

# Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, FEBRUARY 15, 1877.

[No. 7.

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a cause which must be

dear to the heart of

every member of the

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# Dominion Churchman.

THURSDAY, FEBRUARY 15, 1877.

## THE WEEK.

WHAT may be in store for the nations of Europe, and for the world at large, it is not given to man to foreknow; but that the crisis is a perilous one it requires but very little acquaintance either with current events or past history to understand. If the sword is once drawn, when will it be again sheathed? If the dogs of war are once more let loose what thrones may not totter, what tyrannies may not be strengthened, what fearful misery may not be endured, before the dread pack is once more chained up again! What are we doing to uphold the hands of those who are striving to preserve the peace of Europe? Because the first flash of war, if it comes, will break out several thousand miles away from us, will it be no business of ours? Have we no sympathy for any but our own immediate neighbours? Cannot we afford to be a little less parochial and a little more cosmopolitan even in our prayers? Before the end of this month necessarily, and probably before many days are over, the question of peace or war has to be decided. It is now, as the expression is, trembling in the balance. Has the Church in Canada, as a whole, or have individual clergymen and congregations thrown the weight of their prayers for peace into the trembling scale?

In this much-governed Dominion the curious in such matters have annually the opportunity of studying the *menu* of no less than eight legislative *chefs*, and it may be confidently asserted that there is no instance on record in which, after His Excellency or His Honour has announced the measures of which, at the bidding of his chief adviser, he officially assumes the paternity, the Opposition has not declared with the scorn and indignation proper to the occasion, that the Ministerial Bill of fare is inexcusably meagre. This denunciation is seldom accompanied by any detailed list of measures with which the Government ought to have dealt, leaving outsiders to draw the inference that it is the duty of the party in power to invent subjects on which to legislate. Be that, however, as it may, the annual volumes of Acts which embody the results of the deliberations of our eight Assemblies are always sufficiently bulky. If deficient in quality, our Statute Books certainly do not fail in quantity, and diminution rather than increase in size is to be desired. The Governor General's speech, at the opening of the Dominion Parliament on Thursday, dwelt on several topics of importance. Once more we are informed that the surveys of the Pacific Railway are not yet sufficiently advanced to make the fixed location of the line possible. A hint is given that the expenditure in Canada is becoming too heavy for the country to bear just at present. It is hoped that strict economy will enable the Government to make both finan-

cial ends meet without increased taxation. New treaties have been made, and others are in progress with Indians of the North West, by which the native title to all the useful lands East of the Rocky Mountains has been or, it is hoped, will be extinguished. This expensive proceeding is, as His Excellency observes, "nevertheless the cheapest ultimately, and it is all a humane, just, and Christian policy."

Reference is made in Lord's Dufferin's speech to some anomalies between the Royal Commission and the Royal Instructions to the Governor General concerning the exercise of the Prerogative of pardon, and steps are to be taken to bring the two into harmony. If there is one subject on which, in these democratic days, it is permissible or desirable that a Governor should exercise a personal influence outside of the constitutional responsibility of his advisers, it is on the question of pardoning criminals that he should do so. The amount of political and personal influence, which is brought to bear upon a Minister by those who, either from a conviction of a prisoner's innocence or from denominational connection with him, or merely from maudlin sentiment, desire a convict's release, is astonishing, and instances have undoubtedly occurred in which such pressure has had more influence than the circumstances of the case justified. Unless the power of revising or reversing final sentences is very jealously guarded and very sparingly exercised, incalculable discredit is speedily brought both upon the law and those administering it. In a provincial capital which we could name, the Mayor, unknown to the higher powers, assumed on one occasion the privilege of commuting sentences pronounced by the Police Magistrate, and the result, when the practice was discovered, proved to be that, in twelve months, between eighty and ninety prisoners had, at Aldermanic solicitation, been released. The present Minister of justice has been charged with too great leniency towards murderers. But, we believe, that in instances in which a capital sentence has been commuted on Mr. Blake's recommendation there have been great technical reasons for such a course. Undoubtedly a Minister's or a Governor's first impulse should be to let a sentence stand. Presumably the judge or jury knew the merits of the case, and nothing seems to justify interference with a sentence but a very palpable miscarriage of justice—a technical flaw in the proceedings, or the discovery of new exculpatory evidence since the trial. In any case an honest Minister of justice will be glad to feel that his hands are strengthened in resisting unworthy pressure by having at his back the individual in the Dominion who is absolutely above the power of influences which may have effect on every man in a lower position.

The Ontario Legislature is supposed to be drawing towards the close of its laborious

duties. There are few subjects that have recently come before it of which its treatment has been more unsatisfactory than the Orange Societies' Incorporation Bills. We all have our personal, political, or religious predilections, many of which we so indulge and foster that eventually questions of secondary importance and sometimes of doubtful advisability come to be regarded as matters of principle. For ourselves we very sincerely regret the introduction into Canada of party organizations, especially those of a quasi-religious character, which, whatever may possibly have been the justification for their existence in other lands and under other conditions, are here totally uncalled for and serve but for the perpetuation of memories and animosities which, on this side of the Atlantic at least, should be forever buried. We have not the least fear of the religious tyranny of the Church of Rome in Ontario, and if we had we should be sorry to look upon the Orange organization, judged by its antecedent history, as the safest bulwark against Papal encroachments. As a political engine it is, we believe, even more dangerous. Our political machinery requires, and will require for some years to come, to be tended with considerable care. The spread of intelligence, strict justice, and wide charity will make our various nationalities into the one homogeneous whole and guard us against religious and partisan encroachments much more effectually and speedily than such societies as these will accomplish. "The Plant" says the Canadian Monthly "is, at best, an exotic, and has no business here, in a country where no religion is established and none is prescribed." Still, the justice which we the other day claimed for Turks, and even for Ritualists, we would now claim for Orangeism. Either the organization is permissible or not. If it is not, suppress it; if it is, allow it such a position as, in common with other recognized organization societies, it may legally claim." "Never give reasons, because the chances are you cannot give all or even the true ones," is the sage advice of a modern essayist, which perhaps comes home to those who have opposed the Orange Bills ostensibly on some grounds but really on others. For those who can appreciate the ins and outs of the situation it is somewhat amusing, but withal humiliating, to watch the tortuous policy of some of the political leaders and mentors on this question.

The subject of University affiliation is too large a one to deal with satisfactorily in a paragraph. We shall regret it exceedingly if it be true that the University of Toronto is, as is alleged, manifesting an ungenerous and illiberal spirit in this matter. Mr. Loudon warmly denies that the Senate is actuated by any unkindly feeling towards outside institutions; but there is no denying that such an impression has become widespread. The term "affiliation" is itself somewhat misleading, and but imperfectly

understood, and the duties which it entails seem to be in dispute. Fond regard for one's educational *alma mater* is very desirable, but it is not an essential part of education; and even if the "double-undergraduate" feels his allegiance divided, the question really is whether his scholarship is deteriorated and his attainments reduced by that division. It is beside the mark for Mr. Loudon to argue that a graduate who takes an *ad eundem* degree thereby transfers his affections and allegiance to a new university; for such is not the case. Very considerable confusion also is introduced into the discussion, and into the arguments on either side by the difficulty of distinguishing between Toronto University and University College. It is almost as difficult for outsiders to know where the University ends and the College begins, as it is to understand the precise system by which one member of a legal firm acts in his pleader's capacity before another member of the firm acting in his legislative or judicial capacity, without infringing official etiquette or moral justice. While we deprecate anything that may narrow the broad basis on which our Ontario University ought to rest, we shall always maintain the necessity of supporting a high standard for our university education, and shall be prepared to strengthen, as far as in our power lies, the hands of the Senate, whether of one central institution or of several smaller bodies, which is endeavouring so to raise the standard as to ensure respect and value for Canadian degrees.

We are glad, by the way, to see that an early opportunity has been taken in the House of Commons to call attention to an apparently arbitrary assumption of power by the English Board of Trade in refusing a clearance to passenger vessels except when their surgeon has a diploma from some British University. This restriction, we feel sure, has not been levelled against Canadian graduates in medicine, but against those fictitious degrees which have been notoriously disposed of at set prices by American Colleges. Not many years ago the business of a passenger on an Atlantic steamer was for some days a mystery, but it eventually leaked out that he was going to England to dispose of medical diplomas which he had purchased wholesale at an American "University." He offered one, as a personal favour, to the surgeon of the ship at the reduced rate of £25. If the traffic still continues, it is high time that the British Government did interpose; but Canada may justly claim that her medical diplomas, as well as her masters' and mates' certificates, should be recognized as valid and sufficient evidence of competency.

The Commission Tilting to adjudicate upon the disputed State votes, has given Florida to Hayes and Wheeler "by a strictly party vote"; thus confirming the suspicions of the American writer to whom we alluded last week. If the same process is repeated it can hardly be said that the result will be satisfactory; the defeated party will be at liberty to claim that its rights have been sacrificed to party

prejudices and not adjudicated upon by their merits. The sting of defeat will rankle as deeply as if the count had been made in the regular way; and the stigma of preferring party to justice will be attached to those prominent names to which each party has committed its interests. The only thing gained by the commissioners will, apparently be that the country must abide, by its decisions, as its appointment was formally and legally made.

The political event of the week affecting the Eastern question has been the summary removal of Midhat Pasha from the office of Grand Vizier and his deportation to Italy. The grounds of his disgrace are still uncertain. At first he was charged with conspiracy and treason. Bismarck is said to allege drunkenness as the cause of his fall. But it is more probably owing to local intrigue. Midhat was going too fast for the Moslems, and also for Italy. His reforms were too sweeping. They offended his own countrymen, and also would, if carried out, have cut the ground of complaint from under the Czar's feet. The negotiations with Servia are said to be progressing favourably; and still there is hope of peace; but Russia is massing troops, Austria is doing likewise, and the Porte is doing the same. Where so much loose powder is about, the chances of an explosion are very great. The policy of the English Government in the East has not been questioned at the opening of Parliament, when the Address passed both Houses without a division; but doubtless a very full discussion will arise when the papers on the subject are brought down. We are glad to see that the Queen was well enough to open Parliament in person.

#### QUADRAGESIMA SUNDAY,

OR the *First Sunday* in Lent, comes before us in the teaching of the Church under a most impressive aspect—bringing before us the temptation and the forty days fasting of our blessed Lord. The collect contains the first allusion to fasting; and although no Sunday in the Christian year is a fast day, yet the character of the Sunday services is in the most decided manner made to correspond with the season. This is more especially the case in Lent, because the collect for Ash Wednesday is used after the Sunday collect until Easter, although it is in practice omitted on Good Friday and Easter Even. The Epistle points to the power of Divine grace under the most arduous and afflictive circumstances; and the Gospel sets forth the Lord Jesus Christ perfecting His sympathy with our nature by undergoing, among other trials, temptation from the adversary of God and man. The Saviour, as the Originator of a new spiritual nature which was to take the place of that lost by Adam, went through a trial similar to that of our progenitor; and that He might have the most perfect sympathy in His human nature with His followers who might be assaulted by the evil one, "He was tempted like as we are."

The three forms which the Tempter

selected for Christ are comprehensive types of all He has to offer—sensual indulgences, the seductions of vanity and pride, and the desire to go beyond God's will. The old formulary, which includes all sin under the three heads, "the world, the flesh, and the devil," is strictly in keeping with the view of sin as given to us in the Fall of the first, and the Victory of the second Adam; and as we acknowledge ourselves to be sinners through our origin from the one, so we may perceive the full force of our prayer to the other, "By Thy Temptation, good Lord, deliver us;" even though we refuse our assent to the sentiment which Milton appears to have entertained, that Paradise was regained for man chiefly by the Saviour's successful resistance in the Temptation.

Whether the tempter knew that the person he assaulted was the Son of God, is questionable. It might be supposed that the subtle fiend would not have made the attempt he did, when he could only have expected defeat and disgrace. But evil beings, whose understandings are perverted, sometimes attempt the most impracticable schemes; and perhaps we can scarcely imagine anything too bold or too extravagant for the Prince of fallen angels to undertake. It is probable, however, that the devil only suspected the high character of Christ. Both his suspicions and his doubts seem to be expressed by his address: "If Thou be the Son of God." Even pure and holy spirits did not entirely comprehend the mysteries of redemption. That man was to be redeemed, and that it was for this purpose Messiah was born, they understood. Witness their song on the night of his birth, and the joy they feel when a sinner repents. Of this knowledge perhaps the Tempter in some degree partook. Finding Christ hungry in a wilderness, his suspicion of His high dignity as the Son of God might waver. He madly thought to prove Him; and could he draw Him into sin, he would triumph over the Being intended to bruise his head.

The first part of the temptation, as we have seen, was towards an indulgence in sensuousness, corresponding also with the first temptation to partake of the forbidden fruit. The second embraced presumption and a display of Divine power; and so our first parents were tempted to adopt means which should elevate them to the rank of gods, knowing good and evil. The third excited to covetousness and worldly ambition; but associated with the condition, "If Thou wilt fall down and worship me."

The malice must have been terrible which could have set its eye upon the innocence and happiness of Paradise and seek to destroy it. But when we behold the chief of the "principalities and powers" with which "we wrestle," assaulting the very Son of God Himself and endeavouring to overthrow the deep and gracious counsel of Redemption, nothing can give us a stronger sentiment of the turpitude and malignity of him and of his fallen race. Tremendous must have been the apostacy which could render an order of angels so depraved! And this should fill us with alarm at the depravity to which an intelligent nature may sink, when it has become sinful and is left to itself.

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APPEALS IN THE PAROCHIAL MISSION.

