Cathedral in procession, the organist, Mr Fairclough, playing a short and solemn voluntary. The clergy seated themselves in the choir stalls. The services throughout were deeply impressive and everyone felt the solemnity of the occasion. The prayers to the 3rd Collect were said by the Rev. Canon Robarts, M. A., Rector of Thorold; the Rev. E. J. Fessenden, B. A., read the first, and the Rev. Canon Houston, Rector of Waterdown, the second lesson. During matins, hymn 215, "The Church's one Foundation, and 207, "Our blest Redeemer ere He breathed His tender last farewell," were sung. The communion office was commenced by the Lord Bishop, The Ven. Archdeacon McMurray, D.D., D.C.L., was Epistoler, and Rural Dean Osler, M. A., Gospeller. Hymn 317 was sung, when the Bishop delivered an excellent address, which we regret we cannot give in full. The following is the portion referring to "the contributions of our people to God's service," and which should receive careful and general attention.

"When we look at what our people contribute to God's service in this diocese, we are compelled to acknowledge that it is far below what it ought to be. The consequence is that we have been compelled to borrow from the bank what we ought to have had in hand. Even this year (when I am happy to say, things are better with us than they have hitherto been) we shall have to borrow largely to meet our engagements with our missionaries and the widows and orphans of our deceased clergymen. Then, during the past year our Mission Board has been compelled (for want of funds) to reduce the grants to several missions and has been unable to open new ones, although there are many places where missions ought to be opened, where the Church is suffering because missions are not opened to them.

I cannot believe that our people are not able to give, at least, four times what they give to God's services. Let any one stand at the door of our churches in the country on a fine Sunday and observe the handsome carriages in which our people come to church, the rich and expensive costumes in which they appear; let him visit them in their homes and see the rich carpets they

have on their floors, the costly furniture that fills up their houses; let him sit down at their tables and see the ample stores of good things under which they groan; let him accompany them when visiting the cities or large towns, and witness the freeness with which they spend their money for amusements, and for the indulgence of their appetites, often to the injury of both body and soul, and he will be convinced that they have plenty of money for themselves, and for pressing things of this life. But let him inquire of the churchwardens how these very people give to God in church, or ask those who collect for the mission fund, how they respond to their calls for that great paramount object, and most disheartening will be the reply. People who spend their thousands on themselves and their families in a year, put God's service off with four or five dollars; those who spend their hundreds, give twenty-five or fifty cents. A clergyman's good wife waited on a wealthy farmer's family, who had just moved into one of those large brick houses, which many of our well-to-do farmers delight in building, which cost them thousands of dollars. The good woman of the house was very proud to show this very handsome house, all its beautiful carpets, and its rich and costly furniture to her clergyman's wife, but when that same good lady asked her for a contribution to the mission fund she took out of one of her handsome new drawers a twenty dollar gold piece and gave it to the lady, with the request that she would take a quarter of a dollar out of it! This actually occurred in this diocese many years ago, and there is present with us to-day the clergyman in whose parish this occurred, and who told me the fact, and, though a painful one, should be mentioned to show how mean people who live in handsome houses sometimes can be. Church officers and parochial collectors will tell you that the financial condition of the contributors to God's service has often very little to do with the amount of their contributions, that many give freely and, in comparison with others it is extremely difficult to induce them to give anything, and then what they give is not a tenth part what they ought to give. Call on these latter for any good object and they have a dozen excuses for not giving as they ought. One must have a better house to live in. Not because he needs it, but because his neighbor has better. Another is barely making a living. A third is already in debt. Now, note this fact, others on whom you call respond to the call promptly, gladly, handsomely, although they need new houses far more than their grudging neighbors do, make less money in proportion to ordinary expenses, are deeper in debt, and, in their responding, don't find themselves poorer at the end of the year, but every way better off, and the church officers and the collectors, who know pretty well the affairs of these people, are very often driven to doubt the validity of those excuses. Placed on the scales, the excuse on one side and their duty on the other side, their duty will be found to be as lead, the excuse as eider down. Now, do such persons feel that they owe God what they withhold from His service? I fear not. They have never had this duty plainly set before them as is the duty of every clergyman, to do. The other day I had a letter from my successor in St. George's, Toronto, in which he stated that their offertory for the preceding year was \$2,862 on ordinary occasions, and for special objects \$857, and all this in addition to \$1,275 for pew rents; and this too from a congregation with only a very few rich people in it. But, as Mr. Cayley was kind enough to remark, it was the result of faithful teaching on that particular point. Are these people indifferent to the claims of God on them? Yes, to a greater or less extent. But the prime cause of all this withholding from God that which is meet is the want of the due appreciation of what we owe to God for all that he has done for us. People give, if it is quite convenient to give, after all other demands are met and gratified; provided always we feel inclined so to do. In all these matters people are too much guided by their feelings and inclinations, instead of by any sense of duty and privilege. If they feel inclined to contribute they do so. If they feel inclined, through any reason to refrain from giving they refrain. Now what does God's claim amount to? It is the duty of every man to bear his fair share (according to his ability) of the expenses incurred in

maintaining the services of God in his own parish, and also the expenses of carrying on the work of the Lord in the missionary districts of the diocese to which he belongs, and in the missionary diocese having a legitimate claim upon him, as the Diocese of Algoma on the churchmen of this diocese. Now these claims on every churchman in this diocese should be considered by him regularly as a part of his yearly expenses, just as much so as what he pays out for the education of his children, or the support and maintenance of his family. These people may desire a new house, but to gratify this desire, they do not do without proper clothing for themselves and families. They may be in debt, but in order to pay their debts they do not do without proper food. They may be barely making a living, yet they find money to spend for things, alas, too often, which are not at all necessary for health or real comfort. They are too poor to give what they might for the support of religion in their own parish, or its extension throughout the diocese, but they are not too poor to patronize the circus, the concert, or the theatre. The truth is that such persons, in providing for the support of God's cause on earth, are not governed by any fixed law or principle, but leave the amount of their contributions, as well as the question whether they will contribute or not at all, to be fixed by the state of their feelings at the time. This is not the case with matters of a secular character. Many a man would much rather not trouble himself, but the care and support of his family, or the furtherance of his own comfort requires him to act against his feelings, and he does so. If his attention, or even exertion, are needed, they are forthcoming. If churchmen would but consider this matter of extending God's kingdom on earth, candidly, deliberately, and prayerfully, in view of its importance to themselves individually and collectively, as they consider matters of worldly concern, there would be no lack of support for God's cause on earth.

Take this subject home with you, my lay friends, and think it over, soberly, candidly, earnestly, not only in the light of the benefits you derive from the teachings of God's church on earth, but in reference to the world to come, and conclude, each for himself, what his duty is, and having done so, discharge that duty as a matter of principle, regardless of feelings or inclinations, and also regardless of what others may or may not do.

The Honorary Clerical Secretary, the Rev. D. I. F. MacLeod, M.A., called the roll of the clergy of the Diocese.

His Lordship mentioned that Mr. Gates was prevented, through press of business, to act as Hon. Lay Secretary. In the meantime, until a successor should be elected, he would call upon Mr. J. J. Mason, Secretary-Treasurer, to act in that capacity. Mr. Mason then called the roll of lay representatives.

The Rev. D. I. F. MacLeod, M.A., was re-elected Hon. Clerical Secretary.

Mr. J. J. Mason was elected Hon. Lay Secretary in room of F. W. Gates, Esq., who was unable to be present.

The same gentleman was re-elected Secretary-Treasurer to the Synod.

On motion, the minutes of last session were adopted.

His Lordship then appointed the Standing Committees of Synod, viz.:

THE EXECUTIVE COMMITTEE.—The Very Rev. the Dean, and the Rev. Messrs. Read, Robarts, Gribble, MacLeod and Fessenden, and Messrs. Kilvert, Wodehouse, Lampman, Gates, Ball and Brown.

THE SPECIAL TRUST COMMITTEE.—The Rev. Messrs. Holland, Thomson, Worrell, Houston, Ingles, Boulton and Messrs. Elliot, Murray, Biscoe, Donaldson, E. Martin and E. Browne.

THE MISSION BOARD.—The Venerable the Archdeacon, and the Rev. Messrs. Osler, Yewens, Bull, MacKenzie, Belt, and Messrs. Meakins, Pettit, Rixon, McLaren, Nellis, and Moss.

For the election of clerical delegates, the Rev. Canon Dixon, E. J. Fessenden, B.A., and Mr. Charles Donaldson.

For the election of lay delegates, the Rev. Rural Dean Yewens, and Messrs. Adam Brown and Calvin Brown.

On motion the Venerable Archdeacon Elwood



Rector of Goderich, was requested to take a seat upon the platform.

