

# Dominion Churchman.

Vol. 6.]

TORONTO THURSDAY, NOVEMBER 4, 1880.

[No. 44.]

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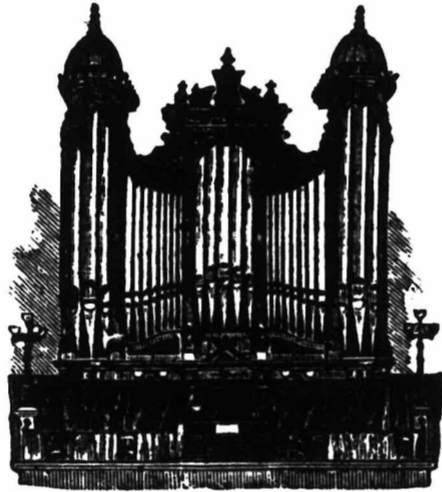
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THURSDAY, NOVEMBER 4, 1880.

THE largest ironclad in the world, the "Italia," was launched at Castellamare, near Naples, on the 29th, with complete success, and pretty nearly in working order.

Garibaldi and his son Menotti have resigned their seats in the Chamber of Deputies. The old general will always be Republican at heart. He has left Caprera, and has been warmly received at Genoa.

The *Christian Apologist* says that, from an Ultramontane point of view, Ireland is not a Roman Catholic country; because the English rule in Ireland originates in an unrescinded Papal Bull, and rebels against that rule have been excommunicated by Rome, which has also denounced Fenianism and all secret societies, such as are rife in Ireland. Consequently the bulk of the Irish are disobedient to Rome, and thus are non-Catholic from a Vatican stand-point. The *Church Times* suggests that, "it might have been added that the Roman Catholic clergy, seemingly very powerful in Ireland, are only so at the price of obeying their flocks in all temporal questions, the sole condition on which they are allowed to have a voice in ecclesiastical matters—a form of Erastianism much more galling and degrading than any thing suffered by the Anglican clergy, as our 'vert friends will please to note."

The Sultan promised, a little while ago, to give up Dulcigno to the Montenegrins, apparently because the Powers threatened to seize Smyrna. When this silly child's play with Turkey is to be changed for straight-forward dealing, as with a nation of barbarians, seems more uncertain than ever. It was thought that if Mr. Gladstone's government was likely to do any good at all, it would be in assuming a determined attitude towards Turkey. But it would be difficult for a Beaconsfield administration to adopt a more shilly-shally policy than their successors have sanctioned.

The death is announced of a hard-working clergyman, Canon Barlow, Vicar of Kempsford-with-Thelford, and Proctor for the clergy of Gloucester and Bristol. He was a Churchman of the type of Dean Hook and others of that stamp, who have formed some of the brightest ornaments of the Church in the present century. Forty years ago, efforts were made to increase Church work in the city of Gloucester, and Bishop Monk, having to look around for a missionary for the purpose, fixed upon Mr. Barlow, who was already known as a hard-working curate. At first there was no church in his new and populous parish; but day by day he visited the sick, the poor, and the vicious. He established a school, which was both secular and religious. In 1847 his church of St. Mark's was consecrated. His congregation was composed almost exclusively of the poor. There was no organ,

no choir; and Mr. Barlow had to stand at his desk, tuning-fork in hand, guiding the voices of the school children behind him. During the cholera visitation in 1849, the benevolent labors of Mr. Barlow were unrewarded. He established daily service, had a weekly celebration, preached in a surplice, organized the first surpliced choir at a parish church in the city, and regularly offered the prayer for the Church Militant. For each and all of these he was denounced as a Romanist. A large congregation of devoted churchmen, however, regularly attended his ministry, and, not very long ago, the church had to be enlarged. His best memorial is felt to be in the hearts of those who long loved him as a man, and venerated him as a true minister of the Gospel.

Storms and floods are again reported in various parts of England. A considerable amount of damage has been done to shipping by the gales which have swept the Irish Sea and the eastern coast. In Leicestershire and Warwickshire much land has been inundated; and at Ecclesfield, near Sheffield, nothing prevents a twelve feet depth of water from rushing into the valley but a gradually wasting roadway. In that case a large portion of the Manchester & Sheffield line of railway would be destroyed.

The Bishop of Manchester and Earl Derby recently attended a meeting, called by the Mayor of Manchester, for the purpose of considering the state of the law with regard to the imprisonment of juvenile offenders. Lord Derby thought it was perfectly clear that boys ought not to be sent to jail; for this inflicts a life-long stigma, which is too hard for childish offences. He did not agree with those who look upon flogging as a universal remedy, though he thought there were cases where it would be of service. He believed what was most wanted was power to order two or three months detention in a school where the work was hard, where there was little or no play, and where the life was rough and unattractive. He thought there should be no prison, in any case, for boys under fourteen; and the extended power of moderate corporal punishment up to that age; and provision of distinct and separate places of detention for young offenders, so that they should not escape altogether merely because it was undesirable to send them to jail.

The Sultan may well be proud of his ability to checkmate all the rest of Europe. The fact appears to be that Dulcigno is not yet given up to Montenegro, and if the same tender policy is to be pursued with Turkey as that which has characterized negotiations with her ever since the destruction of Ibrahim Pasha's fleet in 1827, the probability is that Turkey will hold Dulcigno fifty years hence. We are informed that negotiations are to be begun upon another basis! The entire population of European Turkey is said to be dissatisfied with the government. The deposition of the Sultan is spoken of; and it is proposed to put in his place a member of the royal race now in Mecca.

The speech of the King of Greece at the recent opening of the Chambers is regarded as equivalent to a declaration of war against Turkey.

Of the three Irish peers murdered during the present century, none of them have been absentees.

Archdeacon Bowen has resigned the Archdeaconry of Raphoe, after three years and a half service, and has been succeeded by the Rev. Michael Cox, Incumbent of Glenties.

Mr. Parnell's scheme of land reform has been declared by him to be that "landlordism must go." He says the proprietary right of the tenant is that which he has earned by reclaiming the land and making it productive; while the proprietary right of the landlord has been obtained by force, fraud, conquest. Under such circumstances, he says, there can be no system of partnership between landlord and tenant. One of them must go. He regards fixity of tenure and fair rents not sufficient; and says that the Prussians enjoyed fixity of tenure at valued rents, but that system was found so intolerable that State was compelled to put an end to the rights of the landlords.

It is understood that the government has made all necessary preparations for the immediate prosecution of thirteen leading members of the Irish Land League.

## THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

THE doctrine of absolution, the simplicity and the value of the Gospel, and the grandest height of holiness attainable in the Christian life—these are the subjects the Church brings before us now. The faith of the woman who had the issue, and that of the ruler were not only of the simplest, but they were of the strongest and most indubitable character. The woman had so much sincere faith in the efficiency of the Redeemer's ministrations that she felt that if she could touch but the hem of His garment, her restoration to perfect soundness was completely assured. The ruler paid to the Saviour adoration as to the Supreme Being, an adoration which Christ never forbade. His faith, too, was so strong that, although his daughter was now dead, yet, with the hand of Christ laid upon her, he was fully assured of her instant recovery. Such faith as was manifested in these instances was not merely belief in the truth of a fact, it was the "faith of affiance." It was a faith not merely theoretical, but practical—a faith which leads its possessor to make use of all the means and instrumentalities that may be useful or necessary in attaining the object. The woman came to Christ and touched the hem of His garment: the ruler also came to Christ, performed an act of adoration, and supplicated the Saviour to lay His hand upon His daughter. And so it must be with ourselves. If we desire, heartily desire, the absolution from sin—aluded in the Collect, or if we desire these facts of holiness, detailed so impressively in the Epistle, our faith must be a faith of trust and reliance, not on the faith itself, but on the merits of the Crucified, and it must be exercised, also, in the use of means so useful and so necessary for the attainment of the deserved success, and especially in the Sacraments of Christ's own glorious appointment; otherwise we have no right to expect either the pardon

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of sin, or the attainment of "the knowledge of His will in all wisdom and spiritual understanding."

As the highest attainments of the Christian life the consummation of being fruitful in good works, flowing from the faith, and love and hope previously mentioned, St. Paul puts the being "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."

#### THE CHURCH IN SOUTH AFRICA.

THE South African Church seems destined to meet with a succession of misfortunes. The Natal Episcopate, with Dr. Colenso as Bishop, was constituted by Letters Patent from the Crown; but on the trial of Colenso for heresy, the Privy Council decided that, there being no Legislature in the country, Letters Patent could have no authority. The Church in South Africa thereupon became a voluntary body. A little while ago, Dr. Williams, having become insubordinate, Bishop Merriman called him to account. The case was tried before the Supreme Court of the colony, and the decision of the Court has placed the Church in a most extraordinary predicament; and it literally hands her over to Colenso and Williams. The judges declared that the Diocesan Court was properly constituted, and praised the ability and impartiality displayed throughout its proceedings; but they decided that, having no Letters Patent, and not having been appointed by the crown, he was not the legal successor of Bishop Cotterill, and had no jurisdiction over the cathedral, which was left "for ecclesiastical purposes in connection with the Church of England"—a Church from which it was emphatically declared that the Church in South Africa is separated "root and branch." The main cause of this part of the decision appears to be a provision in the first article of the constitution:—"That, in the interpretation of the aforesaid standards and formularies, the Church of this province be not held to be bound by decisions in questions of faith and doctrine, or in questions of discipline relating to faith or doctrine, other than those of its own ecclesiastical tribunals, or of such tribunal as may be accepted by the Provincial Synod as a tribunal of appeal." That is to say, they are separated from the Church of England, "root and branch," because they do not submit questions of faith and doctrine to be decided by the Judicial Committee of the Privy Council. This decision places the Church in South Africa in a much worse position than it is in England, and, as far as we know, in any of the other colonies, as no such decision appears to have been given elsewhere.

Bishop Merriman was elected Bishop of Grahamstown by the unanimous voice of the clergy and laity, but the judgment leaves Dr. Colenso the only Episcopal representative of the Church of England in South Africa. Bishop Merriman is entitled to the distinction of Grahamstown no longer. The leader, and, as far as appears, the only clerical representative of the Church of England in the Diocese of Grahamstown, is Dean Williams.

Notice has been given of a confirmation to be held at Grahamstown Cathedral by Dr. Colenso. A confirmation there, has been, since Dean Williams' incumbency, a very rare occurrence; and the object with which this notice is given is, doubtless, that an excuse may be found for bringing Dr. Colenso there. The invitation will, at all events, have the effect of depriving Dr. Williams of the sympathy of all Christendom, excepting a few Erastians.

It appears that no time is to be lost in enforcing the judgment in the most practical way possible. The Treasurer of the Bishopric Endowment Fund has received an attorney's notice, on behalf of three members of St. George's Vestry, that an action will be forthwith commenced in the Supreme Court to restrain him from paying over to Bishop Merriman any of the assets arising from that Fund.

#### CIRCUMCISION IN BELLEVILLE.

WE clip the following from the *Belleville Intelligencer*:—

"A large number of prominent citizens assembled this morning, 20th Oct., at 10 o'clock, at Mr. Landsberg's house to witness the ceremony. Among those present were Rev. Dr. Clarke, Dr. Farley, Dr. Eakins, Alex. Robertson, Esq., M. P. P., Messrs. Jas. Macoun, W. Bullen, D. Maclean, T. Lockerty, W. Y. Mikel, S. Rettallack, T. Walters, W. Bradshaw, and many other well known citizens. The ceremony was conducted by Rabbi Rosenberg, of Montreal. It was very simple, the whole ceremony not lasting over ten minutes. The child—a bright-eyed, lively little fellow—was placed in the arms of his father, and held by him while Dr. Rosenberg chanted, in a rich, melodious tenor, the Hebrew service. The chant being concluded, the circumcision of the child was then proceeded with, Mr. Landsberg holding the little fellow while the Rabbi performed the operation. This was done as deftly and quickly as could have been done by the most skilful surgeon. It was only the work of a couple of minutes, and at the end of that time the child was comfortably bandaged up again, and was apparently free from pain. The ceremony of christening the little Israelite was then performed. It consisted merely of another long and melodious Hebrew chant, on the conclusion of which the child was given the name of Solomon Landsberg.