THE circulation of short tracts or leaflets, as appeals to the careless in the Parochial Missions, may be of the greatest service in the cause of the Church; and the season of Lent having now commenced, we may reasonably expect that considerable demand will be made for something suitable for the purpose. These appeals should be very carefully drawn up. They should be very pointed, very impressive; and in order to be pointed or impressive, they must adapt themselves to the particular circumstances, the modes of feeling and thought, and the states of mind that are likely to be met with. They will then arrest attention, and may, with the Divine blessing, awaken the careless, and become productive of considerable benefit. We have met with nothing of the kind we allude to that is at all suitable for this purpose, except the "Appeals for Distribution" prepared by the Rev. H. L. Yewens, of Mount Forest, Ont., who has kindly favored us with several specimens. He must have had considerable experience in conducting Parochial Missions or he could not have sent out these little tracts; so short, so simple, so powerful, so comprehensive, and altogether so suitable for the purpose. And when we add that they have been found abundantly serviceable for the purpose intended, and have been extensively used, it will be seen that our opinion of their excellence is satisfactorily corroborated. The special prayers are also exceedingly good. Some are intended to be used socially by such a company as the clergyman can get together, and also individually before the public services. Others are to be used while the public work is in progress.

THE MISSION FUND.

WE are informed that at the meeting of the Mission Board held last week, it was unanimously resolved that a special effort be made at once to pay off the debt upon our Mission Fund. A year ago the amount of the debt was stated to be between \$5,000 and \$6,000, and we understand that it remains at that figure, the collections during the year being sufficient only for the ordinary calls upon the fund and the payment of the interest upon the debt. The state of our Mission Fund is a reproach to the whole church, but the fault does not lie equally at the door of all. It will be seen by a reference to the appendix to the Diocesan Gazette, lately issued, that the rural missions have with few exceptions sent in the full amount of their assessment, and in some cases have exceeded the amount expected from them. The deficiency is chiefly in our city and town parishes. The largest deficiency is in the city of Toronto, the very centre of wealth and luxury. How are we to account for this? Are the religious privileges of churchmen in Toronto so abundant that spiritual destitution elsewhere appeals to them in vain? Are the claims upon their means so numerous and pressing that the missionary claims must be neglected by comparison? Or are city

churchmen indifferent to a cause that, more than any other, is dear to the Great Head of the Church Himself? Whatever the cause, the fact is, that out of a score of parishes in Toronto fourteen have failed to make up the amount for which they were assessed, while three have made no returns at all. The result is that \$1,898 only has been sent in to the Mission Board out of a total of \$5,280 looked for, leaving a deficit of \$3,382. It appears then that the Church in Toronto is mainly responsible for the state of the Mission Fund to-day. Accordingly it has been determined that the effort to wipe off this reproach should begin in Toronto. For this purpose the city has been divided into eight districts, and collectors, both clerical and lay, appointed to each for the purpose of thoroughly canvassing the whole city for subscriptions. Provision has also been made for extending the subscriptions over a large space of time. Surely it is time—it is high time—that the members of the Church of England should awake to the critical position of this most important Fund, and resolve to do all in their power both by subscriptions and by personal effort to support their Bishop and the Mission Board in this praiseworthy scheme. For what a disgraceful state of things it is that the money subscribed in the poorer sections of the Diocese should be wasted in paying seven per cent. interest per annum upon a debt for which the city churchmen are mainly responsible!

A CARDINAL ON THE VATICAN COUNCIL.

THE victory achieved by the curialists at Rome, in 1870, was seemingly very complete. Such opposition as there had been to the dogma of the Pope's personal infallibility was, for reasons which were obvious, but not very creditable to the courage of the opponents, confined to questioning the *opportuniteness* of its promulgation, and even that modified hostility to the measure almost entirely vanished before the final vote was taken. The letters of "Quirinus" and Dr. Friedrich's book enlightened us as to the amount and nature of the pressure which was applied by the Curia to bring about that result, but of course these writers were stigmatized by the Ultramontanes as bad Catholics, and as such utterly unworthy of belief. All their assertions, however, are now confirmed by a book published under the *nom de plume* of Pomponio Leto, but the author of which is, we are assured, admitted to be the late Cardinal Vitelleschi, whose orthodoxy cannot be impugned, as he gave a *placet* vote on the infallibility question, and was soon afterwards made an Archbishop and Cardinal by the Pope.

Not only is this publication remarkable for the confirmation which, as we have said, it gives to the previous accounts of the extreme pressure which the Vatican found it necessary to employ to secure the adoption of its pet dogma—a pressure which absolutely destroyed that perfect freedom of debate and of conscience without which no decisions, whether of a Papal Council or of any other

deliberative assembly, can make any pretence to be either genuine in themselves or binding upon others—but it shews a keen insight into the actual standing of Romanism in the world. Cardinal Vitelleschi candidly admits that the Ecumenical character, which was attempted to be imparted to the Council, was specious and unreal; that the invitations issued to non-Roman communions were insincere; that the Eastern Church was not represented at all; and more than this, he sees and admits that the representative character which was attributed to the prelates from America, England, France, Germany, and the East was, to a very great extent, fictitious. And the conviction that Romanism has lost ground leads him to enquire into and discuss the causes of its being so. It is not merely (to quote, as we do largely, from a recent review of this work) that he dwells on the superior prosperity and civilization of Protestant countries, nor even on their great advance in science, art, and great undertakings. But Cardinal Vitelleschi goes deeper, and points out that even in Catholic nations their culture, order, and prosperity are due precisely to the anti-clerical element in each country, and are in exact ratio to its strength and influence; while, on the other hand, liberty, tolerance, and amicable intercourse between citizens, are so far from being marks of Catholic leaven, that it is exclusively in Catholic countries that the spirit of revolution makes its home, that very spirit for which the Fathers of the Vatican Council professed to think a new Ultramontane dogma the sole remedy. And there is thus the dilemma presented to us that, either the Roman religion is fitted only for races incapable of political order and the highest civilization, or that the system which has prevailed amongst these races is not the Catholic religion since it has produced such irreligious results. "Absolution," says Cardinal, "generates rebellion. Events balance themselves in human affairs; the chain which begins with the Inquisitor finishes with the Sectary, and the partizan of Mazzini stands at one end of the diameter, the opposite end of which is occupied by the 'Sanfedista.' England does not possess either the *Univers* or the *Rappel*, at least her existence is not daily threatened by similar publications, neither has she inquisitors nor revolutionary fanatics, and Fenians come only from the neighbouring shores of Ireland." Romanism, he goes on to say, destroys the sense of personal responsibility by making Church authority instead of conscience the one standard of appeal, so that all personal knowledge of good and evil is apt to be lost. The result of the severe condemnation launched against errors of intellect as compared with errors of the will, leads to the creation of a small class to do all the thinking, and the general body, finding thought not merely dangerous but fatiguing, leaves it off altogether and devotes itself to animal indulgence, on which the Church looks leniently, and thus the moral level drops at once. After noticing the state of "almost hostile isolation in real life from the members of all other Christian confessions" in, which Ultra-

montanism places its followers, and the looseness of the hold which it maintains over the masses, he says that the net result is that the Roman Church is an element of social war, and has brought about a position of things in the civil and religious condition of the States which it affects, universally regarded as uncomfortable, dangerous to public order, and obstructive to the diffusion of civilization and religion; while the only remedies it offers are Peter's Pence, French pilgrimages, mystical confraternities, and periodical religious demonstrations.

The Council having separated, and its extraordinary decisions having been generally acquiesced in by "the faithful," we are apt to lose sight of the importance of what it did and what it did not do. The great issue, as the Cardinal says, which really lay before the Vatican Synod, the choice which it had in its power to make, was between the policy of comprehension and that of exclusion; between the effect to combine the greater portion of mankind within the Church, or to drive many of those now within it into revolution; whether, in short, the Catholic nations of Europe are or are not to have a real religion, not a mere outward form, but a genuine belief which shall be held in common, shall be manifest in their actions, and be in harmony with their institutions. The Pope and the Curia did not, would not, see the issue thus clearly stated by Cardinal Vitelleschi: they made their choice, and have narrowed down the Romish Communion to an absolute autocracy, submitted to by the unreasoning, but having no hold on the intellect, and in antagonism to all the nobler feelings of the world at large. "That the Church in her own office should be infallible may in a certain sense be reasonable; but that God should take from an individual man the liability to error which is characteristic of humanity, would be an absolute and standing miracle." And so it is also that a man who could pen that sentence could also vote *placet* when the dogma of the Pope's infallibility came to the vote. Intellectually he repudiated its monstrous pretensions; morally he was too weak to obey his intellect. In fact the final vote on the question is one of those pitiable instances on record of human fallibility. Many voted, as this author says Cardinal Manning did, because "he was enamored of the principle of authority as the slave adores the ideal of liberty"; others voted, as Italians, to enhance the glory of the Italian primacy; others, as the guests of the Pope or pensioners of the Propaganda, "went it blind": but others, like poor Cardinal Vitelleschi, did violence to their intellect and their convictions, and for the sake of a false idea of unity, peace, and power inflicted irreparable injury on their Church.

#### NOTES ON INFIDELITY.

THE PROGRESS OF SCIENCE IN 1876.

IN the progress of science during the year 1876, in which England has borne a part, the most attractive is that made in physical geography. A chart of the Atlantic

ocean, prepared from the soundings of the *Challenger*, has lately been published by the Admiralty. It shows that the Atlantic contains three deep basins, separated by sub-oceanic ridges. Between the eastern and western basins a comparatively narrow belt of inter-oceanic highlands, extending from the Arctic to the Antarctic circle, in a sinuous mid-channel line. "No longer," says a writer in the *Times* of Jan. 15th, "need paleontologists conjure up a hypothetical 'lost Atlantis' to account for the migration of new animals and plants. The old land is now a reality, the general contour of which even is known to us almost as well as we know that of existing land."

This question of a "lost Atlantis" was one which much occupied the minds of men over one hundred years ago, in order to account for the peopling of America. In that age infidelity perplexed our fathers by the oft-repeated question, which was strongly urged: "If, as the Bible declares, the whole world has been peopled by the descendants of Adam and Eve, how did the Indian get to America across the Atlantic, a distance of three thousand miles, in his bark canoe? It is certain that he had not got there in a large vessel, for when America was discovered he had no knowledge of the *sail*. He only knew how to propel his canoe with the paddle.

On this interesting subject the learned Rev. Wm. Jones wrote thus in the year 1761: "A thought suddenly struck me, that in some very remote age, a great alteration might have been made in this part of the globe, and a vast tract of land swallowed up in the ocean, of which the *Canaries*, *Azores*, and perhaps the great banks of *Newfoundland* also, are so many remaining fragments, standing like pieces of a wreck above the waves, and still exhibiting to us some footsteps, as it were, of the *ancient path* that once led from *Africa* to the *West Indies*. I was so possessed with this notion that I could not help proposing it to some learned friends, long before I had heard of *Plato's* tradition, as a probable-conjecture, whereby the peopling of *America* might be accounted for, and endeavoured to recommend it to their consideration, by placing a terrestrial globe before them."

"You may imagine then with what satisfaction I found this opinion confirmed, even beyond my hopes, when the passage you have extracted from *Plato's Timæus* first occurred to me." The passage from *Plato* reads thus: "It is looked on as a fact that in times past your city (*Athens*) resisted a great number of enemies who came from the *Atlantic Sea*, and had taken and possessed almost all *Europe* and *Asia*; for then this strait was navigable, and near it was an island just beyond the pillars of *Hercules*, which they said was larger than *Asia* and *Africa* put together; from this island was an easy passage to others that were near it, and opposite the continent on the main land, bordering on the true sea; for one may justly call that sea the *true sea* or *ocean*, and the land I mention the continent or main land." *Plato* adds: "Nine thousand (lunar)

years ago happened a great change, the sea surrounding this isle swelled so high by a prodigious increase of water, that in one day and night it covered the whole island, and swallowed and totally engulfed it; and that the sea in this place has been ever since so filled with mud and sands that no one can sail over it, or pass by it, to those other islands on the firm land." It may here be observed that all historians, ancient and modern, call that sea in which this island is said to have been engulfed, the *Atlantic ocean*, retaining the *very name* the island bore; which would seem to be sufficient proof that there had been such an island."

De Z'Arak, writing on this subject in the year 1700, says: "The authority of *Plato* is enough to convince me of the truth of this affair, and I make no question but our *new found world* (*America*) is the same as that *main land* or *continent* of which he speaks; as whatever he has said of it perfectly corresponds with our modern discoveries; particularly in what he says of this land, that it is adjacent to the *true sea*, which is what we now call the *great South sea*; in comparison of the vast extent of which, the *Mediterranean sea* and *Northern ocean* are but as rivers. Having cleared up this difficulty thus far it seems no way hard to suppose, that men could easily pass from the *Atlantic* and its neighbouring isles to what we call *continent* or *terra firma*, and thence by land or even by the *South sea* to *Peru*."

Such is the substance of the argumentation concerning the "hypothetical lost Atlantis" in order to account, on the principles of the Bible, for the peopling of America, and of which modern science has demonstrated the correctness. The discovery of the Strait, called *Berhing's*, rendered any farther maintaining of the hypothetical "lost Atlantis," for the peopling of America, altogether unnecessary, and the subject has slept from that time to the present, and has only been reviewed in connection with the scientific discovery of the past year. Although it was not with a view to the strengthening of the evidence of revelation that the soundings of the Atlantic were undertaken by the *Challenger*, yet this is the effect, and here again revelation and science are in harmony.

Long before the discovery of *Berhing's* Straits, conjectures were not wanting that the American continent must somewhere border upon either Asia or Europe. Dr. Chateaubriand in his "Beauties of Christianity" mentions the fact that, "A Jesuit in Tartary met with a Huron woman whom he had known in Canada, and from this extraordinary circumstance inferred the existence of that Strait, which long after conferred glory on a *Berhing* and a *Cook*."