REPORT OF EXECUTIVE COMMITTEE.—The executive beg to report that they have held two meetings since the last Synod and given their best attention to such matters as were brought before them.

A liberal offer having been made by Mr. Wooten, proprietor of the DOMINION CHURCHMAN, to insert regularly, free of charge, the monthly returns of the diocese and all official notices, the Committee adopted a resolution to recognize the DOMINION CHURCHMAN as the "official organ" of the Diocese of Niagara.

Some doubts having existed as to the commencement and termination of the year referred to in the report of the Apportionment Committee, it was agreed that the year should date from the 1st. April 1877, to the 31st. March 1878, and that all offertory collections and donations made during that period on account of the several funds be applied in payment of the apportionments respectively.

In reference to the general expenses of the Synod, the Committee, after much deliberation, unanimously concurred in the following arrangement, viz: "That the charge for expenses on rectory lands and parochial endowments be at the rate of three per cent. per annum to the 31st. March, 1878; that the expenses of management of all the funds of the Synod, with the exception of those above mentioned, be paid in the same proportion for the current year as regulated the payment for the previous year."

The Secretary having reported that the amount at the credit of the sustentation fund, current account, was \$102, it was agreed to appropriate the same to the mission fund of the diocese.

The Committee being of opinion that the delivery of the Bishop's address in place of the sermon at the opening service of the Synod would tend to promote greater interest in that service, requested the Dean to wait on his Lordship and ascertain whether such an arrangement would be possible and agreeable. The Bishop having been consulted, agreed to the change. J. Gamble, Chairman.

Mr. Geo. Elliott, of Guelph, read the report of the Special Trust Committee.

Rev. D. I. F. Macleod, M. A., then read the report of the Mission Board which stated that during the past year they have held five meetings, at which they have carefully considered the matters with which they are charged, relating to the missions of the diocese, and the fund for the relief of the widows and orphans of deceased clergy thereof.

In accordance with section No. 6 of the Canon adopted last session, for the regulation and management of the Clergy Commutation Trust, the following clergymen were placed, on the first of July last, on the list of those to benefit from the surplus of that fund, viz: The Rev. S. Houston for \$400; the Rev. N. Disbrow for \$400; the Rev. A. Henderson for \$400; the Rev. J. Morton for \$300; the Rev. J. Francis for \$300; the Rev. W. J. Mackenzie for \$200; and the Rev. E. J. Fessenden for \$200. The Synod having enacted that those clergymen entitled to be placed on this list, upon the receipt of the moneys from the Diocese of Toronto, should receive arrears from October 1st, 1876, and that the amounts paid them from that date should be deducted from the amount of arrears to be paid them, or returned to the funds, this enactment has been carried out. As the Rev. S. Houston had been on the Mission Fund for \$150 a year, the Rev. J. Morton for \$200 a year, and the Rev. E. J. Fessenden for \$150, the Mission Fund was relieved to the extent of \$500. As the Rev. Messrs. Henderson and Mackenzie did not receive anything from the Mission Fund, it did not profit by them being put on the Commutation Fund. Neither was it relieved in the case of the Rev. N. Disbrow, for on the strong recommendation of the Mission Board, that gentleman was superannuated, and the amount which had been allowed to him (\$200) was continued to his successor at Dunnville.

At the meeting of the Mission Board on the 22nd of January last, they felt themselves compelled, in consequence of the small amounts received by the Treasurer from the parishes and missions of the Diocese, to make the following reduction in their grants to the following missions, viz:

Dunnville	.....	\$100	from 1st Oct., 1878.
Grantham, Homer and Merritt	.....	100	" 1st May, 1878.
Walpole South and Hagersville	.....	100	" 1st Jan., 1878.
Harriston, Clifford and Drew	.....	50	" 1st Apr., 1878.
Arthur Travelling Mission	.....	100	" 1st Jan., 1878.
Mt. Forest and N. Arthur	.....	100	" 1st Apr., 1878.
Saltfleet & Binbrook	.....	100	" 1st Apr., 1878.

Again, on the 1st of April the Board adopted the following resolution, without a dissenting voice: "That the Mission Board, taking into consideration the large indebtedness, feel obliged, though most reluctantly, to make the following reductions, viz: Georgetown \$50; Fergus \$50; Mt. Forest and North Arthur \$50; Pt. Colborne and Marshville \$50; Harriston, &c., \$50; Arthur Travelling Mission \$50; Nanticoke, &c., \$50; Lowville, &c., \$50; Rothsay & Huston \$50; Palmerston \$50; to take effect from this date; also Dunnville \$100, from 1st Oct. next."

The Treasurer has paid to the following ladies, widows of deceased clergymen of the diocese, \$250 each, viz: Mrs. Green, Mrs. Grout, Mrs. Atkinson, Mrs. Hill, Mrs. Lundy and Mrs. Hall. He has also paid to the last of these ladies, Mrs. Hall, the sum of \$250 on account of her orphan children. In consequence of the lamented death of the late Rev. Canon Hebden, there will be additional charges on this fund from last Easter.

The sum of \$516 has been paid to the Lord Bishop of Algoma towards his salary, and the sum of \$675.78 has been forwarded to his Lordship for the stipend of the Missionaries in his missionary jurisdiction. T. B. NIAGARA.

The Very Rev. the Dean of Niagara then read the report of the Apportionment Committee, which was referred back for further consideration.

On Wednesday, the second day, the scrutineers brought in a return of those gentlemen elected as lay delegates to the Provincial Synod:—F. Biscoe, Adam Brown, Calvin Brown, Chas. Donaldson, Geo. Elliott, F. W. Gates, F. E. Kilvert, E. Martin, Q.C., F. McLaren, A. H. Pettit, J. B. Plumb, M.P.

Substitutes—A. A. Baker, J. J. Mason, M. O'Reilly, Q.C., J. W. Ball, T. R. Merritt, W. W. White.

Canon Dixon brought in the list of Clerical delegates, as follows: The Ven. Archdeacon of Niagara, D. D.; the Very Rev. Dean of Niagara, D. C. L.; the Rev. Canon Roberts, M.A.; the Rev. Canon Dixon, B.A.; the Rev. Canon Worrall, M.A.; the Rev. Canon D. I. F. Macleod, M.A.; the Rev. Canon Houston, M.A.; the Rev. Canon Read, D.D.; the Rev. Canon Bell, M. A.; Rev. Rural Deans Holland, B.A., Bull, M.A., and Osler, M.A.

Messrs. Fessenden, McKenzie, C. E. Thomson, C. L. Ingles, Gribble and H. L. Yewens, were elected substitutes.

With regard to the Church Temporalities Act, it was moved by Geo. Elliott, seconded by Canon Roberts, and resolved, "That the report of the Committee on Church Temporalities Act be not now adopted, but that the co-operation of the several dioceses in the Province of Ontario be sought in an application to the Provincial Legislature for a general amended Church Temporalities Act, and that for this purpose a committee of three be named by the Bishop to communicate to the several dioceses, on the subject, requesting their appointment of similar committees, to which Joint Committee shall be entrusted the duty of maturing such a bill as shall meet the requirements of the church of this Province, and report the same to the next meeting of their respective Synods. The resolution shall be at once sent to the several dioceses in Ontario, by the Secretary-Treasurer to be submitted at their next meetings."

HURON.

(FROM OUR OWN CORRESPONDENT.)  
HARRIETSVILLE.—On Tuesday May 9th, the corner stone of the new church was laid by Rev. Canon Jones, Rector of St. Pauls, London. He was assisted by Rev. P. C. Hyland, Incumbent of the parish, and by Rev. J. B. Richardson, of the

Memorial Church. There was a very large attendance to witness the interesting ceremony, and they seemed much impressed by the addresses of Rev. Messrs Jones and Richardson. In this mission parish there are three churches, St. George's in Belmont, St. John's in Harrietsville, and St. Peter's, in Dorchester. If there be some clergymen, who may as is said, be described as Itinerants, there are some incumbencies that have the trial of the gifts of many successive clergymen. So it is with this parish of Dorchester. Rev. W. Brookman, now of Ontario Diocese, and Rev. T. C. Des Barres, now about to leave St. Thomas' have been among its occupants.

Episcopal Movements.—On next Sunday his Lordship the Bishop purposes having confirmation service at the Chapter House. On the succeeding Sunday, he is to open for Divine service a new church at North Chatham. He is to preach on Ascension Day in Woodstock; and in a few days he is to open another new church in the Indian Mission of Munceytown, West Middlesex.

Presentation to an Indian Clergyman.—Rev. J. Barefoot of the Mission at Camlachie has been presented by the members of his mission with a surplice, accompanied with an address, expressive of their high esteem, and their earnest wish for his happiness and success in his future.

British News.

THE YORK EVANGELICAL CONFERENCE.