The assembled company then sat down to partake of the wine, cake, fruit and confectionery which had been bountifully supplied by Mr. Landsberg, who had also not forgotten to supply the peculiar bread which is partaken of on such occasions. Dr. Rosenberg then explained to the company the history of the rite which had just been observed.

Rev. Dr. Clarke was then called on, and expressed his pleasure at being present. He said that a closer friendship should exist between Christians and Jews than had in the past—for did they not recognize the same Jehovah as their God, and take the same Old Testament as their guide? Christianity, he said, was but a development of Judaism. It was Judaism adapted to the spiritual necessities of all mankind. With respect to the rite of circumcision, he said he could conscientiously approve of it as a Christian minister, for Paul, after he had become a Christian, circumcised Timothy, and the rite was observed by the early Christians, fully a century after the death of Christ. He claimed to be an Israelite himself—a member of one of the ten tribes, and confidently looked forward to the time when the Jews would be restored to Palestine and when Jerusalem would be the capital of the British Empire."

We have often heard strange stories from Belleville, but the above is one of the choicest religious curiosities we have ever met with. The penny-a-liner who wrote the account must be a twin brother of the Ritualistic reporter who suspended a *Thurifer* from the ceiling, for he makes the egregious blunder of christening, (making Christian), the Jewish child immediately after its circumcision; and even shows his ignorance of Christianity, as he makes christening consist in giving a name! The Rev. Dr. Clarke, (who is not a Jewish Rabbi, we believe, but Incumbent of Christ Church, Belleville), figures notably in the scene, and puts in his claim to be an Israelite. Altogether, the affair seems pretty well mixed, and we rather fear the whole proceedings will give rise to ribald jokes rather than godly edifying. We think clergymen of the Church might be better employed than in assisting at Jewish rites.

#### "THE WEAKNESS OF SUPERSTITION."

THE following precious *morceau* has been quoted approvingly from the *Record*, by those who are apparently as ignorant of the Gospel and Churchmanship, (which mean the same thing), as

the organ from which the quotation is made:—

"Dr. Pusey, in a preface to a volume of sermons by the late Rev. John Keble, relates a curious (!) incident in Keble's life:—He used to go into his church, with a lantern, at 5.30 on winter mornings to say the Litany there. 'Sometimes,' it is added, 'there was only one other worshipper.' The sexton, we presume (!). It was supposed (p. 358) that the sound of the bells did the rest of the parishioners good, and that they were the better for it. This is precisely the principle upon which Romanists are perpetually tinkling bells, sometimes to the great annoyance of those within sound of them."

The appearance of such trash in the English papers gives some countenance to the report circulated some time ago, that its editor belonged to one of the schismatical sects. To those *bona fide* members of the Church who may think there is either sense or consistency in the paragraph, we should recommend to read their Prayer Book. In the preface to that book, the teaching of which is utterly ignored by the advisers of those erudite journals, we find the following:—"All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause." "And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall do the same in the Parish Church or Chapel where he ministers, and shall cause a bell to be tolled thereunto, a convenient time before he begin, that the people may come to hear God's word, and to pray with him."

It therefore appears that the compilers of the Book of Common Prayer, Reformers though they were, yet had the same "weakness of superstition" that Keble afterwards imbibed, and that Keble was only doing what he had solemnly bound himself to do. He was "obey the laws," which hundreds of clergymen, to their everlasting shame, disobey.

And moreover, strange to say, Churchmen are not the only persons afflicted with this "weakness of superstition." We once knew of a Methodist preacher, who, summer and winter, without intermission, would go to his meeting-house, or chapel, as it was termed, at six o'clock in the morning, to hold a prayer meeting. He would "give out" a hymn, sing it, say a prayer of fifteen or twenty minutes in length, and then, if no one came, he would read another hymn, sing it, make another long prayer, pronounce the benediction, lock the doors, and, with his lantern in winter, would go home to breakfast. It often happened that he was seen coming away quite alone, and without that "one other worshipper" that kept Keble company.

We "presume" both our contemporaries would regard the Methodist preachers' conduct as ardent zeal to be imitated, while they ignorantly ascribed the devotion of Keble to the "weakness of superstition."

#### THE RECENT CHURCH CONGRESS IN LEICESTER.

THE general impression that the late Church Congress in Leicester has left, appears to be, upon the whole, a favorable one. Indeed, the Congress is spoken of, by some, as having been successful beyond all precedent; the attendance, though on some occasions not so large as it might have been, was, nevertheless, larger than on former occasions; the papers read, and the discussions upon them, are spoken of as excellent. The tone of the Congress altogether, is regarded as eminently satisfactory, partly, perhaps, as the result of the opening address of the President, the Bishop of Peterborough, which is spoken of, by some who do not always agree with him, as having imparted

peculiar pleasure. The attempts made by the *Record*, &c., to prevent Evangelicals from attending the Congress, appear to have had no effect, for they were there in full force, and took their full share in the proceedings. There appears to have been no unpleasantness of any description, not even in the weather. The "Catholic School" was as outspoken as ever, but as time goes on, and it is discovered that a large amount of true Evangelicalism is found working in that school, it is viewed with much less suspicion than formerly.

We shall refer, on a future occasion, to some of the subjects discussed at the Congress. Perhaps one of the most notable features indirectly connected with it, was an address of congratulation sent to it by thirty-two Nonconformist ministers of the town.

#### PORTRAIT GALLERY OF CHURCHMEN.

No. 3.

THE REV. J. KNOX-LITTLE.

"WHAT went ye out for to see?" has been oftener asked in Toronto during the last week than, perhaps, ever before. From dawn of day to the chill hours of October night, in the hours when the surge and rush of business life are at their highest, on days when, to the masses of even Churchmen, the idea of public worship is utterly alien, crowds of eager faces have been seen wending their curious way to the Church of the Holy Trinity.

Amid those who made up the throng of worshippers, we noticed Nonconformists of many kinds, ranging from the extreme pole of the Romanist to that of the Baptist, several Plymouth Brethren being constant attendants at the services. Among Churchmen, were those whose tendency is to sympathise, more or less, with these dissenters from the communion and discipline of the Catholic Church.

The occasion which drew forth so significant a spectacle, was the visit of the celebrated Evangelist preacher, the Rev. J. Knox-Little, who most kindly consented to take part in the festival services held at this church. A very obscure advertisement appeared in the morning papers, announcing that services would be held at 7 a.m., 11 a.m., 4 p.m., and 8 p.m., for three days, at each of which, addresses would be given by the festival preacher. Each morning some four to five hundred attended at that early service, and at the others the congregations were crowded to the doors. The preacher fulfilled his task with an energy, devotion, and skill which is as great a marvel of physical endurance as it is a startling manifestation of mental power and the sustaining strength of spiritual inspiration.

Mr. Knox-Little is no athlete in body; he is of good height, but spare frame; his springy step on the street tells of a nervous temperament, the finely-cut, slightly-arched nose, delicately-modelled mouth, deep-set, radiant eyes, jet-black hair, forehead high and intellectual, pallid features, are the outward signs of high breeding and an intense, vehement nature, controlled and ennobled by lofty consecration to a great life work. A man with such a physique, unsanctified, would be inevitably distinguished in the camp of fashion and folly, where honors come to him whose brain is the bond slave of vice and frivolity. Mr. Knox-Little, in a strangely subtle way, suggested to us what the poet Shelley would have looked like and been, had he given his gifts to God, and by an even more strange flash of imagination, we could see in him a

picture of one of the impassioned orators of France in the great Revolution had that fiery soul's impulses been inspired by the love of Christ, and his pallid and beautiful face lighted and purified with a reflection from the cross. To describe preaching is a very barren task; it is as hopelessly difficult as to give by words the effect of a noble symphony of music, or convey in syllables the tints of a flower. Our recent visitor's style is very varied; each sermon we were privileged to hear was different in form, and marked by, not only special characteristics, but, as a whole, was different in general tone to others, just as each work of a painter, or poet, or musician, is like to his others, but still wears its own hues, or rhythm, or harmony. The voice of this preacher is a rich baritone, clear as a bell throughout the whole gamut, and manifestly an instrument cultured for its noble calling. The

advice is followed which Hamlet gives to the players:—"Use all gently, for in the very torrent, tempest and whirlwind of your passion, you must acquire and beget a temperance that may give it smoothness." The words rush with the tearing speed and dash of a mountain torrent,—the voice rising from a delicate whisper, clear, incisive, far reaching, opens out from one tone to another in depth, force, intensity, like the *crescendo* swell of an instrument in the hands of genius, and breaks in a magnificent climax in some thrilling word or sentence of startling emphasis, or the tide turns imperceptibly and, by a few modulated phrases, the stream of words drops into a calmer flow of stately rhetoric. Those who have heard vocalists of the rank of Garcia, Reeves, or Santley, or the more renowned speakers of France or Italy, will have occasionally had revealed to them the capacity of the human voice for expressing lightning-like flashes of feeling, which are electric in suddenness and effect upon audiences. Those who were present on Wednesday, will remember how thrillingly the voice of this great preacher rose in a very chariot of fire to this, the supreme height of oratory, when, like kindled arrows, he launched his burning words of condemnation upon the "legalizing of adultery" by modern States. Another illustration occurred in that most glorious address on Friday night, when the preacher pictured the "detestation of sin" as the topmost achievement of life. To all men is given a power to express anger; no power is more general, nor any, in its finer or coarser phases, so cultivated by exercise, yet no emotion is more difficult to express rhetorically, for it is so oft the outcome of base, vulgar motives, so usually the ebullition of a mean, selfish temper, that, unless sublimated by the purest and loftiest

inspiration, it becomes grotesque or contemptible. A very striking instance of this occurred during the agitation got up to prevent Mr. Knox-Little visiting Toronto, when one speaker, a celebrated New York divine, spoke of him as "a monkey on the mast," that is, one who watched others at work. That served to give us a measure of the depth of the wickedness, the utter folly of ungodly anger, anger moved by the detestable passion of party strife. The preacher's anger rose high and fulminated its thunders repeatedly, but it was the anger of the prophet at sin, the indignation which shot its bolts at evil, not at sinners. The preacher seemed to have Shelley's fine phrase in mind, "I hate thy words so much, no hate is left for thee," or rather, as he described the Saviour's as "loving sinners with such a passionate love, because He so detested their sin."