And in a Natural History of Greenland, by Hans Egidius, a Danish Missionary, 1741, we are informed that it is not yet determined whether Greenland does not join to America, on the north-west side, round *Davis' Straits*. The historian inclines to the affirmation, and he adds that the Norwegians, who discovered it in A.D. 982 were not the first inhabitants, "for they found wild people on the west side of the country, whom he takes to be Americans."

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To CORRESPONDENTS.—Quadragesima Sunday is the first Sunday in Lent. See Blunt, Procter, or Wheatley.

RECEIVED.—“My Children,” “The Old Church,” &c.; “Day or Period;” “How can we best serve the Church?”

## Diocesan Intelligence.

FREDERICTON.

(From our own Correspondent.)

ST. JOHN.—The annual meeting of the St. John's Church Missionary Society took place on the evening of the 30th ult., in St. John's Church schoolroom. The President, H. W. Frith, Esq., occupied the chair. After the opening exercises, T. W. Daniel, Esq., read the eleventh annual report of the managing committee. The report of the Treasurer, J. R. Rael, Esq., showed the contributions to the Society during the past year to have amounted to \$135.27. This sum had been divided equally between the Church Missionary Society and the Society for Promoting Christianity among the Jews. In addition to this, a bequest of \$445 had been received from the executors of the late Rev. C. F. Haensel. Mr. Frith having announced his intention of retiring from the presidency of the Society, S. D. Berton, Esq., was unanimously chosen to fill his place. At the close of the business part of the meeting, the Rev. Messrs. Almon, Brigstocke, and Parnter, delivered short addresses, reviewing the work of the two societies in different parts of the world.

KINGSCLEAR.—The second of the course of lectures, with music and readings, in connection with St. Peter's Church, took place on Monday evening last. The weather was delightfully fine, and the hall crowded to excess. The entertainment was opened by Lieut. Col. Maunsell, D.A.G., who gave an admirable address on Temperance from a military point of view. He showed the benefits of compulsory total abstinence in two expeditions under Sir Garnet Woolsey—namely, those to the Red River Territory and to Ashantee. Reference was also made to the late Polar Expedition, as teaching that total abstainers both remained in better health and accomplished more than even moderate drinkers. The lecturer of the evening was the Rev. G. G. Roberts, who spoke of the “Manners and Customs” of men in different ages and parts of the world. While full of instruction, the lecture abounded in humour; and the lecturer was frequently interrupted by laughter and applause. Interesting descriptions were given of the Egyptian method of embalming the dead, and of social life amongst the Romans under the Emperors. The youthful portion of the audience seemed much impressed by the reference to matrimony and courtship as practised even in our own day in various quarters of the world. The musical part of the programme was given by the Maugerville choir, under the direction of the Rev. G. Sterling, Rector of Maugerville. The rendering of the various selections sustained the reputation of this well-trained choir. The glee, “Hail Smiling Morn,” received a well-deserved encore. The gem of the evening was the solo, “The Bridge,” by Rev. Mr. Sterling. Mrs. Sterling presided at the organ.

FREDERICTON.—The Church of England Temperance Association in this city held its first missionary meeting on Tuesday evening last. The attendance was large, between five and six hundred persons being present. The singing was by the combined choirs of the cathedral and parish churches, under the leadership of the Rev. Finlow Alexander, Sub-Dean of the Cathedral. The hymns sung were Nos. 385, 298, 298, and 275, A. & M., and also a special one by the Rev. S. J. Stone. The Rector of Fredericton, the Rev. G. G. Roberts, occupied the chair, and opened the meeting with prayer. He also gave a brief review of the history of the Society during the past year. Its members number now three hundred and thirty. By far the larger proportion are total abstainers. And of these latter no less than seventy-five are young men just entering upon the responsibilities of life. His Lordship,

the Bishop of the Diocese, who is the patron of the Society, and whose presence was hailed with pleasure, expressed his life-long interest in the work of temperance, and said the society had his best wishes and co-operation. The Rev. J. F. Carr, Rector of Kingsclear, contrasted the present attitude of the Church towards the Temperance Reformation with what it had been in times past. He spoke of total abstinence from a Scriptural point of view, and looked upon the temperance society as a legitimate auxiliary to the Church. He drew a picture of the improved financial condition of the Church, if all those who recognize their duty to support it, would give to it annually what they spend for intoxicating liquors. His Honor the Lieutenant Governor, on coming forward, was received with the applause due to the leader of the temperance work of this province. He compared the magnitude of the movement now with its feeble beginning, and referred impressively to the necessity for its existence. He expressed his pleasure at the Church's work in combating intemperance, and urged upon Churchmen the duty of giving it their support. His Worship the Mayor, G. E. Fenety, Esq., in a speech full of wit and humour, urged the necessity of organization in all philanthropic works. T. R. Parkin, Esq., spoke of the temperance work especially with reference to boys. He propounded, and forcibly maintained, the idea that those who offer intoxicants in their hospitalities virtually take upon themselves the responsibility of supporting temperance organizations. His Lordship then closed a most successful and enthusiastic meeting by pronouncing the Benediction.

## QUEBEC.

(From our own Correspondent.)

QUEBEC.—Mr. Peter Roe will shortly be ordained to the Mission of Brompton vacant by the resignation of the Rev. L. O. Armstrong.

QUEBEC CHURCH MISSIONARY UNION.—The regular monthly meeting of the Quebec Church Missionary Union was held on Monday evening, the 5th inst., at the hall of the National School. By eight o'clock the hall was well filled by an audience of nearly two hundred, the greater part of whom were ladies; and at ten minutes past eight the Lord Bishop took the chair. The introductory exercises of singing and prayer, usual to the occasion, were then proceeded with, after which the Bishop, as Chairman, called upon Dr. Montizambert to read a paper which the latter had prepared for the occasion. In compliance, Dr. Montizambert took his position upon the platform and in an elaborately prepared and well-worded paper discussed the subject of foreign missions, and the difficulties and obstacles which missionaries were obliged to overcome. He instanced the case of four missionaries who, in 1844, landed in Calcutta, and who with no outside assistance were determined to accomplish as much good as would be possible. Not even their subsistence was guaranteed to them, but they were possessed of indomitable energy and perseverance, and strove hard to suppress the habits of drunkenness, immorality, and vice which then prevailed to an alarming extent. In 1850 their labor was rewarded to some extent by making converts of some neighboring chiefs. Shortly after some assistance was granted them at Berlin, and in 1851 the foundation of a church was laid which was completed in 1855. In seven years from the time they made their first convert the number reached 700. When the mutiny of 1857 broke out the missionaries were obliged to flee with their families from the mission stations to Calcutta for safety; and which they finally reached after a vigorous and dangerous journey performed partly on foot. When quiet was restored they resumed their labors, and at Berlin £1,000 was voted for their use, and a society established for their support. In 1860 the number of their converts was doubled, and in 1868 the number amounted to over 11,000. The influence of Christianity on the natives was remarkable, and evidence of its good results was to be seen everywhere. The affairs of the mission prospered and branch missions were established in all directions. Dr. Montizambert closed by calling attention to the

great good resulting from foreign missions, and urging a hearty support from those present.

As Dr. Montizambert left the platform he was heartily applauded by the audience, who had manifested great interest throughout his entire discourse.

After a few remarks by a member regarding the payment of dues by delinquent subscribers,

The Bishop rose to address the meeting. He said that when he saw the advertisement of the eminent lecturer at the Music Hall for that evening he feared that the attraction would be the means of diminishing the attendance at this meeting, but he was pleased to see that such was not the case. As regarded himself he could not have been more interested in any lecture than he had been in the discourse he had just listened to. He reviewed the principal points under discussion, and hoped the audience had been as deeply impressed with the importance of the subject as he himself had been; and in the name of the society he tendered thanks to Dr. Montizambert for the pleasure he had afforded them.

The meeting was then brought to a close by singing a hymn, and the usual prayers.

CHURCH SOCIETY.—The annual meeting of the Church Society of this Diocese was held in the National School on Wednesday morning, 7th inst., at ten o'clock. There were present the Lord Bishop of the Diocese, in the Chair; the Revs. C. Hamilton, G. V. Housman, A. A. Von Inffland, A. J. Woolryche, T. Richardson, W. Rawson, C. C. Hamilton, M. M. Fothergill; Messrs. E. A. Jones, W. G. Wurtele, Geo. Veasey, R. Hamilton, George Hall, R. H. Smith, C. Judge, W. H. Carter, Jas. Hamilton, Dr. Marsden, etc.

The various reports, viz: Central Board, Diocesan Board, Clergy Trust Committee and Deanery Report from St. Francis, were read and ordered to be printed.

Notwithstanding the depressed state of trade and continued dullness of the times, the receipts for the Church Society's five funds show a sum of over \$200 in excess of 1875. There has been a decrease in the General, and Widow's, and Orphans' Funds, but an increase in the Mission Fund, and a considerable gain in the Pension Fund, the total receipts being \$6,557.66.

Mr. Veasey, Honorary Treasurer of the Society, submitted his accounts, as did also Mr. W. G. Wurtele the accounts of the Clergy Trust Funds, and Mr. E. A. Jones those of the Diocesan Board.

From a statement forwarded to the Society by the Rev. J. Walters, Secretary-Treasurer of the Missionary Fund of the Diocese of Algoma, it was found that \$415.43 had been forwarded to that distant diocese during the year, while a sum of \$347.95 had been remitted by the Treasurer of the Church Society to the Society for the Propagation of the Gospel, as well as \$300 to the Bishopric Fund of Algoma, making a total of one thousand dollars collected in the diocese during 1876 for missionary labour outside the diocese.

The carefully drawn up report from the St. Francis Deanery, which will be printed in the Society's report, bears evident token of much real work done, and steady progress of the Church in the Eastern Townships.

It is very gratifying to notice that the Church Society lends a helping hand in the cause of education in several parts of the diocese.

The following elections were made for the current year, viz:—The Vice-Presidents were re-elected, with the addition of the name of Mr. E. A. Jones, Honorary Treasurer of the Diocesan Board.

The following were elected members of the Corporation, viz:—The Revs. Charles Thorp, T. Blaylock, J. Hepburn, F. J. B. Alnatt, James Chambers, J. Foster, J. S. Sykes, jr., J. M. Thompson, R. C. Tambs, Geo. Thomson, Jno. Walters, B. Washer, J. C. Wurtele, I. Brock, and Col. Strange; Wentworth Petry, E. H. C. Harbeson, Jas. Kelly, E. H. Wade, Ed. Holloway, Alex. Montizambert, H. G. Joly, W. A. Griffith, W. Gregor, H. Frice, J. Tudor, W. Stanley, Wm. S. Parke, Mrs. Tims, Geo. Robinson, Mrs. E. H. Taylor, Henry Cross, Mrs. H. Cross, H. T. Wood, Mrs. H. T. Wood, Mrs. Ward, R. G. Ward, Mrs. J. H. Pope, Walter Murray, Philip Earl, Mrs. Joseph Terrill, Miss Fuller, Andw. Ross, C. P. Cleveland, A. G. Brock, A. J. Cleve-

land, Miss Braeden, Arthur Wilcox, Mrs. Webb, Miss Morris, and Col. Ready.

The Rev. C. B. Washer, Mrs. G. B. Hall, Mr. R. R. Dobell, and Mrs. E. J. Price, were elected life members.

The following gentlemen were placed on the Central Board, viz:—Messrs. George Hall, C. Judge, James Patton, jr., W. C. Scott, F. Montizambert, M.D., T. H. Jones, Wm. Marsden, M.D., T. Beckett, W. H. Carter, F. H. Andrews, R. Turner, H. J. Pratten, Lt.-Col. J. B. Forsyth, R. R. Dobell, George Balfour, James Dunbar, W. H. Tapp, F. C. Wurtele, and E. H. Wade.

The amendment of Mr. Wurtele to the by-laws, fixing the hour of the annual meeting at two o'clock in the afternoon, was adopted.

Votes of thanks were recorded to the Honorary Counsel and Treasurers and Auditors of the Society.

The Lord Bishop pronounced the benediction and the meeting adjourned.

### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

**SOUTH STUKELY.—St. Matthew's Church.**—An oyster supper and entertainment were given by the congregation of this Church, in McDougall's hall, on the evening of the 2nd. The musical part of the entertainment was directed by Mr. Wm. K. Knowlton. The choir consisted of Misses Grace, and Ida Ham, and Annie Farnsworth, who presided at the organ, and Messrs. G. Willard, N. W. Kennedy, C. and S. Ham. Several pieces of music were rendered in good style, and these were interspersed with dialogues and recitations. The attendance was large, and all seemed to fully enjoy themselves.

**MONTREAL.—St. George Church.**—On Sunday, the 28th ultimo, the Rev. James Carmichael preached in the morning on the subject of Sunday-schools and Dean Bond preached on the same subject in the evening.

**MONTREAL.—St. Luke's Church.**—On the evening of the 27th the Temperance Association of this Church held a public meeting, which was largely attended. Rev. Mr. Armstrong, Assistant Minister of St. Thomas' Church, addressed the audience. The music of part of the programme was well rendered by Miss Kyle, Mrs. W. Thornloe, Miss Overing, Miss Hughes, Mr. Young, Mr. Gardiner, and Master H. Lamb. Miss Matthewson gave a recitation which did her much credit. The society is doing a good work. Its field of labor is in the east end of the city.

On the 24th ultimo the Quebec Temperance and Prohibitory League held its seventh annual meeting in Temperance Hall, Bleury street. Dean Bond occupied the chair. After the usual preliminaries it was resolved that the League should be closed, and that the meeting pledge its sympathy and support to the Dominion Alliance. Pleasure was expressed at the recent movement in Ontario and Quebec in favor of the Dunkin Act, and the recommendation of the Council of the Alliance in reference to a Local Option Act for the Dominion, was endorsed. A resolution was also passed requesting the officers of the Alliance to hold as many public prohibition meetings as possible in the cities, towns and villages of this Province, as well as those of other Provinces, and to endeavor to respond to such calls as may be made by various temperance organizations in favor of the Dunkin Act or other local option laws. The meeting was closed by the Rev. Canon Baldwin.