The following account of the late Evangelical Conference at York from one present will be read with much interest by our readers. The writer is a clergyman of great intelligence and a keen observer. We shall hope to hear from him again. It is from a letter to a private friend, who has placed it at our disposal.

"On the 25th and 26th April I attended the Evangelical Conference at York, and with the kind assistance of a member obtained a ticket, which entitled me to all privileges. I was sincerely desirous of being enabled to form a fair judgment at first hand, and I was not disappointed. I am sure you will be glad to have some accurate information on the subject, so I will be as minute and as exact as I can within my limits of time and paper. We met in the De Grey Rooms at 12. After devotions (printed in the programme) the Rev. A. R. Fausset gave an exposition of Romans xii. 1, 2. He showed competent skill as an expert, but mainly concerned himself in combating the doctrines of the Eucharistic Sacrifice. His tone was hard and without unction. The chairman, the Honorable Canon Forester, whose appearance bespoke a refined and amiable man, made an opening address, reviewing the state of things social, ecclesiastical and political, in which there were good sense and Christian feeling. Then the Vicar of St. Mark's, Sheffield, the Rev. W. Milton, read the first paper on "Ornate Services and Churches: How far are they helps or hindrances to spirituality of worship?" An address followed by Rev. Mr. Stratton, Vicar of Wakefield. Both were rather tame and commonplace, and they agreed very decidedly that in Yorkshire Evangelicals must not, as a matter of policy, set themselves against such adjuncts, for they must consult the tastes of the people, or have empty churches. There were sly hits thrown in at the dreariness of some Evangelical Churches the speaker knew of. But also on grounds of reason and the fitness of things, handsome churches musical services, and especially surpliced choirs were strongly defended, having been found by experience promotive of order, good attendance and reverence. The discussion that succeeded was in the same style. There was but one decided dissident, who, as I learned later on, was very unfortunate in his choir relations: He would have none but "converted" men and boys in his choir, and he would not have his choir "visible." A few commended his pious vehemence, but clearly thought him a visionary. The first session ended with an extempore prayer by the Vicar of Hull. I never heard anything so deplorably jejune; and it ended with that irreverent formula so characteristic of the popular religionism—"for Jesus' sake." How grating and how strange to those who use the Prayer Book,

which has not it even once! The evening sederunt began with a paper, by Dr. Blakeney, on "The Lord's Supper: its proper place in the worship of the Church." I was thoroughly interested in the subject, but in vain for the present. Dr. B. discoursed on the nature of the Sacrament against the objective presence; but he distinctly and expressly refused to touch the question of its place in worship, "because the Scriptures said nothing about it." The Dr. has a very trim ecclesiastical air, and might be more readily taken for a High Churchman than a Low. He was followed by Mr. Davis, of Hull, who alone of all the speakers for the two days was bitter. His expression was very unprepossessing, and it was not belied by his words. He mainly sermonised on St. John's leaning on our Lord's bosom, with a sort of Augustinian mysticism which surprised me. Very good as a sermon, but totally irrelevant. Cries of "question" at last brought him to a stand-still. The only thing noticeable was his denunciation of—*with a rhetorical pause*—"the bastard reformation." It evoked no applause, but on the contrary fell dead amid profound and almost painful silence, expressive of utter disapprobation. The discussion was fearfully aimless, and exhibited a most unexpected want of knowledge, historical and liturgical, and a total absence of anything like exact thought. This discussion evidently disturbed many of the auditors. They have a great deal to learn on both sides of this subject. We had a better extemporaneous prayer this time.

In the evening Canon Garbett gave us a sermon, which was not only unexceptionable in every syllable, but was also eloquent, devout and nobly dogmatic. However the supremacy of our Incarnate Lord in all departments of being (St. Matt. xxviii: 18, 19, "All power . . . go ye therefore") as a ground of perpetual confidence. I felt truly grateful for it, but some about me heard it with drowsy indifference. The Canon has an odd cast in one eye, both lids droop; he has a pale, sickly face, with white hair, and yet cannot be an old man for England. His voice is clear and his manner moderately animated. You cannot help feeling assured that he is an amiable man. Next day began with an early Celebration, which was no bad sign. The office began at the Offertory! and this is by men who now prosecute for violations of the Church's ritual! "Consistency, thou art a jewel." The elements had been previously placed on the altar (I suppose by the sexton) and covered up; according to the traditional evangelical ritual. But perhaps the mass of the clergy did not sympathize with this, and should not be blamed for it, as the Incumbent of St. Michael's-le-Belfrey belongs to the antique past, and would not go with what he had heard the day before about the force of euschemonos, so much beyond the modern notion of "decently." The celebrant held well up, as high as his shoulder, two cups, one in each hand, while he said all the words of consecration; and this is as unubrical as any Ritualistic trick about the manual acts. I observed one at least of the "ministers" who partook of the remaining elements, did so reverently kneeling; the rest did not. I observed to our evangelical friend on our way home that so long as Low Churchmen treat the Holy Feast with less reverence than a friend's dinner-party, by retiring before the order of the Feast is completed, while yet the "ministers" are around the Table, so long they will have an element of weakness in their party, and will make reverent people think it is not the better way. The Dean of Ripon began the Conference by an exposition of St. John xiv. In a wise and beautiful spirit he urged the duty of brotherly love; of overcoming our dislikes to brethren, and even trying to win the love of the worldly for us Christians. There was a slight reference to Ritualists, but disapprobation was expressed without asperity. This was genuinely good. The first paper of this session was by the Rev. J. E. Sampson, of York, on "The inroads of worldliness upon Christian work and organization." It was devout and earnest in tone, but somewhat narrow, puritanical and unpractical, while, fairly interpreted, it was unobjectionable. It lay open to cavil, and actually did raise quite an unreasonable tempest of contradiction. Canon Garbett, who sat beside me, observed *sotto voce*: "it was altogether too

loose and unguarded." Bishop Perry interposed with some judicious, moderating words, while a young man, who didn't look at all active, took a sour view of any contact with the "unconverted." I fear this discussion would not make people in love with Evangelism or Christianity. It was narrow. It certainly was not elevated or noble in tone. The address, which was by Canon Roberts, Vicar of Richmond, was the best part of it. It was cheery, yet earnest. The afternoon sitting was chiefly marked by Canon Garbett's paper on the "Relation of Sound Doctrine to Practical Piety." In estimating soundness of doctrine, he insisted that our platform should not be narrower than "the whole Church of England," "the whole Prayer Book;" He handled the subject in a philosophic and charitable spirit. His style was rather too ornate, but all he said was well calculated to do good, and to correct the errors into which the Evangelicals are apt to fall. He spoke wisely and strongly against mere feeling in religion, and with some contemptuous severity against people's valuing only "what they felt did them good"—oftentimes, he urged, the very thing they needed to be saved from, as people are restrained by their doctors from certain palatable articles of diet. Canon Garbett is admired by his party (though he energetically repudiates being a party man), he has much influence, and it is clearly only for good. On the whole, no observer could doubt that, for good or ill, the Evangelicals have been largely influenced by the modern Church movement; that on the present occasion they behaved with a commendable spirit of self-restraint towards other parties, and very largely spoke with a real charity, so that no High Churchman could take reasonable offence; and even if there had been severe things said, it was no more than I was prepared for, for they (and all faithful Churchmen) have had no small provocation from the extreme camp, of whose course it is hard for any charity to think well without doing despite to reason. But I must not omit a significant fact—the most striking of all. There were I should say at least 120 clergy present, and on looking round I was startled as I observed suddenly that they were all *old* men. At the first session I deliberately counted the colored heads, and could make out no more than six. The number did not get beyond twelve. That is, the younger clergy, under forty, are not in their ranks. The Evangelical clergy are dying out! I drew the attention of two or three to this visible fact, and there was no denying it. Hence the great effort to get up halls at Oxford and Cambridge to secure a supply. For this Bishop Perry came down expressly from London to interest the Conference in the scheme. He spoke of it not in the hall, but in an after dinner speech. One explained the absence of the young by the fact that Evangelical Incumbents repressed their young men, didn't allow their curates to appear. A good reason, as I said, for their lessening number of clerical adherents. It is a complaint of Evangelical curates that while High Churchmen could treat them as gentlemen and brother priests, Evangelical men degrade them. A Curate present emphatically endorsed this. A very few, younger men, wore clerical collars and serge; but the vast mass wore the distinguishing shiny broadcloth, ties and open vests. The Dean of Ripon closed with congratulations on a sight which, twenty years ago, could not be seen in York. But my neighbor mourned over the splendid past, compared with the trifling present. I don't know which to believe. At any rate I have seen and heard a genuine "Evangelical Conference." There were a number of young ladies there, mostly, I thought, of clerical families; and they certainly did seem, some of them, as if they were contemporaries of Venn and Simeon (which latter name was not once named by the speakers); and, with a few exceptions, it was clear they were good souls who had renounced the gay world, and whom the world could do no less than renounce in turn.

