

# Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, MARCH, 18, 1880.

[No. 12.]

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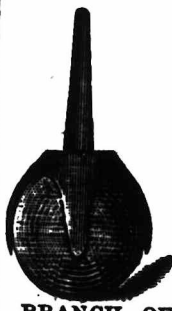
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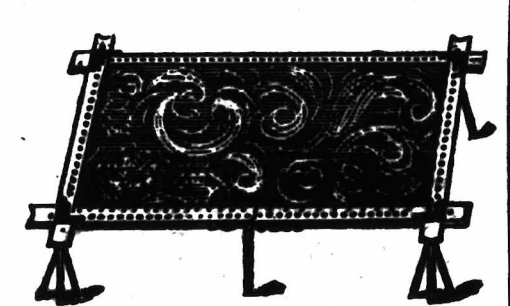
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IN the Bishop's statement every encounter with the Archbishop took place. In some cases have been expected expressed Church in S

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THE SUNDAY. THIS is gen Sunday, so It has from the commemoration into his capital palm branches i Jewish children Palm Sunday w



# Dominion Churchman.

THURSDAY, MARCH 18, 1880.

**I**N the Archbishop of Canterbury's reply to the Bishop of Capetown in reference to Mr. Colley's statement that the Primate had given him every encouragement in going out to Natal as assistant to the deposed, heretical Dr. Colenso, the Archbishop says that the statement made conveys a totally erroneous impression of what actually took place. It is remarked, and not without reason, in some quarters that the Archbishop would not have gone beyond what might reasonably have been expected of him, if he had, at the same time, expressed some little sympathy with the suffering Church in South Africa.

An important proposal has been made by Sir John Glover, Governor of Newfoundland, to make St. John's the summer port for the whole Dominion. It is suggested that St. John's may be connected with the mainland by a railway across the island, and a line of ferry steamers across the straits of Belleisle, from which a line would form a junction with the Intercolonial. By this arrangement it is believed that two or three days would be saved, and the resources of Newfoundland would be opened up.

It is calculated that about £150,000 stg. have been contributed to the Irish Relief Fund, which is considered to be about one-third of what will be required to satisfy the wants of the starving population of Ireland before next harvest.

The Romanists in England and Italy are getting almost wild on account, probably, of the telling exposures in Dr. Littledale's book on the subject of Romanism in opposition to Anglican claims. The *Morning Post* has been a favourite vehicle for publishing rumours of secessions to Rome which have not taken place; but by the continued report of which they doubtless hope to make their words become facts. The Roman correspondents of the *Standard* and *Daily Chronicle* as well as the *Rock* and the *Record* appear to be lending themselves to the same work of mischief.

The announcement of the Earl of Beaconsfield that Parliament is speedily to be dissolved has occasioned a considerable flutter of excitement through the whole of the British Empire. The unfortunate part of the case, probably, is that a letter of the Premier's to the Lord Lieutenant of Ireland would appear to make the appeal to be one of England against Irish Home Rule, and thus will be construed almost as a battle of nationalities. The result of an election is always doubtful; but the probability is believed to be that a Conservative House will be returned with a much smaller majority than usual.

## THE SUNDAY NEXT BEFORE EASTER.

**T**HIS is generally known by the name of Palm Sunday, sometimes also called Hosanna Sunday. It has from the earliest times been devoted to the commemoration of the triumphant entry of Jesus into his capital city Jerusalem, the spreading of palm branches in his path, and the Hosannas of the Jewish children. This entry into Jerusalem on Palm Sunday was an act of grace as well as an act