**Church of St. James the Apostle.**—On the morning of the 31st ultimo a marriage took place in this church which roused up much interest. Mr. E. A. McDowell, lessee of the Academy of Music, and Miss Reeves, an actress, were the contracting parties. Rev. R. W. Norman was the officiating clergyman. Miss Weaver and Miss Morris waited on the bride, Mr. Morris and Mr. Arnold on the groom; Sir Hugh Allan gave the bride away. The church was crowded mostly by ladies. Dr. Davis had charge of the music. At the beginning of the service Mendelssohn's "Athalie" was given in the able style of the doctor; at the close a wedding march. Everything passed off in the most pleasing manner.

**DEBATE.**—On the evening of the 29th ultimo a

very interesting debate came off between the Associations of St. George and St. Stephen's Churches. Three young gentlemen from each association were chosen as representative debaters. The question of debate was, "Would a union of all Protestant denominations be conducive to the best interests of Christianity." St. Stephen's Church had the affirmative side; and the champions were, Messrs. E. E. Wood, C. E. Cook, and A. J. Booth; the champions of St. George's were, Messrs. A. P. Willis, H. L. Putnam, and A. McNally. Rev. Canon Evans occupied the chair. The jurors chosen to decide the case were, Messrs. L. H. Davidson, B.C.L., William H. Kerr, Q.C., S. E. Dawson, M. H. Galt, J. C. Hatton, B.C.L., M. M. Tait, B.C.L., and D. R. McCord, B.C.L. So ably was the question discussed on both sides that the jurors and the audience disagreed—the jurors deciding in favor of the negative and the audience in favor of the affirmative.

**FUNERAL OF MR. H. H. WHITNEY.**—The funeral services of the late Mr. H. H. Whitney took place on the first instant at 2 p.m., in St. George's Church. A very large number of the prominent citizens attended to pay their last tribute of respect to his memory. Mr. Whitney was one of the old and much respected officers of the city. He was a member of the Harbor Commission from the year 1855 till his death, and for the last fifteen years he held the post of secretary. Previous to 1855 Mr. Whitney ranked among the prominent merchants. He was twice elected to Parliament for the county of Missisquoi. He was one of those men whose business intelligence has done much towards building up and forming the character of Montreal. Mr. Whitney was born in Clarendon, Vermont, U.S., but came to Montreal with his parents when only a child. He was noted for kindness and charity to the poor. On his deathbed he found sweet consolation in the paths of the saints, from the Prayer-book. He leaves a wife and three sons to mourn his loss.

Rev. J. G. Baylis, of Trinity Church, whose health was for some time in a precarious state, is now very much improved.

### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

**TRENTON.**—The congregation of Trinity Church, Frankford, in this parish, gave a social entertainment, in their unfinished church, on the evening of the 1st inst., for the purpose of raising funds to furnish the interior with seats &c. And well did the public respond to their call, filling the house to overflowing, although the tickets were 50cts each. In addition there was excellent musical aid from Belleville and Trenton, which, with the well-trained choir of Frankford, delighted the assembly with anthems, quartets and solos. The Rev. Mr. Halliwell, Rector of Hillier and Wellington, also gave an eloquent address. As their old pastor he had endeared himself to them by his uniform amiability, zeal, and entire devotedness to the improvement of the Mission of Stirling. He had opened three new Sunday stations for Divine service, and five new week day stations besides doubling the services at Rawdon and Frankford. He built at Marmora a beautiful stone church, which was paid for as soon as completed. He began the beautiful and substantial stone church in which this social was held, and had made some arrangements for another stone church at Judy's Corners, to be commenced next spring. The Rev. Canon Bleasdel opened the proceedings after supper by some remarks on the state of the country as differing now from what it was twenty-eight years ago, when he first came to this parish. The social realized \$170, which, with \$145 subscribed that evening, will enable the building committee to put in seats and other furniture without delay, and it is expected by the first day of June next to be entirely out of debt. It may be thought that hard times have not yet found out this section of Ontario, but the people no doubt ask: "What have hard times to do with brave hearts and stout hands," God's blessing backing them up?

### TORONTO.

**DAY OF INTERCESSION.**—In our report of the receipts for this day, St. Matthew's \$8.32 should have been St. Matthias \$8.32.

**CREDIT.—ST. JOHN THE BAPTIST, DIXIE.**—The fair organist of this church was last week made the recipient of a handsome piece of silver, valued at \$25. This was presented to Miss Wilson as a small acknowledgment of her efficient services as organist of the church for a number of years. Mr. Graham made a suitable address, to which Miss Wilson made a touching reply.

**GRAHAMSVILLE.**—The usual Missionary Meeting was held in St. James's Church in this village, (Parish of Tullamore) on Wednesday, the 7th inst., when the Rev. Dr. Hodgkin, of Woodbridge, and the Rev. W. S. Westney, of Streetsville, earnestly and eloquently advocated the support of the Diocesan Mission Fund.

**TORONTO.**—On Monday evening in the School House of St. Luke's Church, an excellent entertainment consisting of tableaux and vocal and instrumental music was given in aid of the school Building Fund. The tableaux were very superior; and for the large attendance present, we have no doubt it will be necessary to secure a larger building for another entertainment to be given after Easter. Among those present we noticed Capt. Stupart, Capt. Hooper, W. H. Howland, Esq., Messrs J. Blacklock, J. Gillespie, J. Young, J. Catto, &c.

**TORONTO.**—A concert was given in the school-room of the Church of the Ascension on the 9th. inst. and was attended by a refined and appreciative audience. The Rev. G. W. Young, M. A., presided. A select musical and literary programme was carried out, to which the Misses Young and Ross contributed by performing an opening duet on the piano, Miss Roddy also played a solo. Miss Lizars, Miss Fahey, Miss Plummer, Miss Cameron, Miss Shears, Mr. Maddison and Mr. J. C. Fahey sang, and Mr. Winan gave a couple of readings.

**VESPERA.**—The annual soiree of the Midhurst Church congregation, was held in the Town Hall, on Wednesday the 7th February, and, as anticipated, proved a decided success. A bountiful tea was provided by the ladies of the congregation, after which the Company was entertained with addresses from the Chairman; Wm. Boys, Esq., L. L. B., Revds. Canon Morgan and A. B. Chafee, B. A., Incumbent of the Parish, and Chas. Drury, Esq., Reeve of Ora, readings, recitations, &c. from A. Sneath, A. Primrose, J. Ferguson, and R. Munro, and music by the choir, led by Mr. Brook. About 200 persons were present. Rev. Mr. Chafee is indefatigable in his labours for the good of his parishioners, and we are happy to say his labours are being crowned with success.

**MINDEN.**—The congregation of St. Paul's Church, Minden Village with their usual spirit of self-reliance held a soiree in the Town Hall of their village to liquidate a debt upon the organ which they have enjoyed for a few months past. Notwithstanding the hard times the efforts of the ladies and their helpers met a fair return and wiped off the debt. For five years the Rev. Frederick Burt lent his own Harmonium Sunday after Sunday, and time and rough usage beginning to tell upon it, he resolved upon the venture of purchasing an instrument for the Church, and so the pleasure of possessing an Organ worth \$120 is at last achieved. The Misses Burt preside as usual at the instrument on the Holy days and so when the "Morning shines" and "when falls the even" the assemblies aided to "lift to Jehovah Holy chant and Psalm."—Mr. R. S. Williams of Yonge St. furnished the Organ and made a liberal discount.

**TORONTO.**—Collections, subscriptions and donations received at the Synod office from 1st January, 1877, to 1st February, 1877.

**ALGOMA FUND.**—Omeme and Emily \$3.68.  
*Collections on Day of Intercession.*—Omeme and Emily 75 cents; Scarborough \$5.50; Cavan \$5.50; Lloydtown \$2; Apsley 37 cents; Christ Church, York Township \$10.35; Hastings and Alnwick 42 cents.

**WIDOWS' AND ORPHANS' FUND.**—October collection.—Tullamore \$4.94; Scarborough \$19.39; Etobicoke, (additional), \$6.00; Apsley, (additional), 25 cents; Bolton and Sandhill \$9.50; Toronto, Holy Trinity, (additional), \$5.00;



On account of the Widow of the late Rev. G. S. J. Hill.—Omeme and Emily \$3.66; Scarborough \$8.63; Lindsay \$3.88; Ashburnham \$3.50; Vespra \$5.00; Pickering \$5.00; Peterborough \$19.64; Toronto, St. Luke's, \$8.00; Toronto, St. John's \$6.00; Apsley 67 cents; J. W. G. Whitney, (additional), \$4; Norwood, &c., \$5.27; Toronto, St. Matthias \$2.32; Toronto, St. James' Cathedral \$87.00; Toronto, St. Anne's \$6.00; Bradford \$7.00; Oshawa \$10.25; Etobicoke, St. George's \$2.63; Christ's Church \$4.37; Trinity College Chapel, Toronto, \$4.40;

Annual Subscriptions.—Rev. F. J. S. Groves \$5.00; Mrs. Leech \$5.00;

MISSION FUND.—Thanksgiving Collection.—Omeme and Emily \$2.58; Scarborough \$9.27; King, (additional), 50 cents; Apsley \$1.04;

January Collection.—Weston \$3.23; Dysart 97 cents; Toronto, St. Bartholomew's \$2.43, St. George's \$50.00, St. Matthias \$8.12, St. John's \$6.90, St. Stephen's \$13.00; Credit \$6.00; Cameron \$2.50; Hastings and Alwick \$2.05; Leslieville \$2.00; Trinity College Chapel, Toronto, \$14.65, Holy Trinity \$85.40, St. James' Cathedral \$27.00.

Parochial Collections.—Lindsay \$15.00; East Ops, (Cameron), \$3.00. Missionary Meetings.—Dysart \$3.03; Alliston \$10.00. Donations.—Grant for Dysart from Can. Land and Emigration Company \$25.00; "What it would have cost to have accepted an invitation to a ball," Toronto \$25.00.

Book and Tract Fund.—Leslieville, for Sunday School Library \$10.00.

#### MISSION FUND.

To the Clergy and Lay Members of the Church of England in the Diocese of Toronto:

At a meeting of the Mission Board of this Diocese on Friday, February 9th, the following Resolution was passed unanimously:

"That it is, in the opinion of this Board, a matter of the greatest importance that a special effort should be made forthwith to wipe out its indebtedness, and that for this purpose two or more gentlemen be appointed by the Lord Bishop to make personal application, in the first instance to the Churchmen of this city, and afterwards to those of the several towns in the Diocese, and that his Lordship be requested to sanction and recommend this effort in a pastoral letter to be read in the several churches of Toronto, and of the other places in which the appeal shall be made, on the Sunday immediately preceding the making of such appeal."

I rejoice, and am thankful, that a Resolution so opportune has been so heartily adopted; and that the means for carrying it into effect were promptly arranged by a committee appointed immediately after the adoption of the Resolution.

On the part of the Mission Board, I have to state that its indebtedness, after deducting what is due from the Diocese of Niagara, amounts to \$8,000. We desire, therefore, to raise that amount at once; and, believing that forty persons in this Diocese will be found, who will each contribute \$200 towards its extinction on the terms of payment proposed, I am in hope that the result of a general canvass throughout the Diocese will be the attainment of a sum far beyond this requirement, and show a balance that would form a promising nucleus for a permanent Sustentation Fund. This could, at intervals, be increased in future years, through a special appeal like the present; and thus in time a fund would be established from which the weak parishes of the Diocese, as well as remote and poor missions, could be permanently assisted, without risk of embarrassment from the fluctuating character of the collections made year by year throughout the Diocese.

At present we have thirty-nine missions to aid at an annual cost of \$9,300. These it is the duty of the Church to maintain. But there will be better assurance of this if we wipe out the indebtedness that now exists, and the existence of which must be a grief and shame to every earnest and conscientious churchman in the Diocese.

To these we appeal, and not without a confidence that the appeal will be widely and generously answered.

I remain your faithful servant,  
Toronto, Feb. 12, 1877. A. N. TORONTO.

#### NIAGARA.

(FROM OUR SPECIAL CORRESPONDENT.)

MEMORIAL CHURCH.—A memorial church is to be erected at Queenston during the present year to General Sir Isaac Brock, who fell while defending our country. The Rev. J. Fennell is now in Toronto soliciting subscriptions for the same, and there is no doubt that compatriots of the General will feel it a pleasure to contribute to so worthy an object. The following are some of the names which are prominent on the list of subscribers:—The Rt. Rev. the Lord Bishop of Niagara, W. A. Thomson, Esq. M.P., J. B. Plumb, Esq. M.P., and George Durand, Esq.

CAYUGA MISSION.—On Friday, Feb. 9th, a Tea Meeting was held in the School House connected with this most interesting Mission amongst the Indians. It was a good meeting and the ladies deserve great credit for the abundance of preserves placed upon the table. Dr. Dee, owing to the illness of Rev. Mr. Roberts, occupied the chair. The Indian Choir sang several pieces very sweetly. Dr. McGargo also sang several times. Rev. Mr. Chance addressed the meeting at some length. At half-past ten, God Save the Queen was sung by the audience. Mr. Chance pronounced the benediction and the assembly dispersed.