The Pastoral Aid Society during the past year has only received £50,496 stg., being a decrease of £3,865. On the other hand the Curates' Aid Society, a Institution of the Church, regularly constituted, has received for the past year £72,632, or £1,127 more than the year before. The Church

Missionary Society, by special efforts, has been saved the calamity of a deficit which was apprehended. The Committee report an income of £207,053, an excess over the previous year of £31,060. Including certain special funds the gross receipts have been no less than £223,038.

THE TRUMPETER OF THE LIGHT BRIGADE.—Mr. Francis Henry Moran, one of the Light Brigade in the Crimea, has died at Chatham. He was the trumpeter who sounded the memorable "Charge" at Balaklava, when the order was received. He was dangerously wounded. For the last sixteen years he had been bandmaster of the 2nd Battalion of the 5th Fusiliers, and had been in the service over thirty-two years.

Intelligence has been received that the Rev. E. C. Stuart had been unanimously elected Bishop of Waiapu, New Zealand. No information as to the mode in which our fellow churchmen in Waiapu acted has yet come to hand. The Bishop elect is a man possessing many of the qualifications needed for the episcopate. In 1850, Mr. Stewart went out to India as an agent of the Church Missionary Society, and began important tutorial work in connection with St. John's College, at Agra. He afterwards had charge of the C.M.S. Anglo-Vernacular School at Calcutta for a time, and subsequently was engaged in direct evangelistic operations at Jabalpur in the central provinces. In 1861, on the death of the Rev. C. G. Cuthbert, he was appointed to succeed him as Secretary to the Corresponding Committee in Calcutta. This office is one of great importance and influence, as the Calcutta Committee have the direction of all the C. M. S. Missions in North India; and for ten years Mr. Stuart discharged its multifarious duties with fidelity to the principles of the Society, and with a devotion that won for him the affectionate regard of all with whom he was brought into contact. The late Bishop Cotton showed the confidence he felt in him by appointing him one of his chaplains. Failing health compelled him in 1872 to return to England. His connection with the C. M. S. however still continued, and after rendering them much valuable service at home, he went out to Australia in '74, with the idea of shortly returning to Calcutta. Not able to regain his usual health, Mr. Stuart was reluctantly compelled by his physicians to abandon his Indian work. During his residence in the colonies Mr. Stuart performed occasional duty, and during the absence of the Rev. Thomas Hayden in England, he acted as *locum tenens* at St. John's, Darlinghurst. But it is from the interest in Mission work that he aroused while in Sydney that Mr. Stuart will be most affectionately remembered. Intensely devoted to the cause of Missions himself, it was not to be wondered at that he kindled some love for them in others.

### 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.

### DEFINITE OR INDEFINITE TEACHING ON CONFIRMATION.

SIR:—In one of the churches in this city, whose reputation is high for soundness in its doctrinal teaching, I must confess to having been somewhat surprised at hearing the line adopted by the Incumbent in his sermon, which was chiefly addressed to those about to be confirmed. Taking for his text part of the fifteenth verse of Joshua 24, "Choose you this day whom ye will serve," he gave the candidates some very good and definite advice indeed as to their future, but, as it seemed to me, failed just where doctrinal teaching was most wanted; namely, in his explanation of what Confirmation really is. If those instructed by him go forth into the world possessed of the idea that this most holy rite is only, as it were, the ecclesiastical coming of age, the mere taking on one's own shoulders the baptismal responsibilities, the public avowal of oneself as a Christian soldier—and that is all he defined it to be—what wonder that

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the Rev. E. ed Bishop of on as to the in Waiapu hop elect ions needed ewart went Missionary al work in Agra. He Anglo-Ver- and subse- istic opera vances. In Cuthbert, Secretary Calcutta. ce and in- have the s in North discharged the prin- devotion gard of all t. The late he felt in chaplains. o return to M. S. how- ring them ent out to ly return- his usual pelled by rk. Dur- tuart per- absence of e acted as t. But it t that he art will be ensely de- it was not e love for

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ty, whose doctrinal omewhat e Incum dded for his shua 24, he gave inite ad- eemed to as most hat Con- y him go that this siasical ne's own the pub- der—that

so many receive the laying on of hands in a mere perfunctory spirit, and, as a consequence, lose the great benefits attaching to the ordinance? Surely the baptismal vows bind *semper et pro semper*. As soon as ever the child comes to the use of reason, he is bound under pain of sin to flee from the wrath that cometh on the children of disobedience, on those who give in to the world, the flesh, and the devil. And towards this sundry baptismal graces are poured into the soul. The baptised is not only washed from the guilt of original sin, but becomes the possessor of certain infused virtues, Faith, Hope, and Charity, and is strengthened according to the fight he must wage, till the time comes when he shall want still further strengthening, and this is at Confirmation when he is finally sent forth as a

Young soldier duly sworn,  
With true and fearless mind,  
To serve the Virgin born.

His enlistment and swearing in take place at Baptism, when he dons Christ's uniform and receives such weapons as are needful for what he must go through. But, as his hardest contest is to come, he stands in want of a panoply that shall be sufficient to withstand all the fiery darts of temptation and sin; he requires further guidance in the spiritual life, knowledge to understand fully the wondrous things of God's Laws, and to learn the fear of the Lord, which is the beginning of all wisdom. Towards the reception of these gifts and graces Almighty God has appointed a certain sacramental rite to which as an inherent condition he has appended their bestowal, and that rite is Confirmation, that mysterious "Rite of the Laying on of Hands," which, as will be seen from the order observed in the Service, follows the renewal, ratification and confirming of vows made in the candidate's name at his Baptism. And till the candidate acknowledges himself "bound to believe and to do those things" undertaken for him by his sponsors, he cannot receive the "Laying on of hands" nor, consequently, the seven-fold gifts of the Holy Ghost: just as at enlistment the about-to-be soldier receives the Queen's shilling and has his name enrolled, but is not looked upon as a full-blown recruit entitled to carry arms and to fight for his country till he has been sworn in, so, only in an infinitely higher manner, is it with the soldier of Christ. He has no claim to the whole armour of God till he has publicly acknowledged his enlistment and accepted its responsibilities. Then, and not till then, does the Bishop pray that he may receive the fulness of the comforting of the Holy Ghost, with that daily increase of His manifold gifts which comes through the Holy Eucharist and prayer, "the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and the spirit of holy fear." That these are infused into the soul in a special manner by the Laying on of Hands, and that the soul is there and then confirmed and fortified with all the graces which God can shower upon it follows, I think, from the Service—unless that Service is a sham, which I am far from believing. Yet, on Sunday last, the gentleman, to whom I have referred, utterly ignored all this. He insisted only on the ratification of the Baptismal vows and said nothing of the gifts of the Holy Ghost, "tied on" so to say by Christ Himself to the Laying on of Hands—the one thing that raises Confirmation to its dignity. It would seem to me that unless this is vigorously and rigidly insisted upon, this rite, this Sacramental, as old Peter Heylin calls it, is likely to be looked upon by the confirmed as a mere form, and as such to be something that does not add to his responsibilities. But, if it is the direct channel for conveying the gift of the Holy Ghost to the soul—as it unquestionably is—it follows that not only are the old responsibilities assumed, but additional ones are incurred, the neglect of which cannot but increase the recipient's guilt, the daily increasing of which will not only come as a "seven-fold veil" between him and "the fires of youth," but will also serve as a "freshening gale" breathed on him by the Holy Ghost Himself, his "fevered brow in age to soothe." The rite should leave for ever imprinted on the confirmed the visible impress of the "finger of the Father's right hand." Else how can they sing with Keble,

For ever on our souls be trac'd  
That blessing dear, that dove-like hand,  
A sheltering rock in memory's waste,  
O'er shadowing all the weary land?

Ed. R.

Toronto, May 27, 1878.

APPEALS FOR THE MISSION FUND.

DEAR SIR,—Our good Bishop makes frequent urgent and powerful appeals in behalf of the depleted mission fund. Could the poor missionaries, who, in consequence of the non-payment of their last quarter's grant, look with a blank wishfulness at the beggarly array of empty shelves in their larder—who, with a longing, lingering look, wait for the time when Elias shall return, if mayhap they may then be fed by ravens on the bank of the many brooks in this well-watered land (water is the most common but not most substantial article of food), or by some humane or human angel, when, weary, worn, disappointed, they lie down and sleep the sleep of stupor under a juniper bush—could they add anything to such appeals by stating how very unlovable an empty cupboard is? How hard it is to keep Lent all the year round? If all such were to append their names to an appeal simply saying, "We are experimentally persuaded that we have not received our last quarter's stipend," perhaps it might open the hands of some to whom God has given an easier means of earning a livelihood.