Indeed, the leading characteristics of this preacher, which shine out in every sentence are vehe-

ment indignation, magnificent scorn, profound contempt, unutterable loathing for sin, and divine tenderness, the very yearning love of Jesus Himself for sinners. During those twelve discourses, preached in three days, not one word escaped to wound, or irritate, or darken the feelings or hopes of a single soul. Alluding to the inevitable blight which falls on all mere human delights, he pictured, by a few touches, a young life in its early beauty, buoyant with anticipations of the future, and exclaimed, with exquisite pathos, "God help you, may your joys last long," bringing a sudden tear to the eye of many a parent, who echoed his benediction over a child, yet shared his fear. How deep the pathos, too, of that description of the father watching the dying boy fade away as the morning brought death and desolation to his home and heart. Turning from so sad a picture of the vanity of this world's life, who ever heard more brilliantly portrayed the exultant, rapturous confidence of the Christian life, with its night illumined by the aurora of eternity? As a lady said,—"To hear the text, 'No night—there,' was a sermon, so exalted an expression was thrown into the word 'there.'" Time, however, would fail us to tell of the unsurpassable oratorical charms which have spell-bound Toronto the last few days. We cannot close, however, without a word on his glorious descriptive powers. Painting usually enables the mind, more graphically than words, to realise the unseen landscape, but the colors of Claude or Turner are distanced as helps to the imagination by the vivid word-pictures of this gifted divine. To all who heard it there will be an ever present image of the sun gilding the waters by the shores of Sicily, and the glorious sunrise on the Alps, which he described, is a treasure for the memory. We think the Church of Canada will thank those who brought into our midst this Apostle and Evangelist. May God bless, sustain and strengthen him in body, soul and spirit to lift up, ~~and~~ lovingly, before men, the Cross of his beloved Master, and to exhibit, to clergy and people alike, the irresistible force of a divine passion for souls, which gives the preacher so great a mastery over the souls of men.

#### THE GENERAL CONVENTION, U. S.

(Continued.)

FIFTH DAY.—In the House of Bishops, the Presiding Bishop announced the deaths of members since the last meeting:—Bishop Whittingham, of Maryland, died October 15, 1879, aged 79; Bishop Odenheimer, of Northern New Jersey, died August 14, 1879, aged 62. Bishop Wilmer, of Louisiana, died December 2, 1878, aged 65. The day was occupied in receipting and considering memorials and messages from the House of Deputies.

In the House of Deputies, the subject of Christian education was considered, the tenure of Church property, Missionary Bishops, the yellow fever epidemic, infirm clergymen and widows. On the latter subject a committee of the House of Bishops addressed the House, showing the importance of the subject and the pressing urgency of the case; whereupon it was resolved that, "the clerical and lay deputies from each Diocese of this Church shall pledge themselves to raise, at least, one dollar for each communicant in their several Dioceses, to constitute a fund, the interest of which shall be applied to the disabled clergy and the widows and orphans of deceased clergy of the Church."

SIXTH DAY.—An interesting discussion took place in the House of Deputies respecting the Revision of the Bible, in the course of which Mr. Smith, of Western New York, stated that there was no revision of the version of the Bible in progress under the auspices of the Convocation of Canterbury. The revision in progress was under the auspices of certain learned doctors and theologians of various creeds, and some of them, perhaps, of no creed at all, which is to be

submitted to the world of the future. The Rev. Dr. Hare, of Pennsylvania, said he believed it would be with this as with the revision which came forth in 1611. To this day that revision has had the authority of Convocation. In 1662 it was adopted for the epistles and gospels of our days, but it was never adopted by the Psalter: it was never adopted for those passages of Scripture quoted in the Communion Office. So far from the edition of 1611 having been primarily the property of the Anglican Church, as had been alleged, it had its origin in Puritanism, and it did not come into general use for half a century after the time of its publication, and then only because its superiority to the previous versions was so manifest that it could not but be recognized. This, he believed, would take place with the revision proposed in 1870.

To CORRESPONDENTS.—This week we have to go to press on Monday, in consequence of which a large quantity of correspondence has to be held over.

### CHRISTIAN UNION.

BY THE REV. G. J. LOW.

Paper read at a late Visitation of the Bishop of Ontario, and first published in the "Churchman," U.S.

Formerly it was the fashion to compare the various sects of Christianity to the different regiments or brigades of one grand army, and sectarianism was not only excused, but extolled. Now, however, a far different sentiment prevails. We find sectarianism bemoaned and berated by the very sectaries themselves, and the pretty metaphor of "an army with banners" is well nigh abandoned. The fallacy was too glaring; it was too patent to the world that modern Christianity far more resembled an unorganized mob of guerillas, getting in each other's way, and firing promiscuously at friend or foe, than the well-marshalled battalions of a regular army, each keeping its own ground, and moving in concert with the rest, with the whole under one government and discipline.

As long as Sectarianism was applauded or condoned, sects continued to multiply, until, in the United States at least, it seemed as if they had reached their utmost possible limits, and this state of things became the derision of the world and the sorrow of the Christian. For the results were not gratifying. Religious energy was seen to be fearfully wasted, with five, six or seven congregations, struggling for existence, in one small village; discipline was gone; pride, pique, turbulence, fanaticism all found admirable opportunities of airing themselves, by founding new "churches," while the grounds on which they divided became henceforth battle-cries of contending factions, instead of, as before, subjects of a legitimate healthy diversity of opinion.

However, in the midst of all this chaos we rejoice to trace, (as we said before), the growth of a better sentiment; and a reaction, weak it may now be, yet surely and steadily gaining ground, is beginning to make itself felt. The secular press has long laughed at the sectarianism of Christianity, and the religious press is at last beginning to lament it. There is, on all sides, a perceptible yearning after unity; men are beginning to realize that a house divided against itself cannot stand. In support of this assertion, I would point to all discussions and reports of religious meetings which have appeared in the Canadian papers this last year. In the inaugural address of the President of the Congregational Union—in the newspaper warfare of the different sections of the Presbyterians—in the discussions and conferences of the various kinds of Methodists—and even in the papers lately read before the Evangelical Alliance in Montreal—we see no "many-regiments-in-one-army" theory; but in all we can trace admissions, implicit or explicit, that this state of disunion is wrong.

It is, I think, worthy of a passing remark, that this reaction seems to keep pace with the wave of political movements in the world. Not long ago, it was the fashion to deprecate any interference with the smaller states of Europe, for fear of disturbing what was called the balance of power; and the subdivision of the country into little principalities was looked upon as a good thing. Now, however, the reaction wave inclines to consolidation and centralization. We see the little German States absorbed into one great empire—the same thing has happened in Italy, where one kingdom has swallowed up all the little duchies—we view the encroachments of Russia with far less concern now, than at the time of the Crimean war. Even on this continent the tide has reached us, in the Confederation of all British North America into one Dominion; and the late war in the United States has been well described as, in effect, a war for empire.

Now we observe, concurrently with this change of political sentiment, a strong desire manifesting itself for consolidation and centralization in the religious world. The Presbyterians have lately welded together their hitherto *dissecta membra*, and are contemplating what they themselves term a "Pan-Presbyterian Council." The Methodists are moving in the same direction. The A. P. U. C. is another symptom of the same tendency. Even the few new sects which arise, the Cecilites and Cumminsites, &c., all declare that their particular system is the great panacea for all the disorders of disunion; and the amiable efforts at fraternization of the Evangelical Alliance are in themselves a tacit protest against the sectarianism of the age.

Now, surely these are hopeful signs. This general restlessness amongst religious men is to be hailed, if, (as I think it is), it is bringing them to feel that the present state of Christianity is disastrous, and if, (as I trust), it finally brings us all to an acknowledgement of our sinfulness in our disunion. I say advisedly *our* sinfulness: for, however secure of our position we may feel, surely we cannot but admit that, at the bar of Almighty God, the Anglican Church, too, may be brought to account for its share in promoting, immediately or remotely, the evil work of disunion. Let us, then, come down from our pedestal of pride; and, identifying ourselves, in this matter at least, with all the Christian world—Roman, Greek, Protestant—let us fall before the footstool of the throne of God, and take into our hearts the confession which the Church has put into our mouths:—"Oh God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by *our* unhappy disunions." It may be somewhat impracticable for us to convince, (let us say), the Dutch Reformed Church, that they are in sin, because not united with us; but let us all, for once, without recriminations, or enquiring, "Who's to blame?" unite in deploring the sad fact that Christendom is so divided; let us all confess that "the whole head is sick and the whole heart faint"—and the first great point is gained. When the Christian world realizes, in all its awfulness, that it is a house divided against itself, we may be sure that, in seeking to reconstruct itself, it will, guided by the spirit of truth, look about for the old foundations.

With these cheering signs of the times then, (for such, in spite of their restlessness, I truly think they are), it may not be unprofitable for us to forecast—as far as possible to mortal ken—the future of Christianity, and to ask ourselves, Is the restoration of the unity of the Church possible? And if so, How is it to be brought about?

That it is possible, we, at least, who believe in the words of the Lord Jesus, that there shall be one fold, cannot doubt; who who see in all the teachings of the law, in all the foreshadows of the Prophets, in all the symbolism of the Apocalypse, the great truth, that out of all chaos God evolves His own order—out of all dispersion God finally gathers in again all His own Israel—out of all earthquakes and tumults and distress of nations God finally produces His Holy City, lying four square, at unity in itself—we must be confident.

The question, then, with us is, How is this unity to be brought about? How is this "disease of the daughter of my people" to be healed?

To prognosticate the cure, we must first diagnose the disease. To see how the unity may be restored, we must trace how it has been shattered. And in doing this I think we can lay down, at least, one general principle, the ignoring of which has so often scattered the flock of Christ, and returning to which forms the only sure means, under God, of reunion.

Truth, it has been well said, is one, yet many-sided; and this maxim is specially applicable to that most mysterious of all truths, Revealed Truth. Now, if we examine any isolated system of Christian religion, ancient or modern, I think we may discover that it is the result of some particular phase of truth exaggerated. Grant them their premises, for they are sound, and their conclusions from those premises are logical enough. Their error is, that they overlook other truths which modify the propositions from which they deduce their particular systems.

The general principle we would lay down, then—it may seem startling, and I hesitate to give it expression, yet I feel that herein lies the key to all truth, as well as to all union—is this:—

No doctrine of Revelation, viewed singly, must be pushed to its extreme logical limits.

It may, I say, seem a startling and unphilosophical assertion; yet the reason of it is this:—That there are propositions, each apparently antagonistic to the other, yet each perfectly true. How these seemingly contradictory truths modify and act upon each other, is, to us, inexplicable and must ever remain so; and not all the ingenuity of man, not all his logical subtlety will ever differentiate the unknown quantities by which these opposing truths are harmonized.

Let us illustrate this by taking some of the leading

doctrines which have formed the battle-ground of contending factions in Christendom, and first, to take the primary doctrine of all—that of the nature of God.

That God is One, we all accept as an incontrovertible truth; yet that, the Father is God, the Son is God, and the Holy Ghost is God, is equally true. Now, here are two propositions apparently antagonistic; and to follow out either one to its logical end would make us Arians or Patripassians on one hand, or Tritheists on the other. We cannot reconcile them; we simply accept both propositions, "The Father is God, the Son is God, and the Holy Ghost is God; and yet there is not three Gods, but one God."

2. Then take the doctrine of the 2nd Article—on the union of the natures of God and Man in Christ. Here, again, if we confine our attention to one phase of the truth, and with all the acumen of the ancients follow out that phase to its logical limits, we shall find our ourselves either Nestorians on the one hand, or Eutychians on the other. We, as in the former case, blend the divergencies by accepting both propositions:—"Perfect God and perfect man—yet He is not two, but one Christ." Now, to carry out these principles to analogous doctrines, on which the Universal Church cannot as yet be said to have pronounced.

(Continued next week.)

### SHINGWAUK HOME.

WE are glad to be able to state that the Institution for Indian boys, at Sault Ste Marie, is to be re-opened at once.

Mr. Wilson, after spending the summer in England, has returned to the Shingwauk Home with his health much benefited by the rest and change. He asks that Sunday Schools and others who contribute to his work, will make their quarterly payments direct to himself, as formerly, and he will do what he can to keep them informed of the progress of their proteges.