GUELPH.—There have been of late two organ recitals in St. George's Church, which excited great interest in that prosperous town. At the first the church was densely crowded, about 1100 being present, filling up every available spot, and hundreds had to go away disappointed. A good collection was taken up. The second took place on the 6th, and also drew together a large attendance. The vocal parts as well as the instrumental were admirably rendered. Miss Geddes, the organist, is a very brilliant performer, and the choir, under the able management of Mr. Benton, the choir-master, has obtained a high degree of efficiency. At the opening of a new reed organ at Puslinch Church, all the Guelph choir were present with Miss Geddes. The offertory amounted to \$25.

STONY CREEK.—Church of the Redeemer, in the Deanery of Hamilton.—A correspondent writes us, regretting that no account of the opening of a new church at Stony Creek, in the Diocese of Niagara, had been sent, for the columns of the DOMINION CHURCHMAN. A brief statement is now sent us: In the recent season of Epiphany, the opening and consecration of the Church of the Redeemer, at Stony Creek, took place. The Bishop of Niagara and 14 of his clergy attending. It was a most cheering occasion. The church walls are of concrete, excellent design, lancet, stained windows, with belfry and bell. Sittings nearly 200. The Rev. C. E. Whitcombe is missionary in charge. One feature, unusual in these days of Church building, is most worthy of notice in connection with the opening services of the Church of the Redeemer, at Stony Creek,—that the consecration of the church also took place, testifying that the building was free from the burden of debt. We heartily accord much praise, on this account as well, to the prudent care and pious zeal of the Incumbent and building committee. The collection at the offertory was \$136. The number of candidates confirmed, on that occasion also, was seven; and the number of communicants about 70. The Bishop's thoroughly practical and earnest address with the solemn service of the day were most impressive proofs of which are almost daily seen and heard. The Christian way of dedicating Houses of God was seen and felt by all present.

WATERDOWN.—During the month of January Mrs. H. McLaren gave an entertainment to her Sunday School children at Balquhider Farm. As there are a number of children belonging to families in West Flamboro' who are too far from the Sunday School held in the Parish Church at Waterdown, Mrs. McLaren, with that Christian zeal for which she and Mr. McLaren are noted, opened a Sunday School in her own house, and has for some time employed Sunday afternoon in the good work of imparting religious instruction to these children, for which interest in their spiritual welfare, they have shown themselves not

ungrateful, by making her a presentation at Christmas.

On Wednesday, the 24th of January, a successful concert was held in the Town Hall, Waterdown, by amateurs of Hamilton, who attracted a large number of their friends from the city. The object of the concert was to raise funds for providing prizes for the children attending the Sunday School of Grace Church. A sufficient sum was realized for the purpose, and on the evening of Tuesday, the 6th of February, the prizes were distributed in the Town Hall, when the Incumbent of the Parish, who is also S. S. Superintendent, was ably assisted by his neighbour the Rev. P. L. Spencer, who gave an address well suited to the occasion, and delighted the children with his Magic Lantern Exhibition.

HAMILTON.—A meeting of the Executive Committee was held on the 9th inst., the following members being present: Rev. Canon Read, D.D., chairman; Very Rev. Dean Geddes, D.C.L.; Rev. Canon Robarts, M.A.; Rev. E. J. Fessenden, B.A.; Rev. John Gribble, and Messrs. F. Lampman, F. W. Gates, F. E. Kilvert, T. Rixon, and R. S. Wood. The following resolutions were adopted: (1) That the receipts to the 30th Dec., 1876, on account of the Diocesan Mission Fund, the Algoma Mission Fund, the Widows' and Orphans' Fund, and the Episcopal Endowment Fund, be assessed pro rata to cover the amount at the debit of General Expense Account at that date. (2) That the Synod assessment for 1877 be the same as that for 1876.

A meeting of the Apportionment Committee was held at Hamilton on the 9th inst., the following members being present: Very Rev. Dean Geddes, D.C.L., chairman; Ven. Archdeacon of Niagara, D.D., D.C.L.; Rev. Canon Read, D.D.; Rev. Canon Hebden, M.A., and Mr. Henry McLaren. The Secretary-Treasurer was directed to issue a circular, of which the following is a copy, and the meeting then adjourned:

"The Apportionment Committee appointed at the last meeting of the Synod of Niagara, (See Journal of Proceedings 1876, page 65) request the clergy to obtain for them from the assessors of the several municipalities in their parishes, the number of persons returning themselves as members of the Church of England, and the total amount for which they are assessed; and to transmit the same not later than the 15th March to the Secretary-Treasurer, together with the statistical returns asked for by the Bishop, where such returns have not already been made, in order that the committee may have the necessary information to enable them to furnish a draft of the apportionment required.

GUELPH.—With commendable enterprise and zeal the vestry of St. George's Church have decided to erect a rectory on the church property north of the church. The plans and specifications have been prepared by Mr. A. G. E. Westmacott, architect, Toronto, and the contracts have been let. The building will be of a domestic Gothic style of architecture, and will in every respect be in keeping with the architecture of the Church itself. The main building in size will be 43 by 40 feet, two stories and an attic in height, and facing on Woolwich street, with a handsome square bay window carried up to the first floor. There will also be a square window, the top of which will be filled in with tracery. Upstairs facing the same street will be gable mullion windows, surmounted with hoods. The main entrance, with a handsome pointed arch over it, will face the church. This side will have four windows. Entering the main door there will be a handsome vestibule and a hall eight feet in width, with a fine staircase. On the ground floor will be a drawing room 22 by 17 feet; dining room 21 by 18 feet; and library 21 by 18 feet. The first flat will contain five bedrooms, with bath-room, linen closets, &c. In the attic story there will be three bedrooms, looking through small windows on Woolwich street. The north side of the building will have four large mullion window openings. The kitchen will comprise a wing 20 by 18 feet, lighted by three large windows, with a door facing the river. With the kitchen, as well as in connection with the entire building, all modern conveniences will be placed. Underneath the kitchen there will be a basement

with laundry, man-servant's room, and coal vaults. A back staircase will extend from the ground floor to the attic. The stonework throughout will correspond with the excellent finish of the church, surmounted with a hip roof and a gable. When finished, there is no doubt but that the St. George's Church rectory will, in every respect, be a credit to the body under whose management it will have been erected. An excellent stone table and coach house, 30 by 40 feet, will be erected at the back of the premises. The Rectory is to be completed by the close of summer, and its cost will be between \$6,000 and \$7,000.

**HAMILTON.**—We have lately been visited by a couple of persons who, modestly calling themselves "Evangelists" hold forth after the fashion of Moody & Sankey in a public hall seeking to 'convert' their hearers by bringing them away from their houses night after night to hear sensational stories and mix with a crowd which according to their own account is not fit to be approached. These revivalists are females; and as such it is scarcely fair and certainly unnecessary to criticise their movements. In spite of the efforts of this profession the world is now no better perhaps no worse than it ever has been, notwithstanding the old doctrine of Horace

"Aetas parentum pejor avis tulit  
Nos nequiores, mox daturos  
Progeniem vitiosiore"

When a missionary goes to Fiji, his object is to Christianise heathen and shew them light. A modern revivalist, however can do no more than try to demonstrate to a parish that their own pastor is a poor, easy going preacher lacking in energy and in all the requisites for bringing his flock to a due state of salvation. Surely these itinerant saints are either out of place or else they should devote their talents to awakening the pastors they are constantly satirising. However, it is to be hoped some good may arise from their efforts whether they originate in self interest or mistake.

On Thursday evening the 8th. a conversazione was held in aid of the Cathedral organ fund. "The Times" of the following day said. "The committee are to be congratulated on the successful manner in which the evening's entertainment was carried out. The programme selected was a capital one. The singers were Mrs. Norton the leading Soprano of the Cathedral choir, and Messrs. Crawford, Leisk & Wild all of whom acquitted themselves admirably. Miss Broughton and Miss Swain played the accompaniments with much taste, and the Misses Mathews performed some admirable pieces. Rev. Mr. Spiers gave two readings, both of which seemed to delight the audience. Mrs. Villiers, the treasurer of the ladies' committee, has to thank Mrs. Mitchell for the handsome donation to the organ fund of \$25. received this morning." After the conversazione was closed by singing the national anthem the room was cleared.

The Church of England Institute formally opened their rooms on Tuesday the 13th inst. Particulars shall be given next week. These rooms, which are at No. 42 James St. North are now open every evening, and means are provided for affording literary culture to all its members. I omitted to mention that Mr. R. T. Lancefield had been appointed Hon. Secretary. Subscriptions are being solicited for the formation of a library.

ERALC.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

**MOHAWK MISSION.**—The Lord Bishop has been visiting this Indian Mission, in the neighborhood of Brantford.

**ONONDAGA.**—A concert was given in the Town Hall, Onondaga, by the band of the Blind Institute for the benefit of Holy Trinity Church. There was a large attendance. During the intermission Dr. Dee and eight or ten other gentlemen, presented the following address to Rev. Dr. Armstrong. It was called forth in consequence of the late attempted assassination of the Doctor.

To the Rev. David Armstrong, D.D., Incumbent,  
Onondaga:

REVEREND AND DEAR SIR.—We, the undersigned inhabitants of the Township of Onondaga, desire to convey to you our abhorrence of the atrocious attempt made to assassinate you, and to assure you that you have our heartfelt sympathy and prayers, and also that we feel truly thankful that in an almost miraculous manner God Almighty preserved your life when in such imminent danger. We cannot forbear expressing our high commendation of your undaunted courage and bravery in pursuing and eventually capturing the supposed perpetrators of the crime. We also beg to assure you that you will have all the support that we can give you in your endeavors to repress crime and rid our township of the evil-doers who evidently have made it their headquarters for some time past. In conclusion we would express our hope that you will remain long in our township to proclaim, as is your custom, "the whole counsel of God," and that He may give you strength to labor for Him, and bless you in all your undertakings; and we further pray that the Lord will bless your family, and protect them and you in all your future life. We remain, Rev. and dear sir, Your obedient servants. (Signed) Thomas Conboy, Sen. J. P., James Graham, J. P., R. H. Dee, M. D., B. Squire, John Henderson, Geo. Vansickle, James Reeder, Eugene Ball, and 200 others, representing the wealth, intelligence, respectability, and the religious element in the township. The Doctor made a suitable reply.—*Huron Recorder.*

**LONDON.**—We had heard with our ears of the great work doing in the Old Church of the Home Country. Fame had told us of the labours of Archbishops and Bishops and Evangelists, and of the abundant blessings poured out upon that land, but now these marvelous works are done in our midst, in the Forest city. One of those Evangelists is with us, and we are witnesses to the awakening from apparent sleep of a no mean city. And yet there is nothing new in the message delivered; it is the old, old story that had been told by the ministers of the old church in Britain long ere the Roman missionary looked upon her white cliffs—the story that has made happy so many of the cottage homes of England, that enabled Cranmer amid the flames of Smithfield, Laud on the scaffold, Heber away far from his loved home in the vast mission field of India, and Paterson in the midst of his Evangelistic labours in Southern seas to triumph over death. What a "noble army of martyrs" is the roll of honour of the old church!

Rev. W. T. Rainsford, Church of England Evangelist, having accepted the invitation from the clergymen of this city, commenced an evangelistic course of services in our St. Paul's on last Sunday morning to a very large congregation. He took as his text the words of our Lord in the sixth chapter of St. John: "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." Avoiding alike the errors of Romanism and Zwinglianism, he presented to his hearers the doctrine of the Sacrament as the church presents it, and with a simplicity of exposition, a force of reason and authority, a beauty of language peculiarly his own. "What is flesh, what is blood?" asked the preacher,—nature, life. The nature, the life implanted in us at baptism—the first sacrament needs refreshing, renewing, as the natural body needs refreshing, renewing. That need the sacrament of the Holy Communion supplies. Memory have become more faint, faith, more weak, love more cold—Jesus says, Take, eat, this is my body, this is my blood—Take—eat." This was the message of the day from the Ambassador to the Church, to the city, and the church felt an extraordinary impulse, and added warmth and life; and that increasing vitality has been deepening, spreading with a pentecostal intensity. That day the numbers who accepted the invitation, "Take, eat" were largely increased though less than, perhaps, one-fifth of the congregation partook of "the children's bread." This however, we believe, is the beginning of brighter days. The congregation of St. Pauls that evening (Feb. 4) is said to have been one of the largest ever assembled in that building. It was filled, one would say, to its utmost capacity, but we have seen since that what is said to be full may be made to hold more. The number at St. Paul's at evening service has been estimated at two thousand.

The evening prayers by Revs. Canon Innes and J. Gemley, sermon by Rev. W. T. Rainsford—Subject: The value of the human soul. Monday, 3 o'clock p.m., Bible readings in Bishop Cronyn Hall conducted by Rev. W. T. Rainsford. This was to be the order of the week for the afternoons, and services at St. Paul's Church at 8 p.m., Mr. Rainsford, Preacher. After two such afternoons, the church had to be thrown open for the Bible readings, the Hall being too small for the numbers attending. And so the work has gone during the week. The preaching must be confined to the church of St. Paul's no other building would hold the congregation. All the pews are thrown open, pew owners find seats where they can, in aisle, chancel, anywhere. The Rector had ordered one hundred chairs for the aisles in advance of these services; it is said he has got two hundred since, and now wants an additional supply; some can yet be placed in the chancel. A marked characteristic of the work is the solemn silence, the deep heart felt earnestness of the vast assemblies. There is no manifested excitement, there are no ejaculations. The voice of the congregation is only heard when joining in the Confession and Thanksgiving and the Responses.

The sermons, each, take up some topic; i.e., on Wednesday evening the subject was, The Holy Ghost, His personality and indwelling presence. Friday evening, The lifting up of the Son of Man, as Moses lifted up the serpent in the wilderness. On Sunday afternoon there will be a special service for our Sunday Schools. The services will be continued through the ensuing week. Some clergymen from the country parishes are present and take part in the services, as well as the clergymen of the city, as did Rev. Dr. Caulfield, of Windsor, on Friday. We hope to be able to send further reports of good news to the DOMINION CHURCHMAN.

#### ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

**GRAVENHURST.**—The bishop of Algoma arrived here on Jan. 24th, on commencing his annual visitation of the Muskoka and Parry Sound sections of his extensive diocese. The bishop held an ordination service in St. James church, Gravenhurst, on Sunday, 28th Jan., when Mr. Thomas Lloyd, who for two years past has been efficiently discharging the duties of a lay reader and catechist, was admitted to the Order of Deacons. His Lordship preached on the occasion from 2 Cor. v., 20, setting forth the duties of the Christian Ministry. In the afternoon a service was held at Alport station, about six miles from Gravenhurst, where a goodly number of the settlers has assembled to meet their bishop and unite in offering up a common sacrifice of prayer and praise. At the evening service in St. James, Gravenhurst, the bishop preached again to a large congregation from 1 Cor. vi., 19, 20; and in the course of his sermon pointed to the apostolic idea of temperance, to the church of Christ as the great temperance society of the world instituted by God Himself, and urged the church members present to live up to their baptismal covenant.

On Monday evening the bishop, after spending the day in calling upon the church members in the village and neighbourhood, presided at a social gathering in the town hall, which was largely attended, not only by the members of the church, but also of other denominations. Several telling speeches were made, varied by music, both vocal and instrumental, the rendering of which speaks well for the taste and talent of the inhabitants of the rising village of Gravenhurst. The bishop gave a clear and interesting sketch of the formation and history of the Church of England, showing its early origin, its continuous existence, its apostolic order and its Scriptural teachings, whilst disavowing any wish to make capital by running down the other bodies of professing Christians. He boldly claimed the right to say what could justly and fairly be said for the Church; and showed that the Anglican branch of Christ's Church, having a good foundation, might well expect her members to be loyal and true, and to live consistently with their profession. The two following days having been spent in holding vestry meetings and services at Gravenhurst and Alport, at which arrangements were made for the setting

off of the mission of Gravenhurst from that of Bracebridge, and for the support of Rev. Mr. Lloyd, who has been appointed thereto, the bishop proceeded to Bracebridge, where the next week will be spent in attending to the interests of the church in that place and the stations of Falkenberg and Stoneleigh, which are comprised in the mission of Bracebridge. Before leaving for the north his lordship was gratified and encouraged by the gift of a plot of land for a new church site, generously donated by Dugald Brown, Esq; thus, as his lordship said, cheering and strengthening him for the visitation of the more distant and difficult parts of the district.

#### JAPAN.

We have been kindly favoured by Major Shaw with the following extract of a letter from his son: TOKIZO, JAPAN, Dec. 26, 1876.

MY DEAR FATHER,—Xmas and Sunday coming together this year gave me a great deal to do, as I am single-handed with both the English and Japanese services. On Christmas eve we had a delightful little service at my chapel for the foreigners with carol singing afterwards. A great many came, and I suppose it was the best service we held in Japan. Our chapel is beautifully decorated. I only wish you could see it. We did all the work ourselves with the help of some of our native Christians. Christmas morning I baptized thirteen converts—more than I have heard of being baptized at one time by any one. I might have baptized about twenty, but the others were not quite satisfactory, and I thought it would be better to put them off until Easter, when I intend to have another baptismal service. Among the converts were a black man, his wife, and two children. After the Japanese service we had the English service, which was very well attended, and about two-thirds of the congregation remained for the Holy Communion. In the evening we gave a feast (roast beef, plum pudding, &c.) to all our native Christians—we numbered twenty-six—and I think all enjoyed themselves very much. It was very pleasant, and also a good thing to bring them all together; but if the converts go on increasing in the same proportion I shall soon have to give it up. Since I last wrote we have had one of the worst fires that has ever been seen even in this city of fires. The number of houses burnt is estimated at 10,000, and it spread with such rapidity that hardly anything was saved. I regret to say that Bishop Williams was burnt out and lost everything, even his translations and manuscripts. The scene after the fire was most doleful. As far as the eye could reach nothing remained but ashes and blackened ruins. The part burnt was one of the busiest portions of the city. Your loving son,

ALEX.

### British News.

#### ENGLAND.

INDIA.—The famine stricken district in India extends over 100,000 square miles, and more than a million of natives are employed on relief work.

FRANCE.—The Budget for 1878 has been laid before the French Chambers, for which a revenue of nearly 120 millions sterling is expected.

BERLIN.—Socialism prevails to a great extent in the larger towns of Prussia. If Berlin were Germany in the same sense that Paris is France a revolution might at any moment occur.

WESTMINSTER.—There is something terrible in the thought that out of 489 children admitted last year into the Roman Catholic Orphanage attached to the Convent of St. Vincent de Paul, Westminster, 402 or 97½ per cent of the whole number died.

INDIA.—The recent distribution of honours in India has given rise to much grumbling. They were too profuse and indiscriminate. The British army in India seems to have been entirely overlooked.

ROME.—The Pope is much dissatisfied with the Ex-Empress of the French and her son. They are on too friendly a footing with Victor Emmanuel, being on visiting terms at the Quirinal.

The Burials Bill which was before Parliament last year and defeated is about to be introduced, and also two bills for effecting some so-called reforms in Oxford and Cambridge Universities. The Government are likely to move in both matters.

BRISTOL.—A public meeting at Bristol has passed a resolution in favour of the division of the existing See of Gloucester and Bristol, and many subscriptions were promised towards the endowment of the new Bishopric.

LINCOLN.—The Rev. E. T. Leek has been nominated by the Queen, Chancellor of Lincoln, in place of Dr. the new Bishop of Truro.

PARIS.—The Archbishop of Paris in his Circular prescribing prayers for the Chamber of Deputies as ordered by the constitution, says: "The nation which ceases to respect itself by exposing the most sacred things to scorn runs the risk of losing the esteem of other people, and places itself on the brink of irremediable ruin!"

THE GENEVA AWARD.—There is an unexpended balance of nine millions of dollars in the American Treasury credited to the Geneva Award, and as Congress has settled all direct claims, there exists a strong feeling in the country that the money should be paid back to England.

TURIN.—The Liturgical Calendar for this year for the Turin Archdiocese contains the prescription, that Sacristans, if celibate, may be allowed to touch with uncovered hands the sacred vessels, but, if married, they must not handle them unless some woollen stuff be wrapped round the hands in order to avoid direct contact.

HATCHAM.—The chief ecclesiastical topic in England is the case of Mr. Tooth. His church has now been closed. There is a determination on the part of the authorities to enforce what they call the law. He refuses to obey it, because it is the decision of a civil court in spiritual matters. He says he will obey the mandate of his Bishop pronounced in a spiritual court.

FRANCE.—Public prayers for the French Assembly were celebrated with great pomp in Notre Dame, on the 16th ult. by order of the Bishops, according to the first Article of the Constitution. The Cathedral was entirely filled with Ministers, Deputies, &c., and the Squares outside with both cavalry and infantry. The most striking moment of the performance was when *Domine salvam fac rempublicam* was sung. The troops presented arms, the great bell sounded, and the bands struck up. It was just such a scene as the French enjoy, no matter what the occasion.

#### IRELAND.

DUBLIN.—The new Viceroy has been received in Dublin with great ceremony. The usual addresses were presented by the various corporations.

The Archbishop is about to commence his confirmations for the city and suburbs.

There seems to be difficulty in filling the Chief Justiceship. It has been offered to Baron Fitzgerald and Lord Justice Christian, and has been declined by both.

DUBLIN.—The collection on the Annual Dublin Hospital Sunday was £3,769. The Roman Catholic population take no part in this charity.

DRUMBERG.—The Rev. H. R. Wilson, Curate of Drumberg, who rescued a shipwrecked crew of five men in a life-boat in a strong gale and a heavy sea, has received from the Life-boat Association, in London, a vote of thanks inscribed on vellum.

A paper was read before the Irish Church Society lately, "On the Church and the Bible." The intimate connection was shown that exists between them. The objections of those were answered who accept the Bible and reject the Church.

#### SCOTLAND.

The *Scottish Guardian* speaks in very hopeful terms of the progress made by the ancient Church of Scotland during the past year. Not only have new fields been opened up, but charges already in existence have gained an accession of strength. "As the Church has grown, so also have Church-ideas grown. That our laity are disposed to acknowledge the full extent of their responsibilities, and to appreciate the value of their privileges, to understand more thoroughly the Church's claims and position, was shown most satisfactorily by the Conference in April last, which formulated a new and progressive constitution, and by the first meeting, in October, of the Representative Body created by that constitution. Nothing could be better, nothing more encouraging, than the spirit evinced at that meeting; nothing more impressive than that great gathering of Bishops, clergy, and representative laity, bent on fostering the interests and maintaining the principles of Scotland's ancient Church. The year 1876 was also marked by the meeting of the General Synod, whose members, if they did not accomplish all that was expected of them, elaborated a certain amount of useful legislation." As an instance of the way in which Scotchmen are appreciating the services of the Church, we may note the successful celebration of the Christmas festival in the new church of St. Olaf, in remote Kirkcaldy. At the first Evening, on Sunday night, the church was crowded in every part, many standing in the passages; and several had to leave from want of room. We are within the truth when we state that almost every Sunday evening, for the last two months, numbers have had to leave the church for whom room could not be found. The decorations were very chaste and effective, and included a beautiful reredos of trellis-work in three compartments, the two outer containing the letters Alpha and Omega, the centre space being filled by the jewelled altar cross. The pulpit, font, and pillars, as also the lectern and standard lights, were wreathed with holly and evergreens. On Christmas Day the congregation in the morning was large and devout, and the number of communicants much in excess of any previous Christmas since the opening of the Mission. Altogether the services were very encouraging, the more so when the very heavy storm of snow and wind is kept in mind, which had rendered the roads almost impassable.

### Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

#### A GOOD EXAMPLE.

To the Editor of THE DOMINION CHURCHMAN.

SIR,—I was much gratified the other day, on having my attention called, by the Secretary of the Synod, to an entry in his books, placing to the credit of the Mission Fund an anonymous donation of \$25, presented with the following remark, "What it would have cost me to go to a ball." The incident is in itself gratifying, as a proof of right judgment and good feeling on the part of a member of the Church; but its value may be increased a hundred-fold, as an example to others, who might well do as much or far more, especially under our existing difficulties, and in view of the appeal which is shortly to be made, in the hope of removing those difficulties. If we would but honestly and thoughtfully weigh the real profit of our frequent sacrifices, at the shrine of pleasure or of fashion against the sacred value of an offering, devoutly and lovingly made to the treasury of God, can we doubt that many an obstacle which we too readily allow ourselves to regard as insuperable, would be at once removed out of the

pathway of the Church, by the power of that "faith which worketh by love."?

I am, sir, yours faithfully,

GEORGE WHITAKER.

Trinity College, Feb. 12, 1877.

#### "LOOK AFTER THE PENNIES."

To the Editor of THE DOMINION CHURCHMAN.

SIR,—I regret to say that of late we have been many times called on to listen to melancholy accounts of the want of funds for church purposes. Two very important funds—the mission fund and widows and orphans' fund—are at this moment suffering from want of proper support.

One remedy for this state of things, I think, is to be found in a more energetic attempt to gather in the pennies of the multitude. Speaking from my own experience as a past churchwarden of a large church, I should say that at present the pennies are wholly lost to the church. Out of a congregation of 600 people I have found that the sums received for either of the special objects I have mentioned have always come from the pockets of, at the most, fifty people, and I never once saw any contribution for either of them under 25 cents. Now supposing the remaining 550 are in the most needy circumstances is it too much to believe that \$5.50, or a cent apiece, would be more than they could give. But as a rule they give nothing. Our poorer people are not sufficiently impressed with the fact that although five cents is a very small sum in itself, yet multiplied by 500 it makes \$25. If this fact were brought more frequently and urgently home to them I think there would be a sensible increase in the diocesan funds.

A PAST CHURCHWARDEN.

#### CHURCH DEBTS.

To the Editor of THE DOMINION CHURCHMAN.

DEAR SIR,—I have read from time to time articles in your excellent journal referring to church debts. I am of opinion that in every diocese there should be a fund to which donations, bequests, &c., might be made, and in aid of which collections should be taken up, to assist parishes in discharging these debts. My reason for this is, that for the most part it is not through any extravagance or carelessness, but from unforeseen circumstances, that parishes have to groan under these heavy burdens, which have a tendency to discourage the people and hamper the clergy in the discharge of their duties. This has been the case in our diocese in Stirling, Cornwall and other places. The people have done their best, and the churches which have been erected are a credit not only to the places where they have been built but to the diocese and the province. Is it too much to expect that the sympathy of all church members should be extended to people like these, and a helping hand stretched out to them? In the case of Cornwall a very strong claim has been established, as the church erected there is a splendid monument to the piety and labours of the late Bishop Strachan. I have a suggestion to make in reference to this: If every survivor of those who were confirmed by the noble prelate whose name the church at Cornwall bears would contribute one dollar, the debt on that church would be cancelled at once. Several persons to whom this suggestion has been made acted with cheerfulness and paid the dollar, and I think it would require only to be mentioned for many others to follow. These contributions could be published and acknowledged monthly in your columns, and those whose early recollections recur to the fatherly counsel of the man of God who confirmed them could not make a more fitting offering to the memory of that good man. I remain,

Very faithfully yours,

A DELEGATE.

[We shall be exceedingly happy to give a monthly acknowledgment of the receipts for this purpose, which we cordially recommend.—ED.]

#### "CLERICAL PROMOTION."

To the Editor of THE DOMINION CHURCHMAN.