But something must be substituted for these spasmodic efforts. "No institution and no arrangement can be lasting and permanent unless it has within itself the means of its own perpetuation. Yours faithfully,  
P. H. I.  
May 20th, 1878.

THE LATE DEPUTATION IN AID OF THE MISSION FUND.

MR. EDITOR.—Having the misfortune to arrive at an out-of-the-way Rail Road Station, a few minutes too late for the train, I shall have to wait three hours; and as I have no opportunity of employing them advantageously, it occurs to me to make a few notes on my tour which shall be at your disposal. They are written under such unfavourable circumstances that I will not feel disappointed if you should consign them to the waste paper basket.

At a late meeting of the Mission Board of this Diocese, the painful fact was brought before it that owing to the depressed state of the times and other causes, there were not funds to pay the quarterly allowances due the missionaries on the 1st. of April last. These small sums ranging from \$25 to \$100 payable to forty missionaries, are a great boon, inasmuch as they have hitherto been punctually paid, and are more relied upon than any other portion of their inadequate stipends. The inconvenience to which this failure has subjected these deserving men cannot be well conceived, except by those who have been employed in mission work, in our backwood and destitute settlements. Being one of the senior clergy, and having had a fair share of this kind of work, I could not decline the nomination of the Bishop, at the request of the Mission Board, to canvass a couple of Deaneries with a view of raising funds to relieve our suffering brethren. The task is by no means a pleasant one, but sympathy with our fellow-laborers impels us to undertake it and discharge it to the best of our ability.

The hardships of our missionaries in the discharge of their duties, are not understood by the generality of our church members, for if they were they would doubtless contribute more liberally to their support. I will therefore endeavour to enlighten them—

Now let us take such a winter as that which has just passed. It has been remarkable for its mildness, but that has made it all the more trying for the Missionary on his weary rounds of Sunday and week day labor. These on Sunday embrace a circuit of from twenty to thirty miles, with three and sometimes four services. This winter owing to the absence of snow, the missionary has been obliged to resort to the saddle or buggy instead of the sleigh, which so much lessens his own fatigue and that of his horse. Those of us who are privileged to drive over a macadamized and gravelled

roads, and to walk over planks and pavements, cannot well estimate the discomfort to the man and beast who have to traverse weary miles of the muddy, half-frozen roads of our newly-settled townships, varied occasionally by mud holes almost without bottoms, bridges with very insecure footing, over streams and corduroy and stones, often in the dark and wet or worse.

The services, moreover, are often performed in buildings, but ill-adapted to public worship, and under trying circumstances. The distances between the stations and the bad roads often cause the missionary to be late, and in order to obviate further delay, he is not unfrequently compelled to commence his ministrations when cold and wet and hungry. And when the labors of the day are concluded to him alas! not a Sabbath, and he reaches home, his first care is for his jaded heart. As he is not able to keep a man-servant, he is obliged to be his own groom, and when the roads are bad this is no slight addition to his Sunday labors. Sometimes they were relieved of this duty by a son, and I have seen them undertake it when so small, that they were obliged to place a box beside the horse, on which to stand to spread the blanket over his back.

These, and a variety of other discomforts could be well enough borne if they were limited to the outside of the house, but what shall we say of matters within doors where the means of support are so limited and uncertain? I will, however, draw a veil over the *res auguste domi*. But with a view to my object, let us suppose the missionary after the labors of the preceding Sunday on his way to the post-office in the confident expectation of receiving his quarterly cheque. He has, possibly, to meet some pressure been obliged to borrow, and has promised to re-pay punctually or is in debt to his grocer or butcher, who has a liability to meet; then imagine his mortification when he finds this source of help has failed. Trifling as the amount may appear to others, to him it is a serious matter, inasmuch it affects his credit and sadly impairs his usefulness as a clergyman.

Now, it appears to me these things do not receive the consideration they demand from those who ought to support our missions, and the question with us ought to be how can we get our members to feel their responsibilities and take that interest in this work which they can and ought to do. That very many of them possess the means is undeniable. Let us then endeavour to awaken an interest in this matter, and I think if those who have undertaken this canvass will furnish you with some of the incidents they meet with, they may prove very serviceable to the cause. I shall be glad to send you a contribution next week if you think this worthy of a place in your valuable paper. Yours, &c. SENEX.

DISCIPLINE.

DEAR SIR,—In your issue of the 16th inst., I notice a communication over the signature of A. Slemmont, in reference to the discipline of those who practically excommunicate themselves by wilfully neglecting to receive the Lord's Supper &c., which makes mention of those who are communicants as though they were already under discipline. The fact of this, one would question, at least in this diocese, seeing, as we have, the "open and notorious evil liver," the drunkard, permitted to approach the Lord's Table without hindrance, and not only such, but, as was well known, the rector of a church here administering that Sacrament to persons whom the church declares to be incestuous, and as if in defiance of law and decency, choosing as his warden, one of them in the face of a protest against it, and finally at the death of the accused, outraging propriety by draping the church with the emblems of mourning accorded to those who have lived exemplary lives—when we hear of these and kindred vices allowed to pass untouched, and complained of in Synod and elsewhere as a scandal to the church, we have reason to enquire, where is our discipline and the court to enforce it? The answer would be that evidently we have none—consequently it is our duty to insist upon a canon being framed for that purpose, otherwise no layman charged with offence can legally be excommunicated, but in contempt of authority may continue in his evil course without incurring the

penalty which would justly be his due, whilst the clergyman in the absence of a proper machinery to regulate both, may either, through fear or favour, justify himself in winking at the sins of his parishioners, and in violating his conscience, condone them after death by committing their bodies to the grave, with a service intended only for those who die in the Lord. We cannot but feel alarmed at the laxity which exists as well as the apathy shewn when year after year and Synod after Synod is allowed to pass over without provision being made for the trial and excommunication of incorrigible laymen, whose lives we should endeavour to correct, the neglect of which entails upon us a serious responsibility. I trust therefore that churchmen and members of Synods may be alive to their duty, and something be prepared and acted upon at the forthcoming Synods, so that a remedy may be provided to guard the integrity of the church and govern those who profess to be members thereof.

Yours &c.,  
LAYMAN.

#### BELIEF OR UNBELIEF.

DEAR SIR.—In his first letter, April 11th., "Layman High" says, "We have differing parties or schools of thought and opinion, but our faith is really one."

In his second letter, May 16th., he states that one party or school of thought in a Church teaches that "the sacraments are only signs and memorials." I respectfully beg to ask him, through your columns, How can a minister of the church teach that infants in baptism receive the sign, and not the grace; and yet conscientiously confess with his mouth and believe with his heart, this article of the Faith once delivered to the saints "I acknowledge one Baptism for the remission of sins?" The importance of this matter is evident, for it involves belief or unbelief.

A. SLEMMONT.

#### METROPOLITAN'S SYNOD ADDRESS.

MR. EDITOR.—Among the various addresses delivered by the respective Bishops of this ecclesiastical province to their Synods none have escaped with less criticism than the Metropolitan's and that surely does not arise from its not being open to much criticism. Some, I know, have thought that criticism would only bring it into a prominence that it does not deserve, that is, if judged by its truth or fairness. I cannot resist however putting out a few questions that may possibly come before his lordship's eyes, or the eyes of those who are his advisers.

I would like to know what his Lordship means when in giving his rendering of the "Ridsdale judgment," he says "that the celebrant must so place himself if he takes the front position, as not to obstruct the view of the worshippers, in order that the act of consecrating the sacred elements, the breaking of the bread and the pouring out of the wine, may be plainly seen." Does he find any such language in the judgment itself? and if he does, what does "pouring out of the wine," mean? I know of no such ceremonial at this point of the service as either used by "High" or "Low." Does his Lordship pour out the wine during the Consecration Prayer? If he does, he does something that must be a "use" of his own. His lordship says also, that he and those like himself, attach no intrinsic importance to the mere position when consecrating the elements, feel that they act more strictly in accordance with the rubric by standing at the north side, i. e., end. Now what rubric does his lordship mean? If it is the one before the consecration prayer, let him ask any ordinary unprejudiced layman who knows nothing of the controversy concerning that rubric, what it means, when it says "The priest standing before the table &c." and his lordship will find that he is not strictly in accordance with that rubric whatever he may be with others.

Then again he proceeds to say: "Those who have been in the habit of adopting the practice which has hitherto been considered of doubtful legality i. e., the position before the table. Now I ask, is this a fair way of stating the matter? Who are they who have so considered it doubtful? Why those alone who would not allow the consecration prayer rubric its natural interpretation."