The little periodical called the *Algoma Missionary News*, is to appear in a new and improved form after the end of the year, and those who cannot do much to help in other ways, might assist the work by procuring new subscribers to the paper.

One new wing has been added to the Institution during the summer, and it is proposed to build a second wing next spring if funds will permit.

## Diocesan Intelligence.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

LYNDHURST.—On the evening of the 22nd inst., a few of the leading ladies and gentlemen of St. John's Church, Leeds, together with the Rev. John Osborne, Incumbent, and his wife, waited upon Miss Sheffield, at her father's residence. The object of the visit was the presentation of an address and the liberal sum of \$20, in acknowledgment of her services as organist. Mr. F. Sheffield made a suitable reply; after which a most social time was spent,—affording further proof of the harmony, prosperity and good will which so greatly characterize Church of England people in this Mission.

BATH.—The annual Harvest Festival was held in this parish on Sunday, Oct. 24th. The church, which has the reputation of being the second oldest in the Province of Ontario, was decorated with flowers, fruit, grain and vegetables, kindly supplied by members of the congregation. The sermons were to have been preached by a clergyman from Kingston, but the bad weather of the previous evening prevented him from coming. A special appeal had been made to the parishioners, by circular, asking for offerings on the festival towards paying off a debt in the rectory house, but it did not produce much effect, \$12 being contributed altogether, of which \$11.25 came from Bath, and 75 cents from Odium, the out-station.

TORONTO.

PORT HOPE.—The annual athletic sports of Trinity College School came off on the 18th, 19th, and 20th. The presence of a great many ladies was noted on the occasion. The Lord Bishop, who takes a lively interest in all that concerns the School, was also present. The games were keenly contested, and, in the majority of cases, with more success than last year. We regret that we have not room for the names of the winners of the prizes, which were sixty-two in num-

ber. After the distribution of the prizes, the proceedings closed with hearty cheers for the Bishop, the Head Master, the Ladies, &c.

The regular Quarterly Meetings of the Standing Committees of the Synod of the Diocese of Toronto, on Thursday and Friday, the 11th and 12th of November, 1880.

Thursday, 11th November.—Clergy Trust, 11 a.m.; Land and Investment, 1 p.m.; Widows' & Orphans' Fund, &c., 1 p.m.; Executive, 3 p.m.; Sunday School, &c., 4 p.m.

Friday, 12th November.—Mission Board, 10 a.m.; Audit, 1 p.m.; General Purposes Fund, 2 p.m.; Printing, 2.30 p.m.; Church Music, 4 p.m.

WM. P. ATKINSON,  
Secretary-Treasurer.

Synod Office, Toronto, 1880.

BATTEAUX.—On the 21st inst., the annual festival of the Harvest Home was held at this place. Service was held in Christ Church at half-past two, and was literally crowded with parishioners. The church was beautifully and elaborately decorated by members of the Batteaux families, who for days had been busily occupied with them, and were so arranged as to testify to the abundance of the harvest of the present season. Many visitors from Collingwood were at the service, and joined in great admiration of the taste displayed. The font was lovely in its simplicity of moss and ferns, on which the eye loved to rest. The music at the service did credit to the choir, and shewed that, if their talents were cultivated, music was certainly only latent with them, their voices being much above the average.

All visitors then repaired to the cheese factory, which was chosen for its spacious apartment, which proved somewhat small, however, for its great requirements, though its elastic powers were tried to the utmost. Dinner was then prepared from liberal contributions from the whole parish. The guests were above two hundred. Games went on out of doors, and bonfires were lit in the old black stumps.

The Rev. John Farncomb, the Incumbent, who has lately brought home his charming young bride, took this opportunity of publicly thanking his friends and parishioners for their liberal and kind present to him on the occasion, and their cordial welcome to them both.

EAST YORK.—The quarterly meeting of the Chapter of this Deanery will be held at the Parsonage, Whitby, on Tuesday, November 9th, at 10 a.m. The following are the subjects for consideration:—Greek Testament—II Timothy, 1st chapter. Prayer Book—Rubric after Prayer of Consecration. Subject for review—"Greg's Creeds of Christendom," chapter III.

The Rural Dean wishes that I should also announce that definite arrangements will be made at this meeting for holding missionary meetings throughout this Deanery.

The clergy of the Deanery will kindly notify Rev. Mr. Fidler if it be their intention to be present.  
E. HORACE MUSSEN,  
Secretary.

Missionary Meetings in Durham and Victoria.—The series of meetings connected with this Rural Deanery commenced on Tuesday, Sept. 28th, at Newcastle. The Rev. Rural Deans Allen and Beck were the deputation. The Rector, Rev. H. Brent, took the chair. After earnest addresses and an interesting meeting, a good collection was made.

The deputation proceeded next day to Bowmanville, and in the evening, the meeting was held in St. John's Church, the Rev. Dr. McNabb, Rector, presiding. The attendance was satisfactory and the offertory excellent.

A meeting was also held on Thursday night at the out-station of St. John's, (Enniskillen), where the deputation found, considering the country district and dark night, a good congregation assembled. The addresses were marked with earnestness, and commanded the deepest attention. The usual collection was made.

The Rev. Messrs. Allen and Beck were forwarded, next day, to Cartwright, Rev. John Creighton, Rector, and the meeting was held in the evening. The stirring addresses of the deputation, we trust, produced a good effect on the parish—and on the collection.

On Monday evening, Oct. 4th, the Rev. Rural Deans Allen and Smithett, and Rev. H. B. Owen, of Newmarket, addressed a missionary meeting in St. Paul's, Perrytown, in a forcible manner, Rev. J. A. Hauna, Incumbent, presiding. Although the night was stormy, the congregation and collection were excellent.

Another stormy night marked the Elizabethgille

gathering, which operated necessarily upon the congregation and offertory. The Rev. H. B. Owen and Dr. Smithett, however, did their best to make the occasion interesting to the worshippers in St. John's.

Mr. Owen, the deputation, was joined on Wednesday and Tuesday evenings, Oct. 6th and 7th, by his colleague, Rev. P. Harding, of Apsley, when addresses were made at the meetings by these gentlemen, in St. John's and St. Mark's, Port Hope.

On Friday, Oct. 8th, the deputation proceeded to Cavan. A full report of the meetings held in this rectory have already appeared in this paper.

On Monday, Oct. 11th, the Rev. H. B. Owen, and Dr. O'Meara, of Port Hope, addressed a fair meeting in St. Mary's, Manvers, where a collection was made.

On Tuesday, the deputation, the Rev. H. H. Owen, proceeded to Bethany, where he was joined by the Rural Dean, the Rev. T. W. Allen, where an interesting meeting was held in St. Paul's, and addresses of a very profitable character were delivered by the reverend gentlemen. The attendance was good and the offertory fair.

On Wednesday evening, the annual missionary meeting of the parish was held in Lindsay. The opening services, in the absence of Dr. Smithett on another deputation, was conducted by the Rev. J. E. Cooper, of Cambray, who also occupied the chair. Stirring and enthusiastic addresses were then made by the Rev'ds H. F. Burgess, of Bethany, and H. B. Owen, and the usual collection made.

On Thursday, Mr. Owen addressed a missionary meeting at Cambray, the missionary presiding. Good congregation and collection.

The next day Mr. Owen was driven to Cobocook, and conducted a missionary meeting, whence he proceeded homeward via Nipissing R. R. and Toronto to Newmarket.

Simultaneously with the above appointments, the Rev. P. Harding preached twice on Sunday—in Christ Church, Omemece, and in St. James', Emily, at 3 p.m., missionary sermons, and held meetings in Dunsford, Bobcaygeon, Verulam, (St. Peter's), and St. James', Fenelon Falls, closing the deputation work at Cameron, officiating on Sunday, the 17th, in St. Paul's Church, Lindsay. The meetings were all well attended, collections good, and the addresses and sermons earnest. This closes the missionary campaign in Durham and Victoria. Reports of meetings and services in the Deanery of Northumberland will be given next week.

LINDSAY—Harvest Festival.—The Lord Bishop of the Diocese commemorated this annual service of thanksgiving in St. Paul's Church, Oct. 20th at 7 p.m., by preaching an able and earnest sermon, on the great events brought to our notice at this season,—the yearly ingathering of the fruits of the earth, and the great harvest of souls, when the angels shall be the reapers, and the just gathered into the garner of the God. His Lordship closed his discourse with an impressive and forcible appeal in behalf of the Mission Fund of the Diocese. The Rev. Dr. Smithett, Incumbent, read the service. The collection amounted to \$17.60. The church was well filled with an attentive and interested congregation.

HALIBURTON RURAL DEANERY.—The missionary meetings in this strictly missionary district have been, comparatively, a failure, in consequence of stress of weather and a week of unparalleled storms at this usually beautiful season of the year. The deputation consisting of the Rural Dean, Dr. Smithett, the Rev. Messrs. Beck, of Lakefield, and Burgess, of Bethany. Very good congregations were assembled at St. George's, Apsley, and St. Stephen's, Chandos, notwithstanding the unpropitious weather, the Rev. Philip Harding presiding, and earnest and forcible addresses were delivered by Dr. Smithett and the Rev. Mr. Beck, while the missionary added appropriate encouragement and cheer. At Cardiff, after five miles' ride in the drenching rain, the Rev. Mr. Bell was taken sick and left for several days, an invalid, at the hospitable home of the Rev. Mr. Gander, in the solitude and wilds of the "bush." At Kinmount and Haliburton, Dr. Smithett and Mr. Burgess held successful meetings; but in consequence of the violence of the storm, and the impassability of the roads, the missionary meeting in Minden was postponed to a later season.

CHURCH WOMAN'S MISSION AID TORONTO.—The ladies of the sewing society have determined to change their day of meeting to Friday, hoping thereby to obtain a larger number of workers which is very necessary just now, as there is a great deal of work to be done before Xmas. We shall also be very glad to receive donations either in money, material, or toys for Xmas trees. The demands upon us for assistance are very varied. We have at present an application for a winter outfit consisting of Buffalo robes, fur cap

and gloves, and warm overcoat from a Missionary who is unable from the smallness of his stipend to replace those which are worn out, and who in consequence dreads the coming winter, when, unless we are able to assist him he will be obliged to take long drives insufficiently clothed. Donations of any kind may be sent to the Holy Trinity school room on Friday afternoon from 2 till 5—or at any time to Mrs. O'Reilly, 31 Bleeker St. or to Mrs. Tinning, 38 Murray St. We are glad to hear that St. George's Parish intend opening a branch sewing society in connection with us shortly, and wish that other parishes would follow their example. Clergymen requiring surplus, stoles, Altar cloths, Altar linen, clothing for distribution in their parishes, or assistance in furnishing their Xmas trees, will please communicate direct to Mrs. O'Reilly, 31 Bleeker St. Toronto.

SCARBOROUGH.—We are glad to learn that the congregation of Christ Church, of this place, have presented their esteemed clergyman, Rev. E. H. Mussen, with a handsome new buggy. There are few things so encouraging to a labourious pastor than to know that his services are appreciated.

ADVENT MISSION.—Parish of St. Matthew's, Toronto.—Mission will be preached in the church, 33 Strachan street, by the Rev. W. Hoyes Clarke, of Bolton, assisted by other clergymen, beginning on Advent Sunday, Nov. 28th, and ending on Sunday, 5th Dec., 1880. Services every day.

#### SUNDAY SERVICES.

8 a.m.—Holy Communion and Meditation.  
11 a.m.—Matins.  
12 p.m.—Holy Communion and Sermon.  
3 p.m.—Short Evensong for children, &c.  
4 p.m.—Catechetical Lecture and Litany.  
7 p.m.—Evensong and Sermon.  
8.30 p.m.—Mission Service and Instruction.