SIR,—Your correspondent "Observer" in your issue of the 18th of January touched upon a question which has had a smouldering existence to an

almost universal extent in the minds of Montreal churchmen. The course of events ecclesiastically is so contrary to that of general experience in all other affairs of mankind as to bewilder the observer, and he reluctantly opens his eyes to an enlarged comprehension of the precept, "Be not conformed to this world;" and thereafter ceases to wonder at the eccentricities of clerical promotion. Tardiness in reaching this point affords the ground doubtless of your correspondent's uneasiness. If it were in law, the world would laugh at the folly or suicidal recklessness which would place a neophyte over the sage and experienced legal counsellor or pleader, and where the property of others was involved the curative would immediately be self-applied, no matter indeed how winning the address or plausible the speech of the youth just entering on his profession. Again, in medicine, where are the people to be found who will trust the connection of soul and body to the untried wisdom and cleverness of the young licentiate. But in the region of Theology "popular talents" become the watchword, and in the balance down go scholarships, patient labour, faithful service, and the host of other requisites, slowly acquired, which constitute the man of God well furnished for every good work.

That such principles should prevail in the world with its itching ears and unceasing pursuit of mere gratification may not be cause for surprise, but when we see the infection carried to the fountain heads of Episcopal administration it may excite wonder, unless indeed the ordinary ideas of prudence, wisdom and reward have a new and solely ecclesiastical interpretation. May not the questions appositely be addressed to Montreal in all the several departments of its government? Where is the reward of long, self-denying labour? Is it assumed that this has no greater claim than a few months' Christian deportment and faithfulness to a round of prescribed studies under Episcopal supervision; and in the fulness of admiration accorded, is there no commendation left for those who, having studied with equal faithfulness and success, have for long years uncomplainingly endured hardness as good soldiers of Christ? Where in the Civil Service list, where in the officers of the Bar, where in the ranks of any profession of the Province, will be found the matured and ripe members of the profession pressed into obscurity? Where will be found the counterpart of our young canons and lesser dignitaries, chiefly dignified (and with naught else comparatively) by that assumed precedence which is granted over the numerous, undecorated labourers in the vineyard? It is only because true worth is retiring that I write thus in the behalf of the clergy,

ANOTHER OBSERVER.

### Family Reading.

#### OUR NEW VICAR.

BY THE REV. J. S. B. MONSELL, LL.D.

V.

#### THE THIRD LETTER.

Well, the three months are over—the Curate come and gone—and our Vicar at last settled amongst us. His arrival has been to me a great relief. I have had so much thrown upon me during his absence, by the constant reference made to me by the Curate, whenever anything went wrong, or caused alarm in the parish, that I am glad the responsible person is now amongst us, and that I am free. I told you, you may remember, that I did not like, and tried, but in vain, to avoid this matter of responsibility; and you cannot imagine how it has hampered me all along. So many things did occur which roused alarm and suspicion, and then, of course, all parties came to me. Well, I never was quite satisfied even with my own decisions, which I am bound to say were better received by the Curate, even when adverse to his views, than by the parishioners. Somehow or other, I always saw a great deal of reason and good sense in his arguments and conduct, and far more forbearance to others than others showed to him. But still the people went so much more with my old accustomed habits and ways, that I felt it hard always to oppose them; and so I now and then, even against my better judgment, gave

my decision in their favour;—never where I thought any great principle was perilled; only in matters of mere form and observance, which seemed less important. However, it was all too much of a jumble for me. I could not follow one line of thought and action consistently, and so I never was quite content. And heartily glad I am now that the Vicar has come.

I must do the Curate the justice of saying that no man could have been more earnest, pious, gentle, and unwearied in his work. He has lived amongst us only for the good of the people. Before he was here a month, he knew the inside of every cottage in the parish. Wherever sickness or sorrow were found, there was he. Already he has become the personal friend of many, and, notwithstanding bitter prejudices, I am sure he has the respect of all.

But, somehow or other, he has succeeded in leaving us all uneasy. His preaching, which was very fervent and effective, has been more alarming than comforting to our hearts. He has raised a very high standard—one too high, I fear, for any of us to attain to. I have talked with some of our simplest poor people, and have found their feelings and my own much the same. "Have we been all wrong? Are these things indeed necessary? Surely such a measure of holiness it were impossible for poor human nature to attain to."

What many complain of is, what I cannot exactly agree with, and yet I thoroughly understand, and feel for them. They say—taught so, I presume, in the Dissenting Chapels, for at our own Church they never heard, in old times, so much doctrine in their lives—that the work of salvation having been done for them by One all-righteous and all-sufficient, they may make their minds easy about their own shortcomings, and need not weary themselves in trying to attain a holiness which seems impossible for man.

This is what my wife, in some degree, holds, and what she tries—though her practice and preaching don't quite agree—to make me understand; but I cannot do so. I feel that unless religion make me a new creature and holy, it is of no use;—that it must be my life, my being, my new being;—it will never do to be only my garment. I feel I must rise to a standard, though to reach the one great standard seems an impossibility. I am not satisfied with the doctrine that all is to be done for me; and yet I am quite clear that I cannot do all I ought to do myself. So I am in a muddle; and less happy and satisfied than I have ever been before.

Then our Curate was always alluding in every sermon to what would no doubt greatly help us, and what one day or other he hoped we would have: namely, more prayer, more frequent communion, and a more solemn mode of worshipping God in His house. He did this so often, that some people asked me why, if he thought all this would help us, he did not give it to us? And when I put the question to him, being unable to answer it myself, he replied, "Because you are not ready for it; and because it is the wish of him for whom I act, that no change of any kind should be made until the family of the old Incumbent is gone. To this I could make no rejoinder; so I shut up, as indeed I very often had to do in the course of our intercourse. For he was so calm and quiet, and seemed always to know so thoroughly where he was, and what he was doing, that he never gave you the idea of one who could make a mistake.

Our Vicar, however, has made it all a good deal clearer to us by his sermon and his conduct last Sunday.

In his sermon, which, by-the-by, he preached in his surplice, he told us what would be his future course—namely, as accurately as he could, to conform to the doctrine and rubric of the Book of Common Prayer.

That being the acknowledged law of the Church of the land, no one can blame him, and yet one feels as if doing so would raise a great many new questions among us. For, after all, we must confess that much which the Book of Common Prayer teaches and enjoins has never been brought before the people; and is almost as new to them, as if the Book had been set forth only last Convocation or Parliament.

In keeping with this, he had given notice of daily prayer for the future at eight o'clock in the

morning, and also the celebration of the Holy Communion the following Sunday. And as for his dress in the pulpit, he explained that, the sermon being a part of the Communion Office, he must remain in the surplice while preaching it, as no other dress was prescribed; and also that he might the more readily return at once to the chancel, to read the Offertory Sentences, and finish the service there.

No one could deny that it was a much more convenient arrangement for both clergy and people, involving no break in the service, no unmeaning absence of the officiating clergyman, and no dressing and undressing almost in the presence of the people. Yet it was so new and unlooked for, and seemed, from certain pamphlets we had been lately reading, to be so clearly the badge of a party, that it evidently alarmed many of the congregation; and I do believe some would have left the church as he went into the pulpit, had they anticipated such a move on the part of the Vicar.

Such a course no one could have justified, so I am very glad they had no time to adopt it. And the sermon was so plain, and tender-hearted, and thoughtful, that I am certain at its close, few cared for the dress of the preacher, all were so solemnized and moved. But I want you to write to me at once about one or two matters:—First, about this frequent communion, and then about the surplice. I confess to being a little afraid of talking to the Vicar. I see clearly I am not going to change him, but I don't want to give in just at once, without a struggle to maintain what I have held so long. So I wish you to prime me—and as I have known you longer and better, and as we are not in the difficulties of daily intercourse, and possibly collision, I can more easily bear to hear home truths from you than from him.

So please write at once. First, about the Holy Communion, what you think on the subject; for he said some awfully solemn things in his sermon, things which made one tremble, and would have kept me back from it last Sunday, only, it being our first communion together, since he had come to be our settled teacher, I could not forego the wish that we should have such a bond of union, and ask at that Holy Ordinance for grace to help each other in our common work. Tell me what you think is the sound Church of England doctrine of the Holy Communion; and also whether you think it useful for the ordinary class of people that it should be celebrated so frequently. I fear it will make it common, and lessen, instead of increasing the number of communicants.

And then tell me your mind about the surplice. That, of course, is of minor importance. Still, as a badge of a party, which many call it, and as that which catches the eye, and in so doing catches the attention often more than the gravest words,—and also as a thing which cannot be of any real significance, and therefore should not be needlessly used, just to frighten folks out of their propriety,—I should like to know whether you think it was wise of your friend to take, the very first Sunday, so decided a step, and perhaps, by so doing, drive away or exasperate those whom he might afterwards win over by gentle persuasion.

I am not quite so cheerful and hopeful about all these matters as I was when I wrote to you first, and saw them only dimly in the distance. I feel now we are in the midst of it all, and that there will be, I fear, some heartburnings before it is set right. My fellow churchwarden has his back sadly up, and looks mischief. And we have lately had an importation into our village, a doctor, who seems as learned in making one kind of wounds, as I hope he may be found skilful in healing others. He is very full of the whole thing, having, in the parish he has just left, got up a public meeting, and made a speech, and moved a resolution, and gone as one member of a deputation to the Bishop with a remonstrance against the rector; and, in fact, done great things in the way of parochial agitation. Already he is looked upon as a high authority, and almost every evening he takes tea with my brother churchwarden and his wife. Hence all the latent danger which is ever looming in his eye.

So really you would pity me, a quiet steady-going, stupid old fellow, who never before bothered himself with parish matters, except to get the church-rate made once a year—and attend the Easter vestry—and sometimes see about a few

parish roads being kept in repair. Now the care of all the Churches, or rather of one, is upon me, and if they all were as heavy on St. Paul as this one is on me, his life must have been a burden. So write at once—for your letters always cheer me—and I shall count the days until I receive your reply.

## VI.

## REPLY.

That concerning which you wish me to write to you, namely, the Holy Communion, is the gravest and most important subject on which we can muse: and I pray God that we may do so with reverence and godly fear. Indeed, so awful is it, that I deprecate all discussion, and would rather wonder, meditate, and adore, than attempt to explain even my own feelings about the mystery. But you ask me as a sacred teacher to instruct you, and therefore, humbly and teachably, I shall tell you some of the thoughts which, on this great subject, fill my heart.

First, it is a mystery; and being such, I cannot explain it. I can only tell you what I believe. I believe that, in the celebration of that Holy Sacrament, the priest, when he consecrates the elements of bread and wine, fulfils one great part of his office; he presents and pleads before God on behalf of His Church below, the one "perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," not then offered up, though pleaded as a sacrifice; but having been, once for all, offered up by Christ Himself; and now rising with its incense before the throne on high. And then, having so pleaded with God the great Atonement, as the only plea for man's pardon, he turns round to those kneeling at the altar, and offers to them a portion of that great Sacrifice as their spiritual food,—the Body and Blood of Christ,—to be the life and renewing of their souls.

This mystic food is *there*, at that great feast, but *where* no human eye can see, or thought imagine, or tongue or pen define. It is offered to all, but received only by the faithful—for being not a carnal, but a spiritual food, it can only be received by that power which apprehends and receives spiritual things. Thus the soul which can discern the Lord's Body, so discerns by faith. And they, to whom those awful words,—“Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you,”—have a meaning, find what they desire, by faith, in the banquet of that most heavenly food.

To celebrate the Holy Eucharist is the highest act of spiritual worship and adoration which man can render to God. It is not a sacrifice in itself, but it is the pleading of THE SACRIFICE. It is the Church's utterance in act of that which she had said before in word, “I believe in Jesus Christ our Lord.” It is the Church's highest adoration of that Lord, that God-man present in the Sacrament, before whom we bow, as bowed the Jews of old, when the cloud rested on the Ark. He is in a cloud still, we cannot see, or handle, or perceive where. But His Presence is with us in that mystery, and we adore, not the Sacrament, but the Lord of the Sacrament, as, by His own covenant, nearer to us than on any other occasion. *The two or three met together in His Name feel that He is in the midst.*

Such is the Holy Eucharist in its God-ward aspect. In its man-ward blessing it is no less awful and mysterious. It offers food—“the Body and Blood of Christ, which are verily and indeed taken, and received by the faithful in the Lord's Supper.” What the nature of that food is, it is not for us to say. We know no more of it than that it is called in Scripture His flesh and blood—and that it is the means He has ordained by which to impart to us Himself, and daily renew in us the Life Divine.

This only we know, that without it we cannot live:—“Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.” It is soul-food, and the only soul-food of which we read in Scripture:—“My flesh is meat indeed, and My blood is drink indeed.” And the partaking of it is the mysterious union and communion of us with Christ, and Christ with us:—“He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him.”

How this is done we know not, no more than

we know how natural food works itself mysteriously into our whole system, and, being different from our bodies before its consumption, becomes a part of our bodies afterwards. If we cannot understand the secrets of natural things which our hands can handle and our eyes see, why wonder if a more intelligible grasp of spiritual things be not given us?

This only we must feel assured of—that its *spirituality* does not lessen its *reality*; that as the soul is as real as the body, so the food of the soul is as real as a real thing requires to sustain it: with this difference, that the body is mortal, and lives by mortal food, and dies;—the soul is immortal, is fed with immortal food, and lives for ever.

In fact, all our life below is but the shadow of the life which is above, and the true realities are in the eternal things themselves, and not in the shadows which they cast.

This thought will remind us that reality does not necessarily imply materiality. That very materiality which we deem so essential to everything, and down to the level of which we would reduce some of heaven's highest mysteries, belongs, as far as we know, only to its present imperfect and limited life. It is the coil which we shall put off when, out of the chrysalis of our mortality, we wing our way into the empyreal air. Our bodies are but shadows of our souls; the bread of which they partake, but a shadow of the Bread Divine; our lips but shadows of the faith which perceives and feeds on heavenly food; and all the outward visible show but a shadow of the processes in our inward spiritual life.