of triumph. It was a last offered opportunity of embracing His Gospel—of learning Who and What He was, what He had to teach, and what He alone could and would do. The offer which He made to His countrymen at large by being born of a Jewish mother, under the law—the offer which He made and makes to all mankind by taking our nature upon Him and coming among us as one of ourselves—this offer He repeats on a smaller scale, though in an intenser way, by His entry into Jerusalem. So that His entry was indeed a day of grace to the doomed city, a last but supreme opportunity on which previous errors, perverseness, cruelties, might be remedied once for all, by a free acceptance and pardon. It was to Jerusalem what the dawn of the nativity had been to the world—a day of grace in which God had blessed some, manifested the light of His countenance, and was merciful yet once more to the people of His ancient choice. But if it was a day of grace, it was also a day of judgment. In the sacred language judgment means separation; and separation is the first step in judgment. To give rewards is to separate between those who give and those who lose. And separation was the order of proceeding when the Lord entered Jerusalem on Palm Sunday. He seemed to be on His way to His trial. But in reality He was the Judge, and His apparent judges were even then before His tribunal. Of their own free will, they were then separating themselves into friends and enemies—taking their respective sides—writing themselves down in the eternal record as His worshippers or His foes. If ever there was a day of judgment, this was one—only the judge was not on His Throne, and the parties before Him were on the material seat of judgment, and were apparently they that ought to speak. The subject is in this way of permanent interest to all men in every age. Every living man is continually ranging himself either on one side or on the other, in the great contest going on between good and evil; and there is a last offer made to every independent man.

## GOOD FRIDAY.

**W**E come now to the anniversary of one of the most wonderful days in the annals of the universe—the day which included the period referred to by the Lord, when He exclaimed:—"Father, the hour is come." This hour, the most remarkable in the history of time or eternity was marked with strange contrasts and wonderful results. It was an hour of the deepest humiliation, and yet one of surpassing glory. All the humiliations of time were as nothing compared with the humiliations of that hour. But while men saw nothing but the darkest clouds of shame, faith beheld these clouds illumined with heavenly brightness, and the glory of Christ rising with His deepest humiliation. The virtues displayed by the Divine Sufferer had never before been equalled; and to signalise the hour and its astonishing events, the Heavens were clothed with darkness and the earth quaked. The veil of the Sacred Temple was rent from the top to the bottom, and the graves were opened for the rising again of their occupants after the Resurrection of Christ.

The greatest of human crimes was acted in this solemn hour, which was also marked with the most affecting manifestations of Divine Mercy.

Every evil which had characterized the Jewish people seemed to be accumulated and concentrated upon that hour. But while they rejected the Divinely authenticated message sent to them and murdered the Heavenly Messenger, He Himself was dying to save their sins. The blood they shed by slow and cruel torments was then flowing to wash away their guilt. The Heavens were astonished at their baseness; but the stars in their courses did not as of old fight against the perpetrators of this awful deed. The earth quaked, but it did not swallow them up as it had done Korah and his company. The malicious and wicked Jews who perpetrated this dreadful crime were spared till after the Ascension of Christ in order that the first offer of salvation might be made to them.

And it is most remarkable that at this time wicked men and the ever-blessed God were making use of the same instrumentality in order to accomplish opposite and contrary purposes. The Scribes and Pharisees doubtless went from the cross congratulating themselves that they had destroyed both Christ and His Religion. But their success was their failure, and the realization of their object was its own frustration. His atoning death was the rock on which he was to build His Church. The Jews put Him to death in order to maintain the honour of their law. But by His death that law was abrogated. Till that moment the institutions of Moses had an efficacy; but when Christ uttered the words, "It is finished," the shadowy dispensation passed away forever like the clouds of the morning.

## PETITION.

**T**HE following petition has reference to an Act proposed to the Legislature of the Dominion:—

To the Honourable the . . . . . of the Dominion of Canada.

The petition of the undersigned members of the Church of England in the Parish (or Mission) of . . . .

HUMBLY SHEWETH,

That your Petitioners have been much alarmed by the introduction into your Honourable House of a Bill to effect serious changes in the marriage laws legalising the marriage of a man with his deceased Wife's Sister, and of a woman with her deceased Husband's Brother. That your petitioners are persuaded that any such interference with the table of prohibited degrees will materially affect the welfare of the community and the comfort and happiness of many households in which persons connected together by the ties of consanguinity, and enjoy the same happy familiar intercourse as brothers and sisters without suspicion or thought of evil.