#### WEEKDAY SERVICES.

Daily, 5 a.m.—Holy Communion and Sermon.  
6.30 a.m.—Matins.  
7 a.m.—Holy Communion and Meditation.  
8 p.m.—Evensong and Bible Class Instruction.  
8 p.m.—Mission Service and sermon.

His Lordship the Bishop, has expressed his intention of addressing the congregation on Sunday, 5th Dec., at Evensong. Seats free. All are welcome.

Remember what the Scripture saith:—"God, our Saviour, who will have all men to be saved and come unto the knowledge of the truth." 1 Tim. ii. 4.  
"Make you a new heart and a new spirit, for why will ye die... for I have no pleasure in the death of him that dieth... wherefore turn yourselves and live ye." Ezek., xviii-31-32.

"He cometh to judge the earth. He shall judge the world with righteousness." Ps. xcvi. 13.

"Behold I come quickly, and my reward is with me." Rev. xxii. 12.

Even so, come, Lord Jesus!

Holy Trinity Parish, Toronto, Dedication Festival 1880.—This event has been a memorable Anniversary for the parish, which for 40 years or so has led the vanguard among the churches in Toronto. About 40 years ago, a mysterious benefaction, it is said of £10,000 sterling was made by some English lady for the purpose of founding a large free church in Toronto, and well does her generosity deserve to be commemorated, as is now suggested, by some specific memorial of the gratitude of the many souls who have profited by it for more than a generation of human life. During the intervening period the church has borne staunch testimony by brilliant example to certain important principles, viz., 1st, the far-reaching power of an act of princely generosity and munificence for the good of the souls of others, even among posterity to all time, of which few instances exist in this country; 2nd, the singular beauty and efficacy of the Divine precept,—"Let not thy left hand know what thy right hand doeth," the light shining all the more brightly before men, because she who placed it in candlestick sought not to shine "herself"; 3rd, the great and noble idea of the equality of all men, rich and poor, noble and simple, before God in His Holy House, sitting freely side by side; 4th, a fair illustration of how to worship the Lord in the beauty of holiness, according to the good old ways of the Church of England, with surpliced choir and choral singing and congregational unity of voice, and the consecration of the best to God. If it is that the "poor" no longer throng her courts, it is because her poor of a former generation have prospered, and prospering, cling passionately to their old parish church, though they may live in fashionable suburbs. Her boundaries have been contracted, but her influence has extended and grown stronger with years, so that the clergy can look about them with holy satisfaction on the souls they have so faithfully tended through long years of vicissitude. It may be simply asserted that none of our older churches exercise a more mag-

netic influence on their adherents than this, or attach them more strongly by the lines of old associations.

On Wednesday, the 27th, the Dedication Services of this church were held, for the following account of which we are indebted to the *Toronto Globe*, which usually contains the largest amount of Church news of any secular paper in the Province, and the columns of which are always open to churchmen for fair discussion.

After the Ante-Communion Service at 11 a.m., and just before the hymn concluded the preacher, Mr. Knox-Little, looking very worn by his labours during the day, entered the pulpit, and became at once the cynosure of every eye. Of medium height, his physique betokens no great amount of bodily strength. His head is that of a thinker, the organs which are typical of reasoning and language being strongly developed. His hair is dark, contrasting with his pale and somewhat ascetic countenance. His eye in repose is mild and loving, but when he warms with his subject it flashes as that of an eagle, and at once arrests the attention of his audience. His action is conspicuous by its absence, save when he bursts forth into burning words and earnest eloquence, when it is vehement, but never obtrusive. His voice, in timbre, is well pitched, full, clear, and distinctly audible in any part of the church. In manner he is alternately persuasive and impassioned, now leading the Christian onwards and upwards, now encouraging him on his path, now stirring up the soul to fresh efforts, and wrestling with sinners as if each individual before him were his peculiar charge and care. Never once in his wondrous discourse did he allude to God's judgments: his sole desire was to hold up visibly before sinners Jesus Christ and Him crucified. His whole manner was that of a man fearfully in earnest, whose only thought was how best to turn the wicked to repentance. The impression produced upon his hearers was one which ought not to be effaced in their lifetime.

Taking for his text the 10th verse of the 2nd chapter of the Revelations of St. John. "Be thou faithful unto death, and I will give thee a crown of life," he pointed out that the noteworthy sense of duty governing the early Church in her struggles was faithfulness. This sank deeply into the hearts of all her members, and they did not need elaborate arguments, but distinct statement of duty, followed by some clear promise of a real reward, which was to come to those who might any day have to die for Christ. This was especially the case with the Asiatic Churches, and exemplified shortly after the Apostle's death in that of Smyrna, to whom these words were addressed. This sense of duty measured and marked the extent of their loyalty to Christ, wherefore they stood in need of this exhortation with its added promise. Nowadays this sense of duty was as needful as ever. At any moment a man might be tempted to step aside from the path of duty; ours was, therefore, to be faithful unto the death, and Christ would give us a crown of life. Christ said what He meant, and what He demanded He meant to be done. The early Christians understood this and were faithful to the death, and theirs was the crown of life. The peculiar interest of these seven epistles to the Churches was that they stood out in marked contradiction, gave the lie to the fearful mistake of the Socinians of the day, to that awful heresy which was not yet dead. They showed Jesus as king, ruler, judge, the searcher of hearts, the reader of their every secret, the ultimate court of appeal. So far they were valuable theological. But they were more than merely theological. They were voices from another world. We all knew how high was the value attaching to the last dying words of a loved friend: how dear the recollection clinging to some treasured relic of a departed loved one. They seemed to bridge over the chasm between the last moment and now. And as was the power remaining in the last letter written by the hand that was now cold in death, so was the power—intensified—of the seven Epistles. The early Church looked on them as letters written by their ascended Lord, transcribed by the beloved and last surviving Disciple. To the Christians of the day they came in a very special sense, as voices from another world: they drove right home into their hearts, their force being seen, most of all, in the words of the text, "Be thou faithful unto death, and I will give thee a crown of life." And these Martyrs feeling the fitness of the advice, they read and learned the sacred message, and lived and died for Christ. But they, also, were men of like passions to ourselves: therefore we also might, if we chose, be raised to the same high pinnacle. It is true our difficulties were not as those of the early Church, but were there not those of another and as perilous a sort, those of the modern Anti-Christians tempting our wicked hearts to deny their Lord? We, in the face of a revelation, and with a divine standard to go by, were, alas! not always faithful to either. To each of us, then, came the words, "Be thou faithful unto death." And this faithfulness, which was demanded of every child of God, demanded of us a mental and moral attitude towards right, a position of mind and will which renders it possible to

turn away from all such unfaith. This faithfulness was that heart of friendship—that core of love—needed in every state of life, but chiefly in that highest state of all, that sacred bond existing between man and wife. How necessary it was, at present, was shown by the fact that, in the United States and in England,—he hoped it was not so in Canada—we saw the Legislature passing laws to legalize adultery, and the Convention of the Protestant Episcopal Church in America deliberates as to how it should best act in cases where Christian men and women have broken God's law in this regard. It was a ghastly picture if paganism, and could only be accounted for by the fact that men and women had entered into the state of holy matrimony without professing the spirit of faithfulness. But faithfulness demands our respect as a supernatural grace. It is the attitude of the human soul to the Creator by which we see the appropriate promise. It is the embodiment of Faith, Hope, and Charity, the union of the three virtues. Whenever the soul has to take the side of the eternal God against the passions or against the world, then comes the exercise of that faithfulness which Christ requires of us and His Church. Mr. Little then dealt briefly with the common erroneous notions as to knowledge, and showed how they interfered with the true idea of conscience, that still, small voice which, as a lightning flash, speaks within us even amid all the turmoil of the surroundings, clearly and distinctly—a voice which judges us, which gives witness inside and outside of us, speaking unmistakably to us of the principles of right and wrong outside of us. But only to a certain extent is this conscience our judge. Christ is the God; Christ is the Judge; His laws are more precise, more minute, and we find out that we must believe His commandments, and therefore, that we must obey. If things can be verified they must be believed. We could see the flashes of the new-born daylight long before we see the sun, and we know from these that there is a cause for such effects—the sun, though invisible. So if he (the preacher) saw a young man with all his passions in their fulness, all his intellect vigorous, and surrounded by interests which would, if yielded to, turn him away from Christ, treading those passions under foot, using his intellect as it should be used, humbly and faithfully, and not letting his interests interfere with his Christian profession, such effects he knew demanded a cause. That cause was the Christ whom the young man had seen, the vision of the Uncreated Child he had beheld. He had understood its meaning—to be faithful unto death. So we believe because He has spoken, and His words are verified by their results. Like St. Paul, we believe because we have seen, not because we have understood the mystery. In this material age we are among those who faithfully believe, not because we like or desire, but the Master puts it to us, lays before us the whole revelation. If we do not thus believe we are not faithful. To be faithful in reality we must be faithful to Christ's precepts. Their violation was sin, and sin was the one ghastly misery in the world; not a disagreeable necessity, not what the world—that which is within us—looks on as a pleasing variety. What did Christ teach as to this?

First came sin and then death, and in Christ's case this was the death on the Cross, the just for the unjust. These precepts were enforced not so much by His lips as by His agony. Every sin, therefore, wilfully persisted in is unfaithfulness to Christ and death to the soul. Salvation is not a mere matter of feeling that we are safe, but a true turning away from sin. We are also faithful by real submission and loyal love to the Person of Christ. Christianity is no mere mass of hard dogmas, no mere teaching. It is belief in that Person of Christ which is so beautiful that none can stand before it indifferent. We must either love and bow down or break out into blasphemy. We must either hate or be devoted heart and soul to the greatest Man that trod this earth, the eternal God, the Man Christ Jesus. Do we then desire to play the man? We must become deeper in our tenderness and more vigorous in the strength of our love, to Christ. This is the beginning of loyalty to Him, of that faithfulness unto death. And this death which is the limit is no mere measure of time, but of intensity—the degree through and to which we must carry our faithfulness. For the love of the Precious Blood we must die, and resolve to die, now to every sin and every evil desire that separates us from Christ. We must cut them down. We have been born of God, and created to rise again to His image, to be the centre of a holy life, of helpfulness to struggling men and women in a vile world. Jesus only is to be our motto in life and in death, and the more we understand Christ's loveliness and self-sacrifice, as contrasted with our own vileness, the greater will be our penitence.

He is able to save to the uttermost, through the power of the Precious Blood, which also alone can make our lives fruitful and preserve us faithful to the death.

We shall give further particulars next week.

## NIAGARA.

[FROM OUR OWN CORRESPONDENT.]

HAMILTON—*Church of the Ascension*.—The school house attached to this parish, affording but limited accommodation to the large Sunday School which now gathers under the incumbency of the Rev. Canon Carmichael and the lay superintendence of Adam Brown, Esq., has been lately increased by an addition of twenty feet to its length.

The building, as enlarged, was re-opened on the evening of Monday, 25th ult. Shortened evensong was said, at which Rev'ds Canon Belt, C. Mockridge, C. E. Whitcombe and T. Geoghegan officiated; after which addresses were delivered by the Bishops of Niagara and Toronto, and by Rev'ds. Mockridge and Carmichael. The school has the names of 400 scholars on its roll, and an average attendance of over 300 at its exercises.

The school room exhibits a very bright appearance, the walls being beautifully hung and decorated with Scriptural and ecclesiastical mottoes—and has no debt upon it.