It is all, then, one great act of faith—this feeding upon the Body and Blood of Christ in the Holy Sacrament; and by faith, remember, I do not mean that cold shadowy thing which some account it; a belief that such and such things will be; as vague and unsatisfying as a dream, and from which oftentimes, as out of a dream, we waken to find that what we grasped at, as a reality, is no reality at all.

But by faith I mean a warm, living, present possession of that which it apprehends. By faith I mean what the Apostle means when he calls it, not a shadow, but a “*substance*” of the things we hope for;—not an imagination, or a guess in the dark, but the “*evidence*” of things not seen. By it we see Him who is invisible. By it we touch Him who is intangible. We eat and drink immortal, and to sense indiscernible food—our material lips pressing the shadow, our immaterial souls feeding on the substance—our mortal eyes seeing only the cloud, our immortal vision discerning the Lord's Body.

Beyond this I cannot, dare not go. Perhaps even thus I have gone too far, prying with too curious eyes into that which is behind the veil. In the cleft of the Rock,—covered with His hand, while He passes by,—let me hide myself; hearing from afar the rush and dash of the rude spirits of controversy, that fret and foam themselves into nothingness at Its base. His voice, clear above the tumult, warning off the intruder—“Hitherto shalt thou come, but no further, and here let thy proud waves be stayed;” but the same Voice, “still and small,” comforting the believer, with all he wants to know,—“I in them, and Thou in me.”

I am hardly in a mood just now to dwell upon a matter so slight as the dress of him whom God so honours, as to make him the appointed means for conveying these blessings to His Church. But as you ask me to give you my views about wearing the surplice in the pulpit, I shall in a few words dismiss the subject. The only recognized dress of the priest is the surplice and stole, with the hood of his degree. The gown is not an ecclesiastical dress; it is as much the dress of every lay as of every clerical graduate; but it is his academic dress only. The clergyman might just as well appear in the pulpit with his ordinary every-day clothes only upon him, as with the black gown, which is a part of his collegiate, not clerical costume. The use, therefore, of a gown at any time during the Church service, is incorrect; but especially during any portion of the Communion Office, of which the sermon is a part. And even the convenience and fitness of always wearing the surplice is evident, where there is but one officiating minister, as is often the case; for, as on all occasions, whether there be Holy Communion or not

not, the clergyman should return after the sermon to the chancel, and read at least one Offertory Sentence, and the prayer, for the Church Militant (for so the first rubric at the close of the Communion Office enjoins), the change of dress from white to black, and then again from black to white, causes an unseemly break in the service—nay, goes far to make it appear as if there were two services when there is only one; and almost suggests to persons that they ought to leave the church when the sermon is over, instead of keeping up such a semblance of unity throughout, as would make a departure before the celebration appear, what it is an unseemly thing. The use of the gown does more in this way than people imagine, to lessen the number of our communicants; and therefore I am sure your Vicar has done a wise thing, in making the surplice at once and at all times his settled clerical garb.

You speak of it as a thing immaterial. From your point of view it is so, and therefore can be borne with more easily. As I look upon it, I consider it a matter of some importance; and therefore, as I am sure your Vicar feels about it in the same way, it is more natural that you should yield to him that which, except as far as it may be thought a badge of party, has no particular meaning for you; than that he should yield to you in that which he looks upon as affecting his people in a matter so important as their more frequent attendance at the table of the Lord.

As to the time for the introduction of such a change, I think he shows his wisdom in doing it at once. Twelve months hence it would create as great a commotion as it could cause now—with this disadvantage to him, that you might naturally ask, "Why do it now, if it were not obligatory before?" and with this disadvantage also to you, that you would be one year longer without that wholesome warning, which the unbroken character of the Service, just alluded to, might have given.

Now the thing is done. It will be a matter of wonder and questioning for a few weeks—then it will all pass away. Men will see that it foreshadowed no danger, and that the garb in which it is preached cannot affect the purity of the Gospel, or the soundness of the preacher.

In my chapel of ease, where a gown was never seen (for having built it myself, I at once arranged all its services as I felt right, and in accordance with the Book of Common Prayer), the surplice never seems out of place, and I verily believe the congregation would now object as much to the innovation of a gown, as the parish church flock would object to the introduction of a surplice.

It is all a matter of habit and prejudice; and, believe me, we, who know all this, and what is best for our people, do them a service when we run the risk of losing our popularity for a season, to defend them against themselves. I am the last person in the world to thrust down men's throats my own opinions, or violently change the religious custom and usage of their lives. I must get them by persuasion, and under conviction, to change in such matters for themselves, or else I do no good. What am I? The moral teacher of their minds—not the drill-sergeant of their bodies, to rough-ride them into conformity with my will. And I value no change effected in the form of worship of my flock, unless it be one to which their own hearts, under God's teaching, lead them.

But there are certain things in our own hands, and with which they have no right to interfere, inasmuch as their own conduct and customs need not be altered thereby. Such, for example, as this matter of dress, and the manner and frequency of celebrating the Lord's Supper, and daily prayer, and festival services, and the introduction of the baptismal service into that of the day, and the use of the prayer for the Church Militant, and, indeed, I might also add the introduction of the Offertory. For though there may be two objections raised against these latter usages, which indeed I believe are the real objections, no matter what affectation of love for old custom may be worn on the surface, namely, that thus a demand is made upon their time, which they grudge greatly, and on their pockets, which they grudge still more; yet (except in the matter of the baptismal service, which is, I grant, a considerable addition to a service already too long), the time-injury is so trifling (not five minutes more when the Offertory

is not collected), and the pocket-plea is so easily and commonly resisted, by keeping it buttoned, and not seeming to see the alms-dish, though held ever so near,—that no one need be either devout, or charitable, at this portion of the service, if he has any conscientious objections; he has these duties simply suggested to him, but is not compelled to yield to the suggestion; while the clergyman has his vows to conform to the rubric, and his conscience to bind him to such conformity—though they too often are both esteemed of small moment, when set against the prejudices and wish of his people.

The true way in which each should act, is that of mutual forbearance. Let us give each other equal credit for a desire to do what is right, and show by our tempers and lives that we seek, not the triumph of our own opinions and ways, but of truth and Christ. Then all will go well.

(To be continued.)

## Children's Department.

### BOTH SIDES.

A man in his carriage was riding along,  
A gaily dressed wife by his side;  
In satin and laces she looked like the queen,  
And he like a king in his pride.

A wood sawyer stood on the street as they passed;  
The carriage and couple he eyed;  
And said, as he worked with his saw on a log,  
"I wish I was rich and could ride."

The man in his carriage remarked to his wife,  
"One thing I would give if I could—  
I'd give my wealth for the strength and the health  
Of the man who sawed the wood."

A pretty young maid, with a bundle of work,  
Whose face, as the morning, was fair,  
Went tripping along with a smile of delight,  
While humming a love-breathing air.

She looked on the carriage; the lady she saw,  
Arrayed in apparel so fine,  
And sad in a whisper, "I wish from my heart  
Those satins and laces were mine."

The lady looked out on the maid with her work,  
So fair in her calico dress,  
And said, "I'd relinquish position and wealth,  
Her beauty and youth to possess."

Thus it is in the world, whatever our lot,  
Our minds and our time we employ  
In longing and sighing for what we have not,  
Ungrateful for what we enjoy.

### KEEPING LENT.

Every child who is old enough to know the difference between right and wrong, to know that he has sinned, and that our blessed Lord came down to earth and suffered a cruel death to save him from his sins, is old enough to keep Lent. So when the Church bids us spend forty days in fasting and prayer, the little ones, as well as their elders, should hasten like dutiful children to obey her call. They should think what they ought to do, and not excuse themselves from doing anything because they are so young.

There are three duties to which we are especially called during Lent, and these are fasting, prayer and almsgiving. And first

#### FASTING.

You all need plenty of wholesome food to strengthen your bodies, and help them to grow to the stature which God means them to attain, and it would be wrong for you not to take it. But there are other ways in which you may perform this duty besides going without necessary food. The pies and cakes and sweetmeats, which are the crowning part of your daily meals, are not necessary to your health and growth, and these you may deny yourselves during Lent. The candies and fruits and nuts, that steal the pennies from your pocket at recess time, may very well be given up for forty days.

To fast is to abstain, to keep from; so while

the greedy child may fast from tempting dishes, the quick-tempered child may fast from angry words and deeds; the child who is fond of gossip, from idle and uncharitable stories; the sullen child, from pouts and frowns and tears. The vain child may fast from glances at the mirror, or from bright ribbons and jewelry, if the becoming colour or glittering bracelet fill the mind with proud and foolish thoughts. There is no harm in pretty adornings, if the love of them does not tarnish "the ornament of a meek and quiet spirit, which is in the sight of God of great price." The selfish child may fast from pleasing self; and of whatever sin a child knows himself to be especially guilty, from that sin he not only may but *must* fast if he wishes to spend this Lent as the Church bids him.

It is well, early, to decide upon some one pleasure which you will deny yourself during the entire season. Let it be something which it will be a trial to give up, not some trifle for which you do not care, and once having made the resolution, keep it, however hard the keeping may be.

#### PRAYER.

No good thing can be done without prayer, for we need God's help to do anything aright, and that He gives in answer to prayer. So as you need His help more than ever in Lent, you must pray for it oftener and more earnestly than ever. You must never neglect your morning and evening prayers, and to them you may add the Lord's Prayer and a Collect at noon, when perhaps you have not before thought of praying. The few petitions to God in the middle of the day will bring your minds and hearts back to Him, from Whom they may have wandered in the bustle of school and other duties, and keep them with Him through the rest of the day.

There will be more frequent Services in church, some of which you should try if possible to attend. There must be one at least during the week, from which neither school hours nor bed time need keep you, and that one, the child who seeks to keep Lent rightly, will never willingly neglect. And strive to have your prayers more real, to conquer your wandering thoughts, to be earnest, devout and sincere. The prayer offered with the heart as well as the lips is the only one that God will hear.

#### ALMSGIVING

is the third duty which you have to perform, and that connects itself with the other two. Those who love God and pray to Him, love their neighbours also; those who deny themselves for God, will deny themselves also for the poor who are His children. So during Lent, if you are keeping it with fasting and prayer, you will be also saving the pennies which self-denials gain for you, to offer them at Easter to the Lord. You will be looking after the interests of your Mite Chests and Missionary Boxes, and of the various charities which so many of you are helping. And whether or not you have many pennies to bring to God, you will not forget the other kind of offering which you will have it in your power to make. You will not forget that your Heavenly Father hears and answers prayer, and you will pray to Him to help and relieve His sick and poor and sorrowing children, whom you would so gladly help if you could. You will not forget that bright smiles and pleasant words and kindly deeds are often the most welcome of gifts, and so will not fail to let them abound at home, at school, and everywhere you go.

Remember that God loves a cheerful giver, and let all your sacrifices be made, and all your gifts given, freely and with a glad heart.

And now, dear children, think of these things. You look forward with hope to a bright and joyful Easter—gain it by a well-spent Lent.

Poets know, and statesmen ought to know, it is by sentiment when well directed—as by sorrow when well used—great nations live. When sentiment dies out, and mere prosaic calculation of loss and profit takes its place, then comes a Byzantine epoch, a Chinese epoch, decrepitude, and slow decay.

"He careth for you." A wise care—a tender care—an efficient care—that bringeth all His safe to glory.

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Church Directory.

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

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

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, 11 a. m. and 7 p. m. Even song daily at 5.30 p.m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge, M. A., Assistant.

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

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

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

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

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

ST. ANNE'S.—Brockton. Sunday services, 11 a. m. and 7 p. m. Rev. S. S. Strong, D. D., Incumbent.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a.m. and 7 p.m. Rev. A. G. L. Trew, M.A., Incumbent.

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

ST. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a.m. and 7 p.m. Rev. J. McLean Ballard, B.A., Incumbent.

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 7.30, 10.30 & 12 a.m., & 3 & 7 p.m. Rev. R. Harrison, M.A., Incumbent.

ST. THOMAS.—Seaton Village. Sunday services, 11 a.m. and 7 p.m. Rev. J. H. McCollum, M.A., Incumbent.

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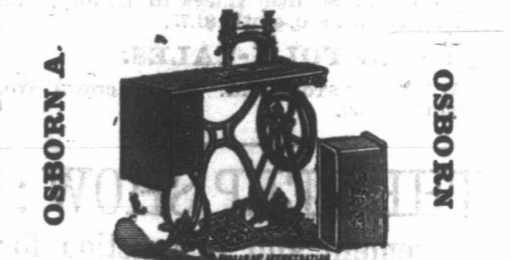
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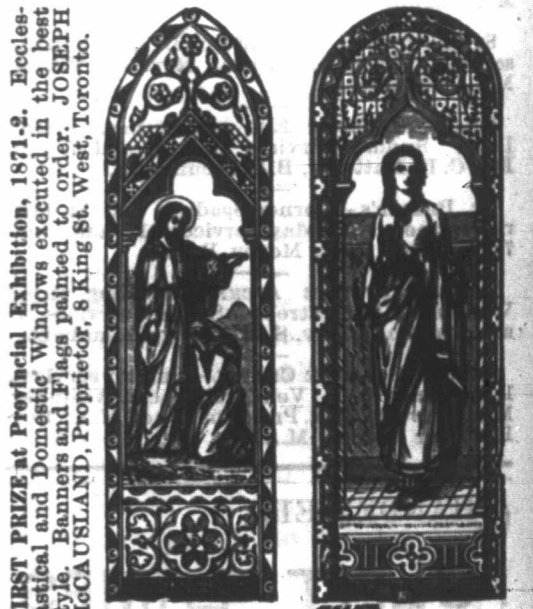


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