Your Petitioners believe that one of the marriages proposed to be legalized is expressly forbidden in Holy Scripture, and that the prohibition of the other is implied, and they cannot admit that any authority, ecclesiastical or civil, is empowered to dispense with such a prohibition.

That your Petitioners especially object to the proviso in the Bill making a distinction between marriages where the parties are members of one religious body, and other cases, as introducing an element of confusion and uncertainty, and they hold that all such marriages ought either to be legal or illegal in every case, without reference to the peculiarities of any Branch of the Church.

That on behalf of the children who may be deprived of their mother your Petitioners pray that the present position of surviving sister with relation to the widower may not be altered, as such alteration must necessarily deprive the motherless children of the loving care of the aunt at the time when it would be most especially beneficial, and under the present law is commonly enjoyed.

Finally, your Petitioners submit that before any alteration is made in the marriage laws, ample opportu-

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nity should be afforded for the full consideration of a subject in which all persons are more or less interested, and for the presentation of their objections by those who are opposed to any change; that no such opportunity has been afforded with respect to the Bill now before your Honourable House, and that for this as well as the other reasons herein set forth it should be rejected.

And your Petitioners will ever pray, &c.

We venture to say that anything more scandalous has never been introduced into the Canadian Legislature than the bill to which this petition refers. If we allow all that can be claimed for a difference of opinion in reference to one of its provisions, there can be no possible ground for such difference in reference to the other provision. Whatever may be the interpretation put upon the different portions of the eighteenth chapter of Leviticus, the principles it contains are meant for the world. From the 27th and 28th verses it is abundantly plain that one of the enactments which the Bill now before the House proposes to make law in Canada is precisely one of those "abominations" in consequence of which the Land of Canaan was defiled, and "spued out" the nations that were there before the arrival of the Israelites. The exception required to be observed in the case of the brother's widow, given in Deut. 25 : 5, is shown by the next verse to be of a municipal and local character, applying only to the Israelites; and it is remarkable that in this case the physiological law which was doubtless the reason of the general prohibition, does not apply in the case of the exception.

No time should be lost in getting petitions similar to the above circulated, signed, and sent for presentation to the Legislature.

#### BOOK NOTICES.

A DAY WITH CHRIST—By Rev. Samuel Cox. New York: E. P. Dutton & Co. Toronto: Rowsell & Hutchison. 12 mo.: ch. pp. 248. Price \$1.

The title of this singularly attractive book is taken from the narrative of the event of one day, as recorded by the synoptics, and in the nine chapters which form the volume the attempt is made—and very successfully, too—to give us a conception of what the life of Christ was like. A day taken as a fair sample of all His days on earth, rich in instruction, and replete with works of healing and grace.

The day is selected from His life in Galilee, during the first year of His manifestation, a day like many others, and of which, as of others, we have only an imperfect record.

The chapter on *The Healing of the Demoniac* is well worth reading, as may be seen from the following extract (p. 225): "The demoniacs came under the influence of the evil spirits which 'possessed' them, by indulgence in sins which impair and derange the nervous structure, as, for example, drunkenness, licentiousness, intemperate and passionate temperament. The natural sequence of events in these mysterious cases would seem to be this: first, sins are committed which tend to weaken and derange the nervous system; then, through the levelled and unguarded avenue thus opened to him, the evil spirit enters and takes possession of the enfeebled powers; and, last of all, the demon, once in possession, urges its miserable captive to fresh deeds of vice or crime, acts directly or indirectly on the deranged nerves of sensation, feeding and fanning every evil lust, throwing the whole man into an even deeper and more fatal disorder."

Other curious phenomena in connection with the processes impairing spiritual health and peace are also described.

GATE OF PARADISE: A Dream of Easter Eve. New York: E. I. Dutton & Co. For sale by Rowsell & Hutchison, Toronto.