Those who adopted the easward position did not for one moment consider it of doubtful legality: therefore the Bishop is most unfair.

As his lordship is wishing us all to be strict rubricians will he tell us on what authority he says, that a pause may be made after the Church Militant prayer for non communicants to withdraw? There is no such permission in the prayer-book, and, as everyone can see, the whole Communion Service is constructed on the supposition that the same congregation that was present at its opening "Lords Prayer" is present also for the Blessing, without which it certainly never entered the minds of the compilers of the Prayer Book, to think that any congregation would depart, and which thought certainly prevailed among those clergy who made such a pause, as they interpolate a blessing after the Church Militant prayer, for which there is not the slightest provision!

Finally I ask, does the Bishop give the "Judgment" a strict rendering when he says that it forbids Candles at, or on, or near the Holy Table except when absolutely needed for the purpose of diffusing light? I believe Candles in their Candlesticks are allowed near, if not on the Holy Table by that judgment, provided only that they be not lighted during the day.

Who is to decide when candles at or near the Holy Table are absolutely needed even for light. I have known individuals object to candles at the Pulpit desk on a dark afternoon, because they did not deem them absolutely needed for diffusing light, so perhaps some would object to lights at, on, or near the Holy Table at evensong or at midnight communion, on Christmas morning or on New Years morning, when indeed they are required for light.

The Bishop's address counsels agreement. Very good, and has there been a low church clergyman in his diocese that has set the example of conformity to the judgment on the vesture by wearing the surplice only, that is without bards or scarf or stole? Not one I venture to say, and yet there is a church in his city that is called "ritualistic" where one can see that the surplice and it alone, is used at all the services. Will his lordship make a note of this and give credit where credit is due? I am afraid not. Will his lordship conform to the judgment in his own cathedral by wearing a cope? He would be only following the example of one whom he takes to be a model, that is the Bishop of London. Let us have "example before precept."

FAIR PLAY.

### Family Reading.

#### THE PENNANT FAMILY.

##### CHAPTER XLII.—REMORSE.

Caradoc found the earl as he left him—his elbows on the table, his forehead covered by his hands, and the Bible before him. But the sacred volume was opened in the centre, and not at the frontispiece. When his lordship became conscious of Daisy's presence he glanced up at her, and motioned Caradoc away. She turned instinctively to her protector, who had promised not to leave her, but Lord Craigavon said in a low hollow voice, "You are safe. Our struggle is over." And she replied, "I have no fear, Carad; leave me with his lordship."

"I shall be in the adjoining room," whispered Caradoc and left them together. Daisy stood before the earl with folded arms. She was still pale and awe-struck, but calm and self possessed.

"Tell me how my son gained possession of this book," he said after a long pause, and without looking at her.

"He came to our house, my lord, and before departing asked me to give him something that belonged to me. I gave him that Bible, forgetting that my name was written in it."

"What did he say in return for your gift?"

"That he would read it for my sake; and I was so bold as to beg his lordship to read it for his own, because it was the Word of God. And I am told that he was seen reading it more than once. I pray that he may have been comforted and supported by it!"

Daisy's voice faltered, and the earl groaned, "Are these your marks?" he asked, removing one hand from his eyes, and pointing to the page

before him, upon which fell the light from a lamp. "No, my lord," she replied, glancing down upon the Bible, and perceiving that a verse here and there was lined in the fourteenth chapter of St. John.

"A strange love-token!" muttered the earl. "It was no love-token, my lord. If my Lord Penruddock honoured me by some slight preference, neither by word nor deed did I encourage him. It was and still is a sore grief to me, all the sorer because it angered your lordship against me."

"You entrapped and desired to wed him!" "Not so, my lord. I told him that even with your consent I could not marry him. We were neither suited by rank nor training; and indeed, my lord, I did not love him, though he was ever courteous and honorable to me."

There was a sympathetic tone in Daisy's clear voice that made the earl once more glance up. The expression of his face was so painful, that it drew her nearer to him, and she said, as if impelled by some uncontrollable feeling: "Oh, my lord, if only you knew how our hearts ache for you, and how we pray for you day and night!"

"We! who?" groaned the earl. "Grandfather, and father, and all at the farm, my lord. We ask God to console you in your sorrow, since no one else can."

Lord Craigavon's head sank lower and lower, and Daisy fancied she saw a tear fall on the damp page of the open Bible. He was suddenly awakened to a consciousness that the very people he had been so long seeking to injure, and expel from his property, had not only borne him and his dead son to the castle, and tended them there, but were actually praying for him still. The girl whom he had rendered friendless and homeless spoke to him with a sympathy that he could not misunderstand: she who knew his guilt, and the terrible injury he had done to her and others in his avarice, knelt by his side in compassion for his woe. In spite of his crimes they pitied him! The proud unapproachable man was touched, and his human heart softened. He leaned his head on the Word of God, and burst into tears.

Daisy stole nearer to him, and, clasping her hands, prayed for him. She knew that it was about the time of family worship at the farm, and that her friends there would also ask for him pardon and peace. The dreary silence of the tower was broken by its master's sobs and groans, which had uncontrollably burst their bounds, in spite of Daisy's presence.

Daisy could not tell how long she stood by the earl, dreading to move lest she should break in his agony. But she was conscious that the night deepened without, that the castle clock struck nine, that a melancholy owl hooted, and that the winds and waves seemed to lament together.

"The Lady Mona is in sore distress, and pines to see your lordship," she said, low and slow, stooping over the earl.

He started as if the electric wire had struck him, but made no response. He had possibly forgotten this daughter, who had ever been second to his son. But with her name returned the memory of the countess, also swept into forgetfulness by the terrible waves of sin and grief.

Daisy began to feel that she was no longer needed, and moved, as if about to leave. This aroused the earl, and, controlling his emotion, he raised his head, and finally leaned back in his chair, fixing his eyes, now softened by tears, on her. But they were instantly cast down. The grand figure and lovely face served only to prick his dulled yet awakening conscience.

"It is late; we had perhaps better return home, my lord," she said, naturally.

"Are you afraid?" he asked, sternness coming back.

"No, I have no fear; I will remain if your lordship wills," she replied.

"Who told you of my daughter? And how had you the courage to name her?" he asked, hesitating strangely.

"Sir George Walpole and Miss Manent, my lord. And I think God gave me courage," she rejoined.

"Let her come," he said, and again leaned his head on his hand over the open Bible.

"Good-night, my lord. Good-bye!" said Daisy, arising lest he should repent this permission.

"Good-bye," he repeated slowly; then, as if attacked by some inward terror, startled back and cried, "You can be secret! You can—he hesitated.

"Forgive, as I hope to be forgiven!" she supplied, with a solemn and touching dignity. "No word of the past shall be breathed by me or by my brother Carad, and no one else knows."

As if to seal this promise she held out her hand. The earl did not take it; and fearing that she had presumed, she was about to withdraw it, when he seized and pressed it with the words, "Soiled—clean!"

Then he sank back in his chair, and she, beckoning Caradoc, left him to his remorse and to God.

(To be continued.)

BUDDHISM.

Sir Patrick Colquhoun, Q.C., F.R.S.L., recently delivered his second lecture on the "Historical Outlines of the Leading Religions of the World," prefacing it by naming those which he considered entitled to this designation—viz., Brahminism, Buddhism, Classical Heathenism, Judaism, Christianity, and Mohammedanism. Sir Patrick said that although Buddhism was, in fact, an outcome of Brahminism, occupying the same relative position to that creed as the reformed Christian Church does to the older Oriental and Western Churches, and was, therefore, in the nature of a sect, its widespread acceptance in the north-eastern portion of the world entitled it to the rank of an independent creed, professed as it is, in some sectarian form or other, by about one-third of the human race. The lecturer commenced by giving a précis of the life of its founder, "Siddhartha Gutami," son of "Kuddhodama," Maharajah of "Kapilavasta," of the "Kshattriya," or warrior caste of the Kaikas. His future tutor, the learned Brahmin "Asita," declared his birth remarkable by a development of the thirty-two great and twenty-four inferior signs of future eminence, and soon announced that he had nothing more to teach him. At a proper age he was married to his cousin "Maya," a woman nearly as distinguished as himself in her acquirements. His mother died seven days after his birth. Being challenged by his intended father-in-law to show his proficiency in the usual athletic exercises of his race caste, to the astonishment of all he exceeded his competitors not alone in these, but in intellectual knowledge. In his twenty-ninth year he secretly left the palace, divested himself of his princely ornaments shaved his head, obtained garments of skin from a trapper, and commenced his mission of reformation as an ascetic. When the garments were worn out he supplied their place with a yellow shroud obtained from a buried slave. This became the distinctive badge of the order; it is vulgarly called "Chinese mourning." After his twenty-four hours' meditation under the *Ficus religiosa* he perceives he has become "The Buddha"—that is, has attained "perfect intelligence" and has entered Nirwana. He dies at the age of thirty, having, in spite of the Brahminical opposition, obtained a large number of followers. The result of Buddhism was the abolition of caste. Its founder taught virtue for virtue's sake. He preserved the doctrine of Metempsychosis, he acknowledged no Deity, abhorred idols, and consequently recognised no priesthood, his monks being simply teachers. The lecturer then dealt with the doctrine of Nirwana, and came to the conclusion that it implies total annihilation of the vital principle, the soul and the matter, differing in this respect from the Brahminical doctrine, which holds that the soul, after a series of transmigrations, is ultimately absorbed into the essence of the Deity, thence to be converted and redistributed as matter is. The Buddhist's hell is terrestrial, and the ultimate end of the last, or perfect birth, annihilation. It was surprising that so unattractive a doctrine should have found so many votaries. The area of Buddhism in all its forms (for it has also separated into numerous sects) extends in the north from the Nepal Mountains over the whole of Thibet, China proper, Mongolia, Manchoooria, Cashmere, Bhutant Sikhim, Korea, the Lien Khen Islands, and the British, Dutch, and Russian possessions in China and Japan, and the worship-