St. Thomas'.—A service of praise was held in this church last week, as a harvest thanksgiving. The musical portion, rendered by forty voices, and accompanied by Professor Whish, was very brilliant. A leading feature was the anthem, specially composed for the occasion by the above named Professor. The Bishop and a number of the clergy of the Diocese were present, and Rev. Canon Baldwin, of Montreal, preached to a very large congregation.

The offertory was in aid of the Poor Fund of the parish.

GEORGETOWN.—This parish, vacated by Rev. A. Boulton, who has opened a private school at Yorkville, is filled by the appointment of Rev. Geo. B. Cooke, late curate of the Church of the Ascension, Hamilton.

Personal.—We are glad to learn that the Rev. Rural Dean Bull is recovering from the severe illness which has prostrated him for the last few weeks. Also that the Rev. T. Geoghegan has recovered from the effects of a severe accident which befel him while on parochial duty.

WEST FLAMBORO'.—A parochial free reading room has been opened in this parish. In the midst of the excitement on the temperance question, it is gratifying to see a country parish take such a practical step, for the purpose of withdrawing the young from the warmth and seductions of the bar-room, during the long, cold winter evenings. We wish Mr. Geoghegan every success with his reading room.

## HURON.

[FROM OUR OWN CORRESPONDENT.]

BRANTFORD.—There was a meeting of the clergy of the Rural Deanery of Brant, on Wednesday, the 21st inst. At 10 o'clock a.m., there was service, with Holy Communion, in Grace Church. After service, an adjournment was made to the Rectory, where the following clergymen met:—Ven. Archdeacon Nelles, Rural Dean Mackenzie, Canon Salter, T. Watson, A. Anthony, and T. R. Davis; the Rev. Mr. Wadleigh, of Toronto Diocese, and Rev. Mr. Chance were also present and, on invitation, took part in the proceedings. The Rural Dean opened the meeting with prayer. The minutes of the previous meeting having been read and confirmed, and a constitution adopted, a portion of Scripture was read, and an interesting discussion followed. Arrangements were made for the Missionary Meetings about to be held in the various parishes of the Deanery; matters relating to parochial work were discussed, and many hints of an interesting character were elicited. There was service in the evening at 7.30. The next meeting will be held in January, at the residence of the Ven. Archdeacon Nelles.

T. R. DAVIS, Sec.

A short time ago the Rev. J. Barr, Missionary to the Indians, was returning to his home with his wife, and, through a defective bridge, met with what might have been a serious accident. They were both thrown over the bridge, and fell a distance of about 15 feet. Mr. Barr had one rib broken, and was otherwise hurt. Mrs. Barr was seriously shaken. Both are rapidly recovering.

## ALGOMA.

[FROM OUR OWN CORRESPONDENT.]

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge, with thanks, the sum of \$5.00 towards the parsonage fund from W. Copeland, Esq.



MILTON.—At the request of a member of the church, who formerly lived in the neighborhood and was much respected, the Rev. Mr. Crompton preached in this place and Hornby churches by permission of Rev. Mr. McKenzie, on Sunday, Oct. 10th, and the reply to his appeal that their old friend and his neighbors might be assisted in building themselves a Log Church at Pearcey, was \$44. *Laus Deo.*

The Rev. W. Crompton has gratefully to acknowledge the receipt of \$4 from Mrs. Flood, Dunnville, and \$1 from a "Working Man," towards his Building Fund.

Correspondence.

All Letters will appear with the names of the writers in full

REGENERATION.

SIR.—Having read the Metropolitan's address to the assembled delegates of the Province, I studied with pleasure his allusions to regeneration. You may remember that a minister of the Anglican communion at St. Catharines, who lately seceded from the English Church, found fault with this doctrine. However, His Lordship says it is taught throughout the New Testament, and gives some quotations in proof of his remarks, which, though excellent, are rather general for those who are not versed in theological terms. Many of your readers who hear of regeneration do not know what it is; for their sake I have been convinced that it would be well to notice the following particulars:—For instance, Baptists, who are taught to consider it a foolish and senseless doctrine. How different from the language of our Catechism, in which regeneration is most beautifully, forcibly and yet simply styled, "a New Birth unto righteousness;" for being by nature the children of wrath, (Eph. ii, 1-3), we are hereby made the children of grace. We must now turn to Col. ii, 13, in which verse we read the fact that it is in baptism we rise with Christ. I would here ask, what greater grace can be given unto us, than to raise us up, and make us sit in heavenly places with Christ Jesus. If in baptism we rise with Christ, it is evident we are in baptism made the children of grace. I cannot believe that any man who is unregenerate can rise with Christ; neither do I know of any other means by which a person can rise with Christ, than baptism. Hence, also, I am persuaded that no unbaptized persons, howsoever pious they may appear, can have any spiritual hope of rising with Christ. The doctrine of regeneration thus stands prominently forward among the foremost of our lessons; while as yet our infant tongues can scarcely frame to pronounce a word aright, the doctrine that we are members of Christ, children of God, and inheritors of the Kingdom of Heaven by baptism, is impressed upon our little, listening, attentive ears by parents and careful monitors.

I remain, dear Sir,  
Yours, &c.,

WM. MONSON.

Wallacetown, Oct. 25, 1880.

QUERY.

SIR.—When on the cross, Christ said to one of the thieves:—"This day thou shalt be with Me in Paradise," and then, three days after, said to Mary:—"Touch me not, for I am not yet ascended to My Father."

Is Paradise an intermediate place between earth and heaven? Will you please explain, and oblige,

Yours respectfully,

G. M. HOBSON.

Blenheim, Ont.

THE CONSTITUTIONAL CHANGE.

DEAR SIR.—Mr. Harding conjointly replying states, "I have shown, Mr. Smith has shown, and now Mr. Tibbs comes forward and clearly shows that the Episcopal Archdeacon's Fund was formed soon after this Diocese was set apart from Toronto."

I was at a church meeting when subscriptions were taken to the "Episcopal Fund, establishing provision for, and previous to the election of the late Bishop Cronyn. The Bishops afterwards in their division of commutation money, illegally took part of it and put it into the "Episcopal Fund;" this did not change the original source any more than if you were to paint a black man white, he would be a black man still, although some might be deceived by the colored transformation. Who tinkered with this Fund? The Bishops, who, with the Archdeacons, got their commuted money besides as clergymen.

If Mr. Harding will turn to the Church Societies' report for 1874 (p. 45) he will find a fund headed

"Commutation Fund;" beneath it he will find the commuted and surplus list of those receiving from its funds. Archdeacon Sandys receiving then, as now, \$6000 a year independent of the amount as Archdeacon, and I think it will puzzle Mr. Harding to tell what he does for it, independently of being "the personal friend and adviser of the Bishop." Who tinkered with this? Did not the Bishop of Huron, who should have been the chief upholder of the laws of the Synod, instead of the leader in breaking them, by illegally introducing a canon, without the required notice, taking away the surplus money from its original fund? But has that law illegally, passed, been obeyed? Do not the Bishop and Archdeacon receive theirs still? Possibly, as Mr. Harding objects to the term "robbery," it would be more agreeably defined by comparing it with the act of Saul, who offered the poorer as a sacrifice unto the Lord, but spared the richer to honor himself before men.

Personally I am not acquainted with Mr. Harding, and, therefore, could not question his independence. "To the pure, all things are pure," and therefore he might have been ready to support the legislation introduced by the Bishop, persecuting those who publicly discussed church legislation; dismissal of dignitaries at pleasure; dismissal of clergymen, six months notice or six months' pay; it may have appeared to him "very fair without," but to others it may have appeared "very foul within," and was the natural growth of a constitution that allowed its rights and privileges to be invaded by degrees.

Respecting the Archdeacon's amount of \$380 a year, he states, "When the Synod orders it to use the surplus interests of the Commutation Fund for Superannuation, and then to add the balance to the Mission Fund, it is the duty of the Standing Committee to obey, as it is doing now." Are not the Bishop's and Archdeacon's amounts that they receive from the Commutation money, "interest," and why did not the Standing Committee obey in whole as well as in part, its instructions and do its duty to them as well as to the poorer clergy? No doubt the Synod "if ordered" would be as obedient as the Standing Committee, which, in some things, appear to be very neglectful of its duty, for when Synod intrusts to it, the appointment of the Committee to look after the investment of over \$660,000, they simply hand over that responsibility to the Bishop, and as it is reported that he has gone to England for two years, he hands it over to his Commissary, I presume. The Synod intrusted that duty to the Standing Committee, and it had no right to depute it to another.

It would be very beneficial to the interests of the Church if independent men like Mr. Harding would enter into the illegality and injustice of these and many other things, and he should remember that all the clergymen are not so strong in mind as he is, for some have told me "that they dared not vote according to their conscience for fear if anything occurred in their parishes, they might be turned out on the roadside." I trust Mr. Harding will not say that this is slander, for if he does, he will assuredly be guilty of that offence towards truth.

I think any unbiassed reader will admit that Mr. Harding has been fairly beaten in argument and fact by Mr. Smith, as any one will be that defends the idiosyncrasy of the Huron Constitution, because it is indefensible in theory and not much less so in operation, and has brought disgrace upon the Episcopacy, servility upon the clergy, driving lay members from the church and making others totally indifferent to it, destroying the voluntary spirit as is evidenced by the decrease, in such a prosperous year as last year, of Diocesan support, Widow and Orphan's Fund, and the Mission Fund; the divided surplus last year arising through the death of several of the commuted clergy, and this imaginary success will be maintained this year if others likewise follow the course of all flesh.

It is evident that Mr. Harding with his independence does not enter into the question of illegality and injustice, and see that funds are used for "the object intended and no other," which can be expected from those who lay no claim to it, but confess their fear. He is forcing others to look to chancery for that which it is "utterly useless" to look for from the Executive Committee, and it is a farce to say that there is constitutional freedom in the Diocese of Huron. A good constitution would supply justice without these continuous appeals to chancery to enforce it.

I see no of fears of the Diocese of Toronto accepting such a "one man" constitution as that of the Diocese of Huron, they will learn enough from those who have left it, some of very high tone and character, as well as from those, who without giving any reason, simply decline to enter the Diocese of Huron, and the consequence is that the Bishop is on his second trip during the year to get Missionaries, as well as on behalf of the Western University; thus it appears that although, "its admirable constitution" works so well that it has never yet asked her clergy to wait a day for their quarterly grants, "it is not attractive enough to keep up the clergy staff, without importing those whose antecedents we know nothing of and who, not having received their training here,

understand neither the genius of the church nor its people.

In conclusion, I would be glad if Mr. Harding could explain why Bishops want so much power in appointing Committees, and especially such a responsible one as looking after the investments of over \$660,000, and is it fair, when the Bishop, with the heavy responsibility of the spiritual superintendence of a Diocese, to look after, or to the Synod, that appoints the Executive Committee, to choose a committee for that purpose, and might it not be just as well to give the sole power to the Bishop direct, if the Executive does the same?

Yours Truly,  
H. TIBBS.

THE CHURCH OF CANADA.

DEAR SIR.—Our Metropolitan, in his opening address to the Provincial Synod, said:—

"I ask your indulgence while I offer a few remarks on the present conjuncture of ecclesiastical affairs in our *Canadian Church*. By the course of events in England, we have been set free from the ties which were long supposed to connect it with the state in that country, and our present condition is that of an independent church in full communion with our venerable mother."

The italics are mine, and are intended to bring into prominence the points upon which I wish to dwell.

The address has been very highly thought of, and has been read and re-read by thousands throughout the country, and met the hearty approval of the Synod. Yet, in the face of it, they unanimously adopted a committee's report, recommending "that the Church should be known as 'The Church of England in Canada,' and advising the local Synods to get the name legalized by the Local Legislature.