This beautiful little allegory is a perfect gem. It is got up in a thoroughly unique style, and is an exceedingly interesting story. It will be read with a great deal of pleasure, and will form a most suitable present for the season to which it refers. The custom of making little presents at Easter is one that cannot be too strongly recommended and we have no doubt that this little brochure will be extensively adopted for the purpose.

#### CHURCH THOUGHTS BY A LAYMAN.

No. 20.

##### ECCLESIASTICAL CEMENT.

ON Sunday, the 7th inst., the city of Toronto witnessed a unique, not to say strange spectacle in its little ecclesiastical sphere of dissent; a spectacle very edifying, but not in the manner, nor still less on the grounds, its managers intended. Occurring simultaneously with the excommunication of certain more impulsive than wise members of a Wesleyan choir for sharing an amateur theatrical entertainment, it affords a highly dramatic illustration of the need of some to remove beams out of their own eyes before seeking to cut out the mote in the eyes of others, for no stage ever presented a more genuine display of acting than the spectacle in question.

The discussion which has been going on in this journal and in others on the question as to whether Christ's Church is, as we put it, like a collection of joints on a meat stall or still a living body, has produced a propound disturbance in the minds and consciences of those who refuse to believe in the sincerity of our Lord when He spoke of His Church, as an indissoluble unit, and who make a mock of His apostle who declared that sacred organism the Church to be a living organic body analogous to the human frame in variety of members, but still a living body with "one Head, even Christ." Conscious of the sin of division, stung to the quick with the logical reproaches of the Church's champions, the ministers of schism have hit upon a device for hiding their shame and salving their consciences, a device which were it not the aggravation of sin, by an attempt to conceal it, would be ludicrous.

They arranged that on the Sunday named the pulpits of their sects should each be occupied by a preacher who considers the ordinary teaching of that pulpit contrary to or without warrant of Scripture! Presbyterian pastors were set to feed Methodist sheep, and Baptist teachers to instruct the, in their opinion, unbaptized Congregationalists. Congregationalists which for fifty-one Sundays this year will listen to sermons based on Calvinism, on this one day heard the expositions of a divine who deems that system utterly opposed to God's Word, and Wesleyans and Presbyterians who baptize infants were taught "on this occasion only" by Baptist divines who would not suffer even the pastors whom they allowed to feed their flocks last Sunday but one to sit down with them as fellow believers at the Table of the Lord.

We should like much to have set for these sensationalists their texts, we would have not embarrassed them by those Scriptures which their different systems ignore or explain away, but would have required each preacher to expound the passages on which his peculiar notions in theology or Church government rest. We should then have had a test of the honesty of this singular demonstration: Methodists would have heard Arminian

views held up as unscriptural and dangerous; Presbyterian pulpits would have rung with denunciations of the tenets of Calvin; Baptists would have been startled to hear that God's Covenant was meant to include infants; and Congregationalists would have listened with indignation at the idea of their being a Church made up of an aggregation of inter-dependent Churches.

Such an experience would have put an effectual extinguisher upon this "pulpit exchange" movement, it would have raised an internecine war amongst these sham allies, compared to which our little squabbles would have dwindled into the insignificance of a domestic iff compared to a street fight.

But this movement not only reveals the "aching void" felt by those schismatic organisms, the painful consciousness that they have cut themselves off from Catholic unity and life, but tells a sad story of the growth of theological latitudinarianism which has ever, and must ever, result from sectism. The "exchange of pulpits" idea teaches us this, that those very specialities, those half truths, which caused these sects to go off into schism from Catholicity have lost their hold on the present generation. Were we to be asked for a formula to express briefly what this movement sets forth, we should say that it might truthfully be put thus: "One Church is as good as another;" the necessary implication being that Christ's Church having been disrupted the fragments may impose themselves on a scoffing world, as an unbroken structure, by sticking themselves together by a new patent ecclesiastical cement invented A. D. 1860.