pers number 470 millions. In the south Buddhism extends over Ceylon, British Burmah, Burmah, Siam, Assam, and Janis, and the worshippers number 30 millions, making a total of 500 millions. The lecturer then proceeded to show how widely the institution had changed from the views of its original founder. In Thibet it has its hierarchy, its pope, its cardinals, its abbots, its eighteen degrees of inferior clergy, its idols, incense, choirs, monks, and nuns—to outward appearance identical with the Roman Catholic clergy; and the Dalai Lama is not only pope, but Sovereign of the country. In short, it appears to have violated all the essential principles of the Buddhistic creed and theory.

INSTRUCTIONS FOR CONFIRMATION CLASS, BY W.

LESSON II.

The Christian's duty is contained in the Ten Commandments (Deut. vi.)

I. Thou shalt have none other gods but Me. (St. Mark vi. 24.) What other gods could we have? Money, drink, anger, idleness, pleasure or earthly possessions of any kind.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and show mercy unto thousands of them that love me and keep my commandments.

We are not to make idols as do the heathen. (Isa. xlv. 9-19.) In Japan they worship the ass, in other places the snake, the cow, the moon and stars or sun, &c.

We are not to think more of the outside than of the inside of worship per ex—more of a man's sermon than of God's Word—a man's beautiful prayer than of our own heartfelt prayer—not to allow others to be our proxies in religion, but to ourselves join in spirit and in truth.

We are to do as—St. John iv. 24, 1 Cor. xiv. 15, Heb. x. 25, Rev. i. 10.

There is one image which we must worship—Jesus Christ. See Heb. i. 3.

Explanation of these commandments in duty to God—to worship Him, to give Him thanks, to put my trust in Him, to call upon Him.

III. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

Reverence—not to do—False swearing, light swearing (St. Matt. v. 33-37). "An honest man's word is as good as his bond."

Common cursing and profane language. Irreverence where God's name is used, as in public worship.

Are to do—To honor God—(Phil. ii. 9-11.) Explanation of this commandment in duty to God—to honor His holy name and His Word.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labor and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

Not to do any work unless it be absolutely necessary.

To do.—To worship God at home and abroad. Do we worship Him when we spend the Lord's day in work? No. In pleasure? No.

"A Sunday well spent Brings a week of content, And health for the toils of the morrow; But a Sunday profaned, Whate'er may be gained, Is a certain forerunner of sorrow."

Explanation to this commandment—To serve Him truly all the days of my life.

V. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

OBEEDIENCE—RELIGION IN THE FAMILY.

Meaning of honor is explained in Duty to Man,

viz., to love, honor and succour my father and mother.

Love. Animals love their parents.

Honor includes obey, respect, pay regard to (Eph. vi. 1, 2, 3.)

Succor. When they who succored us, unable to help ourselves, can no longer help themselves, it is required that we succor them.

This commandment includes still more, as in Titus iii. 1, and is explained more fully in duty towards our neighbor, thus:—To honor and obey the Queen, and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters.

INNOCENCE—THE RELIGION OF SOCIETY.

VI. Thou shalt do no murder.

That which tends to murder is explained more fully in our duty to our neighbor, thus:—To hurt nobody by word or deed; to be true and just in all my dealing: to bear no malice nor hatred in my heart.

Not to do—Not to hate.

To do—To love.—St. Matt. v. 43-48.

PURITY—THE RELIGION OF THE BODY.

VII. Thou shalt not commit adultery

Not to do anything which leads towards this sin.

To do—1 Cor. ix. 17.

Explanation of this commandment in duty to my neighbor—to keep my body in temperance, soberness and chastity.

HONESTY—THE RELIGION OF THE HANDS.

VIII. Thou shalt not steal.

Not to do—Not to take what belongs in any way to another.

Dishonesty of any sort, in word or deed, taking advantage of another in any way.

To do—Eph. iv. 28.) Work honestly for wages—give to all their full dues.

Explanation in duty to my neighbor—to be true and just in all my dealing; to keep my hands from picking and stealing.

TRUTH—THE RELIGION OF THE TONGUE.

IX. Thou shalt not bear false witness against thy neighbor.

Not to do—Not to lie (Eph. iv. 25)—not to tell a lie by deceit (Rev. xxi. 8)—not to slander, telling false stories about others—Better not to speak at all than to speak evil (St. Matt. xii. 36).

To do—Tell the truth, the whole truth, and nothing but the truth.

Explanation of Duty to my neighbor—and my tongue from evil speaking, lying and slandering.

CONTENTMENT—THE RELIGION OF THE THOUGHTS.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Not to do—Not to be always longing for something different from that which God hath given us—not to want wages or money without being ready to do honest work for it.

To do.—To be contented—Prov. xxx. 8—Phil. iv. 2.

Explanation of this commandment in Duty to my neighbor. Not to covet nor desire other men's goods; but to learn and labor truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me. Read the Collect for Trinity Sunday.

Children's Department.

THE DARK.

Where do the little chickens run When they are afraid? Out of the light, out of the sun, Into the dark, into the shade, Under their mother's downy wing, No longer afraid of anything.

Dear little girl, dear little boy, Afraid of the dark! Bid your good-bye to the daylight with joy; Be glad of the night, for, hark! The darkness no danger at all can bring; It is the shadow of God's wing.

Where do the little violets creep. In the time of snow?

Into the dark, to rest, to sleep,  
 And to wait for the spring, they go;  
 Under the ground where no storm can reach,  
 And God takes tenderest care of each.

Are you afraid, little girl or boy,  
 Of the dark of death?  
 Jesus will carry you, full of joy,  
 To the world of light, he saith;  
 And under the ground, where the violets sleep,  
 Your little body the Lord will keep.

**"I LIKE TO SEE EVERYTHING HAPPY."**

"Take care, my dear! Mind you don't fall in! What are you reaching after?"

The words came from a lady passing along a country lane, and were addressed to a little girl who was leaning over a pond by the roadside, reaching after something with a long twig which she had apparently picked up in the hedge. The child drew back as the lady spoke, and turning to her, said simply:

"Oh, if you please, ma'am, here is a poor bee got into the water, and can't get out again, and I'm afraid he will be drowned. I was trying to push that leaf to him, for him to crawl upon; but my stick isn't long enough, and I can't reach it."

"Let me try," said the lady, smiling. "I dare say I can manage it. Poor little bee," she said, as she took the twig from the child's hand; "you shall not be drowned if we can help you; we should not like to be drowned ourselves!"

And with a little effort she succeeded in guiding the leaf to the drowning insect. They watched it with deep interest as it struggled to gain a footing on the dry leaf; and when at length it succeeded and began to wipe the water from its wings, it would have been hard to say which was the more pleased, the lady or the child!

"There, I think it will do, now," said the lady. "The warm sunshine will soon dry its wings, and it will fly away as gaily as ever."

"But I have known children," she said, as they went along the lane together—for they were both going in the same direction—"both boys and girls, who would have taken more pleasure in seeing that poor little creature than in helping it out of the water. I know one boy in particular who, I fear, would even have thrown stones into the water to sink the poor thing. I am glad that no such boys or girls caught sight of it before you."

"So am I," said the child. "I like to see everything happy."

"I like to see everything happy!" What a beautiful sentiment! How like it is to God to have such a feeling! Look at the myriad creatures that God has made, and with which He has peopled the world! So different in size and shape, in habits and movements—some flying through the air, others burrowing in the earth; some walking over the land, others swimming through the waters. Think how wonderfully He has provided for the innumerable wants of all these creatures, and in various ways fitted them for enjoyment, and how evident it becomes that God loves to see everything happy!