This seems a hasty step and ill-advised. Many American Churchmen deplore the mistake of naming their Church "The Episcopal Church," done hastily, in the heat of political feeling, to its injury. Let us not make the same kind of error.

The Bishop of South Africa, seeing the immense importance of the matter, discarded the title of "The Church of England," and took that of "The Church of South Africa, in communion with the Church of England."

The retention of the name, "The Church of England," to the present time, has been a great injury to us, having, to a great extent, obscured the Catholic doctrines which we profess, dwarfed and belittled the Holy Catholic Church, furthered the misconception that our faith originated at the Reformation and, that we are a mere sect; led people to believe that we are governed from Canterbury, (or worse, Windsor Castle), as the Romans are by the Pope, and has had no little to do with the sluggishness and coldness of our members in the past.

The Church here should be called "The Church of Canada," for, (among many reasons), we are bound to follow the example set before us in the Primitive Church, and not to follow our own devices. When, for instance, in old days, the Church was first established in Antioch, it went by the name of "The Church of (or in) Antioch." Although the founders came from Jerusalem, they had not the presumption to take the honor away from God, and call it "The Church of Jerusalem in Antioch." These men loved Jerusalem as much as we love England. These men suffered more for the Church of Jerusalem than Englishmen ever suffered for the faith in England, yet they didn't let their love for home blind them to their duty to their Church and God.

It is earnestly to be hoped that this matter, before the final resolution comes to be put to the Provincial Synod, will be well ventilated, both in the local Synods, and in the Church press, and that it will be remembered that, however much we love and admire our venerable parent, it is our duty not to follow our own desires, but to do first the will of God, for so we may infer it is when we see the Church spoken of and addressed by the Apostles so many times in the way pointed out in the epistles and gospels.

Yours very sincerely,  
WALTER DARLING,  
Lay Representative.

Uxbridge, Oct. 13, 1880.

No amount of talent will go unbacked by work. Work is the key to eloquence and knowledge as well as virtue. Without labor, without application, nothing can be done, either in this world or in the next. Application alone makes great men, great saints, heroes, and men of genius.

## Family Reading.

### GOOD ADVICE.

Dare to be honest, good and sincere;  
Dare to please God, and you never need  
fear.

Dare to be brave in the cause of the right,  
Dare with the enemy ever to fight.

Dare to be loving and patient each day,  
Dare speak the truth in whatever you say.

Dare to be gentle and orderly, too,  
Dare shun the evil whatever you do.

### OUR NELL.

#### CHAPTER 3.

Walter laughed, and rubbed his hands. "Perfectly right, cousin; but I fancy you have already seen enough of me to perceive that, in this instance, I am not misleading you. I assure you I can kill any amount of time. A box of cigars, my sketch-book, some half-dozen volumes of literature, and plenty of room to knock about in, in-doors and out—I don't want much besides; and when I have my mother's best friend, and almost my only one, the good cousin Lettice, of whom I have heard so much," and here Walter put his hand affectionately on Miss Lettice's shoulder, "what more can I want?"

Miss Lettice was touched. She had loved the young man's mother with the protecting love of the strong for the weak, and now her keen grey eyes softened in a mist of feeling, and the firm shrewd lines of her face melted into tenderness. She took the hand that rested on her shoulder.

"You remind me of your mother," she said, softly.

But, with Miss Lettice, feeling was never allowed long on the surface.

They were standing at the open French window, and now Miss Lettice stepped out and busied herself in breaking dead roses from the bush which climbed round it.

"Well, now, cousin, let us come to an understanding," said Walter, leaning against theintel. "You are to make a stranger of me no longer. I would gladly be of use, if I could" (here Miss Lettice smiled), "but I know exactly what kind of a morning is before you, and it strikes me that if I took myself off to that tree over yonder I should probably be of the greatest use to which I could put myself just now. Don't I know the domestic and parochial confabulations that await you, the salts and senna for the old men and flannel petticoats for the old women?"

"Come, come! surely epigram does not demand such gross anachronism. Even old women do not crave flannel petticoats in this June sunshine. But I will take you at your word, Walter, and, as your stay is to be a long one, we will agree to pursue our separate avocations, and see no more of each other than is good for us. I shall see you at two, for dinner; though I am afraid you will hardly be ready for it at our primitive hour?"

"Haven't I told you that I enjoy everything, heartily including a two-o'clock dinner? I find there is nothing like sunshine for making one hungry. Good-bye, then, cousin; I am about to make myself useful by smoking the buds of your rose-trees. I am sorry you disapprove of smoking, for I fear I am incorrigible. It is characteristic of me. I am the sort of man who always smokes."

"A man of your age has no excuse for it. You will find me very straight-laced, I warn you, cousin, Walter;" and Miss Lettice gave the young man a smile which contradicted the words.

Two hours later, Walter Derwent began to experience the monotony of existence. He was lying full length under the beech-tree on the lawn, dreamily watching kaleidoscope leaves dance on

their background of blue. He cast about for a sufficiently cogent motive for a change. It was a characteristic of the man that the required impulse should come from the world outside; Walter was more often moved to action from without than from within. A little breeze ruffled the leaves, and played with his brown hair. It was odorous with new mown-hay. He sniffed, stretched, and finally betook himself through the shrubbery into the high road, with an idea of finding the place whence the breeze had caught up its scent.

His reflections were of his cousin Lettice.

"That is a good woman, and a clever, and she has the faculty for making one comfortable, mentally and bodily, which every woman ought to have. I fancy she never treads on one's corns, and that will be a comfort, if I am to stay here long. My vanity is not susceptible, thank Heaven! but there's something horrible in a *gauche* woman: that seems as much out of nature as the ugly ones. But, somehow, for all her good qualities, she's not exactly my style. She's too positive a woman—a little too much common-sense, perhaps. A woman should be sweet. Now, my mother was adorably sweet. Ah! and so was Annette. Now I come to think of it, I never loved a woman that was not sweet, and, I suppose, never shall. But Annette would have nothing to say to me. I wonder how that was."

Walter's reflections were here cut short, for he attained the aim of his wanderings. The tall hedge-row, tapestried with honeysuckles and dog-roses, in the shade of which he had been walking, now gave place to the open gate of a field. Walter leaned his arms on the topmost bar, and looked about him. Three stalwart mowers sat under a hedge, discussing their midday meal with stolid satisfaction, sharing amongst them a can of home-brewed.

Shrieks of merriment came from the other side of the field, where Nell and Bob were enjoying a frolic, before setting off home with the empty can. Nell was on her knees, smothering Bob in a haystack. Derwent watched them with interest. Presently they started to go home, Bob perched on Nell's shoulder, scattering grass from his pinafore and curly locks.

"Have done, you little rascal! Behave yourself, or down you go again to be smothered," cried Nell, as Bobby gleefully pulled her hair over her eyes with his chubby little fist.

"My word! that's a nice girl!" said Derwent to himself. "What a voice! as bright as a bell. And she walks like a young huntress of Diana. Her mind as healthy as her body, I'll be sworn. Too thin, and not a beauty, but as breezy and fresh as a spring morning."

Nell came on with her decisive swinging step, till she caught sight of the stranger. At sight of him she came to a dead stop, and colored high; for Nell was proud, and deemed her attitude undignified. Bobby was quietly lifted down to his usual position, but three feet from the dusty earth, and without any remonstrance on his part; for Bobby was shy, and was glad of the shelter of his sister's gown.

"Good-morning to you," said Walter, with a pleasant smile, raising his cap.

"Good-morning, sir," answered Nell, giving him a grave, full look from her steady eyes, as she passed by him into the road.

#### CHAPTER 4.

When Nell awoke in the morning from her sound and dreamless sleep, it was usually with a sense of life and gladness. The day before her always held plenty of work in it, and for some girls it would have held few pleasures; but Nelle sulked in work. Activity was her element, and the sense of having something to accomplish was to her a necessity.

Put one morning, before the close of the hay harvest, Nell awoke without

this jubilant sensation. For the first time in her life, the morning brought her the dull consciousness of a trouble which a night's rest could only suspend, and not cure. She was too sleepy at first to understand the feeling which possessed her, till the wet crumpled handkerchief lying on her pillow reminded her how she had cried herself to sleep.

Nell knew nothing of sorrow. The sea of human suffering that surged up to her very door had not yet crossed its threshold. Her mother, it was true, was given to making moan and lamentation on occasion, but as the causes of her affliction were matters of indifference to Nell, she set down this tendency in her as one naturally belonging to advanced life; a period which she thankfully reflected was far enough from herself.

She had no fear of the possibilities life might hold for her. Nell lived in the hour, reflected little, and had besides a large share of that blind trust in our own future which is born with most of us, and which it takes a great deal to crush out. We have an instinctive belief that the terrible nature of certain calamities is enough to insure us from them.

This rude philosophy, which Nell held none the less firmly that she held it quite unconsciously, had received its first shock.

The blow was the more stunning that it came upon her through her father, who had more of her love and honor and trust than any other human being.

His sight had long been failing, and Nell knew that when he had been over to the county town on business, he had been several times to see Dr. Pettigrew, the clever young doctor.

But he had never spoken of the result of these visits, and no one liked to question him.

Of late, his stick had become a necessity to him whenever he moved; once he had stumbled over his arm-chair, which was standing out of its usual corner; and it was now an understood thing that Nell should go to be eyes to him in his daily trudge over the farm, should write his letters, and read him the news from his weekly paper.

His habitual self-repression, however, and the gradual way in which had come about these concessions to his increasing blindness, had combined to keep the household from realising it.

But the night before, Nell had gone to say good-night to her father as he sat in his arm-chair, and he had got up and put his two hands on her shoulders and turned her face to the light, and then he had gazed into it with so wistful a straining of his dim eyes, and so a yearning a tenderness in his usually stern face, that Nell could scarcely draw her breath for awe and wonderment.

And then he had said, "Nell, I shall not see thee long," and had kissed her in a solemn way, such as he had never done before.

And she had answered nothing, but had rushed away, with hot tears in her eyes that would not fall, and a suffocating pain at her heart. It seemed but a few minutes ago that that had happened; she could feel her father's kiss upon her forehead still. And yet how like a dream it was!

This morning's sights and sounds were just like other mornings'. The cocks were crowing, and the hens clucking, out in the farmyard; Sally passed under her window with a clatter of milk-pails, and an exchange of jovial greetings with Job and William. The morning sun streamed into her room, and shone upon the queer birds in the wall-paper, which had charmed her in childish days; upon the hanging book-shelves, with the worm-eaten dusty books in it that no one ever read; and upon the old oak press, in which she had kept her frocks ever since she could remember. Nell loved light, and it comforted her, and the familiar aspect of things reassured her. The trouble seemed to belong to the girl who lay sobbing in the dark last night, and

not at all to the Nell who now sprang out of bed, and began to make herself ready for the bustle of the cheerful day.

Night intensifies alike our joys and our pains. We hug them to us in the darkness, and abandon ourselves to our imaginations and emotions; but when the morning comes, we are apt to feel ashamed of them—they seem pitiful and unreal, and we rise up and cast them from us. But Nell's nature was of more persistent stuff than this. The horror and the despair had gone with the darkness, but the burden of care remained. Nell had no impulse to shake it off, but rather set her shoulders firmly to sustain it, and tried to realize it in all its aspects. By the time she opened her door to go down stairs, the conflicting thoughts within her had resolved her thoughts into one—a longing desire that her father might meet it with open recognition. Nell's first impulse, with regard to any situation in which she found herself, was to look it firmly in the face. To shirk, in matters great or small, was foreign to her. She felt that if this, which had befallen them, might be no more a thing to be guessed at, to be shuddered at in secret, to be ignored in family talk, the sting would be taken from it. As she set about helping Sally to get the breakfast she had her father's face before her eyes, as she feared to see it, with the veil of stern reserve upon it, which had been so strangely uplifted the night before. Full of anguish as that moment had been, Nell dreaded to see her father's pain shut back again within himself, cutting off the possibility of that common sharing of grief which is the divine right of love.