If the unity is a real vital one between these so-called Churches why is it only made visible one Sunday per annum? If the hypothetic union is a living condition of these sects why do they move in different spheres, exercise independent powers of discipline, government, Church authority, and keep up distinctive and irreconcilable teaching fifty-one Sundays in the year out of a possible fifty-two? The existence of these separate ecclesiastical bodies involves an enormous, prodigal, wicked waste of Christian energy and money, and an equal growth of most anti-Christian rivalry, jealousy, display of worldly strength and sectarian selfishness. In the city of Toronto the sect system causes at least a waste of \$50,000 yearly. We say waste, for all the work of the Church, all the pastoring and teaching needed by the city could be far better done by the Catholic Church than is now done by all the agencies at work, at a cost less than at present is involved by, we repeat, fifty thousand dollars per annum.

If we pass into the country this waste is proportionately higher, indeed in some towns and villages the expense of keeping up the sect system is a scandalous outrage, an intolerable burden to those engaged in this godless rivalry of Churches, a rivalry as keen and worldly as between two stores. That a sense of shame is felt by the sects is evident by their dramatic attempt to blind the outer world to the fact of these abominable divisions. Unbelievers, and believers too, whose mental vision is not dulled by sectarian prejudice will ask, if these preachers can sink their differences to-day why not to-morrow, and if on one Sunday why not altogether? That question "why not?" will sound like the tap of a hammer on a drum, the response will tell of hollowness and wind. We shall doubtless be reproached for so severe a judgment upon apparently a well meant endeavour to secure, a genuine groping after the lost chords of Church unity. We reply in the words of an eminent Nonconformist, the Rev. W. R. Dale, in his treatise on the

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Lord's Supper: "It is an offence against good taste and piety to ridicule the faith of good men; but the respect due to honest religious convictions cannot be claimed for the sophisms on which these convictions are sometimes rested." We ridicule; we hold in supremest disdain the sophistical delusion that the unity of Christ's Church is secured by an annual exchange of pulpits by the preachers of schismatical, discordant religious bodies. If these men's honest conviction is that Christ no longer has a Church, or if they think His Church is not a body, but a heap of fractured limbs, then we may pity such ignorance of His teaching, such violation of positive Scripture declarations, and pray for its removal. But we cannot respect a sensational, theatrical attempt, (such as is an "exchange of pulpits" by the various so-called Churches,) to convey to the world an impression of their being unity where none exists, save only unity in rebellion against the commands of the Divine Head of the Church for which He died, and for the true organic perpetual unity of which His last prayer was uttered.

No cement will make sects into that Church, those who desire union must abandon self and be received again into the "one Catholic and Apostolic Church," wherein each member feels the life-blood of the body of Christ coursing through his spiritual veins.

## Diocesan Intelligence.

### NOVA SCOTIA.

FROM OUR OWN CORRESPONDENT.

HALIFAX.—One of the most interesting and best attended annual meetings in the history of the Church of England Institute, took place Tuesday evening, 17th ult., in the Institute, Granville Street. The Lord Bishop of the Diocese, Patron of the Society; the Venerable Archdeacon Gilpin; and Rev. John D. H. Brown, were present, besides a large number of lay members. In the absence of the President, Rev. Dr. Hill, who was confined to his house by illness, the chair was occupied by the 1st Vice-President, Mr. Thos. Brown. The opening prayers were said by the Archdeacon.

The report of the Council for the past year was most encouraging, showing an increase in the membership since the last annual meeting. There are now 248 names enrolled as members of the Institute. The Billiard Room was opened during the past year, giving innocent and healthy recreation and amusement to the younger members. The Gymnasium has proved itself to be a useful appendage to the objects of the Institute, thereby increasing and developing the muscular strength of its members.