Learn the lesson, dear children—the lesson of kindness; not only to one another, but to all God's creatures.

**BEAUTIFUL THINGS.**

Beautiful faces are those that wear—  
 It matters little if dark or fair—  
 Whole-souled honesty printed there.

Beautiful eyes are those that show,  
 Like crystal panes where hearth fires glow.  
 Beautiful thoughts that burn below.

Beautiful lips are those whose words  
 Leap from the heart like songs of birds,  
 Yet whose utterances prudence girds.

Beautiful hands are those that do  
 Work that is earnest and brave and true,  
 Moment by moment the long day through.

Beautiful feet are those that go  
 On kindly ministries to and fro—  
 Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear  
 Ceaseless burdens of homely care  
 With patient grace and daily prayer.

Beautiful lives are those that bless—  
 Silent rivers of happiness,  
 Whose hidden fountains but few may guess.

Beautiful twilight, at set of sun,  
 Beautiful goal, with race well won,  
 Beautiful rest, with work well done.

Beautiful graves, where grasses creep,  
 Where brown leaves fall, where drifts lie deep  
 Over worn-out hands—oh, beautiful sleep!

—The anniversary of *St. Alphege, Southwark*, was held on Thursday last. The large gathering of friends of Home Mission work in the temporary church in Friar-street, was a cheering indication of the deepening interest felt in the spiritual needs of the poor. There is nothing of a party nature (writes a correspondent) about *St. Alphege*. It is a Mission for getting at the hearts of the poorest of the poor, and it has done so by the wise employment of whatever instrumentality High, Low, or Broad Church usage might suggest. Some idea of the success of the work may be gathered from the fact that in the space of five years that the Mission has been in operation, and in one of the most abjectly destitute parts of South London, a congregation of about a thousand has been collected, and between three and four hundred communicants. The sermon delivered by the *Rev. G. Body* at the mid-day service expressed in a very clear and forcible way the latest conclusions in what may be called the "Science of Missions." The problem now before the Church of England was, he said, how to win the masses of allegiance to our Lord Jesus Christ. Some imagined that the missionary aspect of the Church was a temporary one. This was not the case. There had always been, and would always be, many outside her fold. It was one of the cheering signs of the present age, that the Church of England was girding herself to evangelistic work. First amongst the means for getting at the masses was the preaching of the Gospel, the Gospel in its fulness, not a maimed Gospel—not the Gospel of Good Friday alone, but the Gospel of the Incarnation too, the Gospel of the life of labour, of the Resurrection, of the perpetual intercession in heaven, the Gospel of the font and of the altar, as well as the Gospel of Calvary. There should be, indeed, along with this a devotion to corporal works of mercy. It was not the will of the Son of God who fed the five thousand in the wilderness that we should feed the souls and leave the body starving, and sympathy there should be too with the pleasures, amusements, and recreations; but after all it was not by these but by the preaching of the Word that the world was won back to Christ. The preaching should be unfettered. It was of the first importance in evangelistic labour that there should be a free scope for adaptation. He had not much sympathy with Acts of Uniformity under any circumstances, but he was certain that the exaction of a rigorous uniformity in the method of conducting Mission work would be fatal to all spiritual results. The evangelist should be left largely at liberty to adopt the means that might seem most conducive to the fulfilment of his own particular design. Nor was liberty alone required. There must be the spirit of self sacrifice or the preaching of the Gospel would be without effect, and the spirit of reverence too, or the results would be very transitory. Individuals here and there might be attracted by a coarse familiarity with sacred things, but they would not remain true. Reverence was the bound the Almighty drew around Sinai, and when irreverence led the way infidelity soon followed in its track. It was upon the triple principle of self-denial, liberty and reverence that the work of the Mission college was conducted, and he felt sure that if the liberal help of Churchmen were extended to that institution in the future as it had been in the past much would be done towards winning our countrymen to allegiance to Jesus Christ in His Church.

—The involved and awkward style of Carlyle is said to be in strong contrast with his straightforward and blunt way of talking. He has a wholesome hatred of all sham and pretence. The following anecdote is told of him: Being present at a small literary gathering one evening, a lady, famous for her "muslin theology" was bewailing the wickedness of the Jews in rejecting our Saviour and ended by regretting that He had not appeared in our time. "How delighted we should all be to receive Him! Don't you think so, Mr. Carlyle?" The sturdy philosopher said in his broad Scotch: "No, madam, I don't; I think that, had He come very fashionably dressed, with plenty of money, and preached doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, 'To meet our Saviour;' but if He had come uttering His precepts and denouncing wrongdoing and associating with the lower orders, as He did, you would have treated Him much as the Jews did, and have said, 'take Him to Newgate and hang Him!'"

—No book is worth anything that is not worth much, nor is it serviceable until it has been read and re-read, and loved and loved again, and marked so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in the armory; or a housewife bring the spice she needs from her store.—*Ruskin*.

—Victor Emmanuel was said to have been, by the strict law of succession, the rightful King of England. He was descended in a direct line from Charles I., through the Princess Henrietta Maria, the youngest daughter of Charles.

—"I am convinced that the world is daily growing better," remarked the reverend gentleman to a brother clergyman. "My congregation is constantly increasing." "Yes," interrupted the brother, who happened to be a penitentiary chaplain, "and so is mine." And there the discussion on the early arrival of the millennium dropped.

POLITENESS AT HOME.—Always speak with politeness and deference to your parents and friends. Some children are polite and civil every where else, except at home, but there they are coarse and rude. Shameful!

Nothing sits so graceful upon children, nothing makes them so lovely, as a habitual respect and dutiful deportment towards their friends and superiors. It makes the plainest face beautiful, and gives to every common action a nameless, but peculiar charm.

—A little boy once called out to his father, who had mounted his horse for a journey, "Good-bye, papa; I love you thirty miles long!" A little sister quickly added, "Good-bye, dear papa, you will never ride to the end of my love!"

This is what Jesus means to say: "My love has no limit; it passeth knowledge."

—"What, children! playing soldier on Sunday?" Yes, mamma; but we are singing "Onward, Christian soldiers."

—No flower can bloom in Paradise which is not transplanted from Gethsemane. No one can taste the fruit of the tree of life that has not tasted the fruit of the tree of Calvary.

—A bishop asked a little child, "My little friend tell me where God is? and I will give you an orange." "My Lord," replied the child, "tell me where he is not? and I will give you two."

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THE ACCEPTED TIME. One day the teacher of an infant class asked them this question, "How big must you be to give your heart to Jesus? Must you be as big as I am? All that think so will raise the hand." A number thought that they must be as big as their teacher. "Well, all who do not think so will raise the hand?" A good many hands were raised in response to this invitation. "Well, Lizzie, how big do you think we must be to give our hearts to Jesus?" "Just as big as we are," answered the little girl.

—No book is worth anything that is not worth much, nor is it serviceable until it has been read and re-read, and loved and loved again, and marked so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in the armory; or a housewife bring the spice she needs from her store.—*Ruskin*.

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POLITENESS AT HOME.—Always speak with politeness and deference to your parents and friends. Some children are polite and civil every where else, except at home, but there they are coarse and rude. Shameful!

Nothing sits so graceful upon children, nothing makes them so lovely, as a habitual respect and dutiful deportment towards their friends and superiors. It makes the plainest face beautiful, and gives to every common action a nameless, but peculiar charm.

—A little boy once called out to his father, who had mounted his horse for a journey, "Good-bye, papa; I love you thirty miles long!" A little sister quickly added, "Good-bye, dear papa, you will never ride to the end of my love!"

This is what Jesus means to say: "My love has no limit; it passeth knowledge."

—"What, children! playing soldier on Sunday?" Yes, mamma; but we are singing "Onward, Christian soldiers."

—No flower can bloom in Paradise which is not transplanted from Gethsemane. No one can taste the fruit of the tree of life that has not tasted the fruit of the tree of Calvary.

—A bishop asked a little child, "My little friend tell me where God is? and I will give you an orange." "My Lord," replied the child, "tell me where he is not? and I will give you two."

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I am yours faithfully,

H. NOVA SCOTIA.

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J. T. ONTARIO.

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I remain, yours sincerely,

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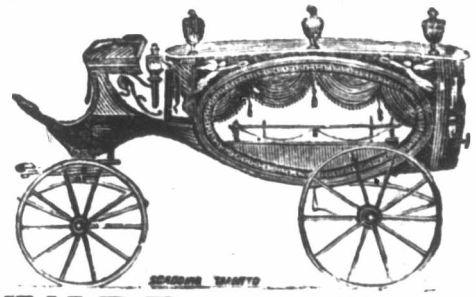
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