(continued.)

"I never complained of my condition but once," said an old man, "when my feet were bare, and I had no money to buy shoes; but I met a man without feet, and became contented."

I have been always wont to commend and admire the great humility of those great and profound wits, whom depth of knowledge hath not led into by-paths in judgment; but, walking in the beaten path of the Church, have bent all their forces to the establishment of received truths, accounting it greater glory to confirm an ancient verity than to devise a new opinion, though never so profitable, unknown to their predecessors. I will not reject a truth for mere novelty; old truths may come newly to light; neither is God tied to times for the gift of His illumination; but I will suspect a novel opinion of untruth, and not entertain it, unless it may be deduced from ancient grounds.—*Bishop Hall.*

### CLINGING TO THE ROCK.

One morning last summer I was standing in the shadow of a great rock by the sea-shore. It rose hundreds of feet toward the sky, its grey sides so steep and awful that it made me giddy to look up. Presently I saw, far above my head, little patches of white and golden, and I soon found they were clusters of "moon" daisies which had taken root in tiny holes in the rock and flowered there, and their brave little heads up at that great height nodded as happily to the sunshine and the breeze as though they had been growing down in some low-lying, level field. The dark waves might break and toss on the rocky shore below, and the rough breeze come close up to them and shake them as if determined to carry them away, but the daisies had no fear. They were perfectly safe, for they were clinging to the rock, and that rock was stronger than the wind and the waves of the sea. So are all little children in the arms of Jesus.

The skin of a boiled egg is the most efficacious remedy that can be applied to a boil. Peel it carefully, wet and apply it to the part affected. It will draw off the matter and relieve the soreness in a few hours.

HOLDING ON.

An infidel passing through the shadows that hang around the close of life, and finding himself adrift amid the dark surges of doubt and uncertainty, without anchorage or harboring in view, was urged by his skeptical friends to "hold on." He answered: "I have no objection to holding on, but will you tell me what to hold by?" Here is a question which men will do well to consider before they reach the closing scene. If they are to hold on, what are they to hold on by? Where is their trust? Where is their confidence? What certainty have they as they go down into the shadows? Surely a man who comes to his dying hour needs something better than infidelity can give him; he needs the guiding hand of Him who is in the resurrection and the life, who has conquered death and triumphed over the grave; and who is able to bring us safely off at last. He needs that hope which is "as an anchor of the soul, both sure and steadfast, and which endureth that within the veil."

Children's Department

The answering an Advertisement will contain a favor upon the Advertiser and Publisher by stating that they saw the advertisement in the DOMINION CHURCHMAN.

MORNING HYMN.

God of mercy and of love,  
Lifted from the heaven above,  
Waste to Thee my voice I raise  
In a morning hymn of praise,  
It was Thine almighty arm  
Kept me all night long from harm;  
It is only, Lord, by Thee  
That another morn I see.

Father, keep me all day long  
From all hurtful things and wrong;  
Make me an obedient child,  
Make me loving, gentle, mild,  
Hark! the birds are singing gay;  
Let me sing as well as they,  
Praise to Him who reigns above,  
For His mercies and His love.

FAMILY WORSHIP.

The records of past generations are brightened by many illustrious examples of family devotion. These examples are heritage of God's people, and throw a sacred charm and holy influence around the idea of home, whether it be the stately mansion or the humble cabin on the remote frontier. Heaven bends lower over such homes; angels are frequent visitors there, and God listens at the threshold. Before Abraham went down to Egypt's land, his family altar was at Bethel; but when the famine of Canaan was ended "he returned and went on his journey from the south even to Bethel, unto the place where his tent had been at the beginning, unto the place of the altar, which he had made there at the first; and there he had called upon the name of the Lord." The altar is spoken of as a special interest,—built there at first. Abraham's first distinguishing act was family worship;—"there he called upon the name of the Lord."

The personal history of Job represents that great prince in an attitude of parental solicitude and tenderness that is deeply impressive, awakening the profoundest thoughts respecting the responsibilities which rest upon those whom God sets as heads of families. At the end of the birth day festivals of his children, "Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them; for he said, it may be that my sons have sinned, and cursed God in their hearts. Thus he did continually."

THE HUNTER'S TALE.

"I have had many narrow escapes and have seen some strange things. I can now recall one, when I was hunting beaver, just as the ice began to break up, and on one of the farthest, wildest lakes I ever visited. I calculated there could be no human being nearer than one hundred miles. I was pushing my canoe along the loose ice one cold day, when, just round the point that projected into the lake, I heard something walking through the ice. It made so much noise and stepped so regularly that I felt sure it must be a moose. I got my rifle ready and held it cocked in one hand, while I pushed the canoe with the other. Slowly and carefully I rounded the point, when, what was my astonishment to see, not a moose, but a man, wading in the water—the ice water! He had nothing on his head or feet, and his clothes were torn almost off his limbs. He was walking, gesticulating with his hands and talking to himself. He seemed to be wasted to a skeleton. With great difficulty I got him in my canoe; when I landed I made up a fire and got him some hot tea and food. He had a bone of some animal in his bosom, which he gnawed almost to nothing. He was nearly frozen, and quieted down and soon fell asleep. I nursed him like an infant. With great difficulty, and in a roundabout way, I found out the name of the town from which he came. Slowly and carefully I got along, around falls and over portages, keeping a resolute watch on him lest he should escape from me into the forest. At length, after nearly a week's travel, I reached the village where I supposed he lived. I found the whole of the community under deep excitement, and more than a hundred men were scattered in the woods and on the mountains, seeking for my crazy companion, for they had learned that he wandered into the woods. It had been agreed upon that, if he was found, the bells were to be rung and guns fired; and as soon as I landed a shout was raised, his friends rushed to him, the bells broke out in loud notes and guns were fired; and the report echoed again and again in the forest and on the mountains, till every seeker knew that the lost one was found.

"How many times I had to tell the story over! I never saw people so crazy with joy, for the man was of the first and best families, and they hoped his insanity would be but temporary, as I afterwards learned it was. How they feasted me, and when I came away, loaded my canoe with provisions and clothing and everything for my comfort! It was a time and place of wonderful joy. They seemed to forget everybody else, and think of the poor man whom I had brought back."

The old hunter ceased, and I said: "Does not this make you think of the fifteenth chapter of Luke, where the man lost one sheep, left all the rest in the wilderness and went after it, and when he found it, he called his neighbors and friends together to rejoice with him? 'Likewise joy shall be in heaven over one sinner that repenteth.'"

Troubles are in God's catalogue of mercies.

One smile for the living is worth a dozen tears for the dead.

I dare no more fret, than I dare curse and swear.

It is hardly necessary now to call attention to the celebrated "White Shirts," made by White, of 65 King Street West. Being made of the best material, by skilled labor, and mathematically cut, they recommend themselves to all who wish a really fine article. Every shirt warranted to give satisfaction. A White, 65 King Street West, Toronto.

BOYS AND SMOKING.

A timely note of warning is sounded by the New York Times against the growing evil of smoking among boys. It states that "careful experiments lately made by a physician of repute have shown that the practice is very injurious." Of thirty-five boys, aged from nine to fifteen, who had been in the habit of smoking, in twenty-seven he found obvious hurtful effects; twenty-two had various disorders of the circulation and digestion, palpitation of the heart, and more or less "crawling for strong drink"; and twelve had slight ulceration of the mouth. All were treated for weakness and nervousness, but successfully only after they had relinquished smoking. The Times says of this smoking:

"One of the worst effects is the procreation of an appetite for liquor, which, indeed, is not confined to the young, but which grown persons are better able to manage. Where boys drink to excess they are almost invariably smokers; and it is very rare to find a man overfond of spirits who is not addicted to tobacco. Men who want to give up drinking usually have to give up smoking at the same time, for they say that a cigar or a pipe generally excites a desire for liquor very hard to control."

The great increase of smoking among boys in recent years is one of the alarming tendencies of our time. There ought at once to be inaugurated a vigorous anti-tobacco crusade throughout the land.

THE CHILDREN'S QUESTION.

Cora and Jim were talking earnestly about something; no one could tell what.

"Are you sure, Cora?" Jim asked.  
"Yes, I am sure," said Cora, decidedly.

"But how are you sure, Cora?"  
"Why, just as sure as that I am alive," replied Cora. But even this did not satisfy Jim.

"What are you puzzled over?" asked Cousin Ray.

"Cora says there isn't a spot anywhere where we can hide from God. Mind, Cousin Ray, we are not talking about a spot in this world but any where! Now it seems to me if we could just get far away, off from the world, you know, there might be a place where one could be quite alone."  
"Alone, without God, Jim? What does David say in that beautiful Psalm?"

Jim was not sure that he could say the Psalm.

"Do you mean the one where David speaks of going up to heaven, and flying to the uttermost parts of the earth?" he asked.

"Yes," said Cousin Ray. "If you like, I will repeat two or three verses, it is so beautiful. 'If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light unto me. Yea, but the night shineth as the day; the darkness and the light are both alike to Thee! It is the one hundred and thirty-ninth Psalm, children. I advise you to take it for your evening chapter.'"

"I am so glad it is that way," said Cora. "It would be dreadful to be in a place where God is not!"

"Yes, but when one has done wrong one feels like running away to hide," said Jim thoughtfully.

"That only makes the wrong worse," replied Cousin Ray. "Do you not know a better way?"

"Yes," said Jim, "I suppose we should go to our Heavenly Father and confess our sins; He will forgive us for Jesus' sake."

"But even if we do not think of God's eye when we sin, we are quite sure to hear a voice telling of our wrong deeds."

"A voice?" repeated Cora.  
"Yes, the voice of conscience; and conscience seems to tell other folks too;

at least it seems to us as though many people knew just the naughty things we have done. In old times there lived a man named Bessus. He was rich, and among other things owned a large number of birds. They sang in every corner of his grounds; but their music almost set Bessus crazy. He endured it as long as possible, and then killed every bird.

"What harm had the birds done?" asked one.

"Ah!" exclaimed Bessus, "they were telling me all the time that I had killed my father. I could not get to a corner of the grounds that I did not hear the same story."

"True enough, Bessus had killed his father! His conscience troubled him so much, and he was so full of terror lest some one should suspect him, that he imagined the birds knew his secret, and were telling it to the world. No, dear children, we cannot escape from God; nor from conscience."

"This is a blessed thought to those who really want to walk in the way of God's commandments; they feel glad that God sees down into the very depths of their hearts, and knows just how sorry they are when they do wrong. They know, too, that he is ready to forgive and help them to begin all over again. Be glad then in the truth, 'Thou, God, seest me.'—Child's World.

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who now sprang to make herself cheerful day. our joys and ours in the darkness but when the apt to feel a sem pitiful and and cast them ire was of more s. The horror with the dark-care remained. care off, but firmly to sus-e it in all its he opened her l resolved her ing desire that with open recog-se, with regard she found her-in the face. To or small, was that if this, might be no sed at, to be be ignored in ould be taken helping Sally ad her father's e feared to see erve upon it, y uplifted the quish as that breaded to see k again within ssibility of that hich is the de-

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