The Reading Room has been much more frequented during the past year, and more highly appreciated. Upwards of 850 visitors have been introduced to the rooms at present occupied by the Institute. After some changes in the Constitution and By-laws had been made, and the reasons for so doing fully discussed, officers for the ensuing year were elected.

Resolutions of sympathy with the family of the late lamented Professor James DeMille were passed, and feelingly spoken to by the Lord Bishop, Mr. W. C. Silver, and others. A resolution of thanks to the press of the city for past favours, gratuitous supply of papers and notices of meetings, &c., was passed unanimously.

At 11 o'clock a successful and satisfactory meeting was brought to a close by the Benediction being pronounced by the Bishop.

The annual meeting of the Directors and friends of the Halifax Dispensary was held on the 16th ult. After the usual routine business had been transacted the reports of the Directors, Treasurer, Eye and Ear Physician, and Medical Board were read.

#### THE REPORT OF THE DIRECTORS

referred to the progress of the Dispensary from its humble and quiet admission among the benevolent and philanthropic societies of Halifax twenty-five years ago until to-day, when its useful and needful benefits place it in a position to claim to be one of the most useful and important among them; to the past financial condition of the institution, and its diminished

revenue in 1870; to the death of Mr. Charles Fletcher, who for 12 years faithfully performed the duties of Secretary; and to the urgent need for funds to carry on and increase the work of the Institution.

His Lordship the Bishop, in moving the adoption of the report, offered some practical remarks upon the great value of the institution, and regretted that in this, as in others of a benevolent character in the city, the interest which should be manifested, when such meetings were held, was so limited. The public, in consequence, were not aware of the utility and benefit of this Dispensary, in particular, was to that large class who would otherwise be overlooked in suffering and affliction. The Dispensary being always accessible, no doubt afforded speedy alleviation and in the early stage of sickness could be taken advantage of, acting, doubtless, beneficially as a preventive, as largely as a curative of disease. The poor, being unable and unwilling to employ a doctor, or obtain medicine, when they had to pay, until too late to be relieved or cured. He commended the suggestions and interesting character of the report, and considered that, in order to prevent misapprehension respecting the publication of the Hospital Sunday collections, it would be well for the Directors to state definitely, whether they were for the reduction of the debt on the building, or for the current expenses of the Dispensary. He also recommended an extension of the private subscription list, and stated that the community owed a debt of gratitude to the medical gentlemen, whose skill and labours were made available, as shown in these reports, to so large a number of the classes requiring their attention.

The Rev. Mr. Townsend, Chap. H. M. Forces, has handed to the Mayor the sum of \$88.15, being amount collected at the Garrison Chapel for the Irish Relief Fund. This contribution is independent of the collection now being made amongst the officers and men of the garrison, and is highly creditable to Mr. Townsend's congregation.

ANNAPOLIS.—A lecture was given by the Rev. R. Avery, Rector of Aylesford, on "Modern Scepticism," in the hall at Melvern Square, on Saturday evening under the auspices of Enterprize Lodge, I. O. G. T. Although the day was a stormy one, the Hall was filled with a select and appreciative, as was evinced by the frequent and prolonged applause with which the lecturer was greeted.

### MONTREAL.

FROM OUR OWN CORRESPONDENT.

FRELIGHSBURGH.—Trinity Church.—On Sunday Feb. 29, closing services took place in connection with the final departure of the congregation from this time-honoured structure, which in its history is almost identified with the first settlement of this thriving portion of the Province of Quebec. It is entitled to the claim of the Mother Church of the Eastern Townships. The troubles incident to the rebellion and revolution of 1776, drove sympathizers with the old country and her stable form of government to newer lands over which was still extended the aegis of the Royal sceptre and the unquestioned inheritance of the British Constitution. This class of patriots contributed a considerable number to the earliest pioneers in the wilderness of Canada, and quite a few are to be traced as the progenitors of the present inhabitants of St. Armand. The venerable society for the Propagation of the Gospel has ever followed in the wake of political changes and other favourable influences with the standard of the Cross lifted up, that fellow countrymen and fellow creatures might rejoice in a Redeemer's love. This society has had many noble missionaries, and among these will ever shine the record of the Hon. and Right Rev. C. J. Stewart, first missionary at St. Armand, then travelling missionary throughout the Provinces of Quebec and Ontario, and finally chief pastor, with still more extended labours. Among well-informed Canadian churchmen his name will form a household word. The manifest and manifold blessings conferred and acknowledged led to a general attendance of the local community in the house of prayer, with added numbers from adjoining parishes on both sides of the line 45°. The evergreens of Christmas symbolizing the enduring character of the memory of the reverend founder, and the undying nature of his work were suffered to remain, notwithstanding the penitential season of Lent; and the venerable edifice filled in every part by an intelligent and devout audience, presented a scene long to be remembered. The Bishop of the Diocese, assisted by the Rector, the Rev. R. Lindsay and the Rev. J. C. Davidson, conducted the morning service. The musical portions were heartily and appropriately rendered by the choir of the church, strengthened in the considerable variety of musical selections by the superior pipe organ which has already been provided for the new church. The sermon by his Lordship was a most faithful and earnest presentation of Gospel

truth and Gospel privilege, with the momentous consequence of Christian responsibility, based upon the text "Thy way, O God, is in the sanctuary." His remarks were instructive, touching and penetrating, and appropriately closed the message of the old pulpit which had been resounded from it for 71 years. The Holy Communion was partaken of by a large body of communicants; indicating by the chief pastor administering, and the representative members from other communities, who with the parishioners received, the unity and fellowship of the Church. The appeal by the Bishop on behalf of the suffering in Ireland was most energetic and the response (\$20) in the offertory, in a measure corresponding.

In the evening, and for the last time the old Church was again entirely filled. The service consisted of the Litany and appropriate anthems and hymns. Addresses marked by ability and deep sympathy with the spirit of the occasion, were delivered, after some introductory remarks from the Rector, by the Rev. Dr. Bailey, the venerable Presbyter of Vermont, and the Rev. Messrs. R. Lindsay, H. W. Nye, J. Smith, J. C. Davidson and C. P. Watson, in addition to whom were present the Rev. Messrs. Forneret and Westover. The Bishop, with his usual earnestness, concluded applying the lessons of the occasion to pastor and people. At a late hour these interesting exercises closed, with the confident assurance in many minds that, while the light of man's kindling might cease to burn, and earthly fabrics must crumble and disappear, "The word of the Lord endureth for ever."

DOCTOR LOBLEY.—We congratulate this gentleman on the wisdom of his choice in deciding to remain in quiet Lennoxville, where he is so much esteemed and beloved, and where the theological heavens are not perpetually black and red with the clouds and lightning of party storms. Doctor Lobley has had a narrow escape, and while we rejoice at the fact that he has escaped, we cannot suppress feelings of pity for the honest scholar and gentleman (whoever he may be), upon whom the mantle of Provost Whitaker is doomed to fall.

MONTREAL.—Mechanics' Bank.—The assignees of this defunct corporation are suing the Rector and Church Wardens of St. Martin's Church, in this city, for a sum of one thousand dollars (or thereabouts) on account of money advanced in connection with the building of the Church, &c. We fancy the assignees will have some little difficulty in proving their case. Above all Churches in the city, St. Martin's is not the one to allow a trifle like a thousand dollars to come into court for settlement if there were not some urgent reasons why it should be settled there.

REV. MR. HEPBURN.—This gentleman, from the Diocese of Quebec, preached at the evening service in St. Luke's Church, Waterloo, on Wednesday last. A dark night and bad roads caused the number of worshippers to be rather smaller than usual.

CANON ELLGOOD.—On Wednesday evening last, Mr. Ellgood lectured in Glen Sutton, on "Reminiscences of a Visit to the Jordan, Dead Sea, Plains of Bethlehem and the Wilderness of Jordan;" there was a large audience, and the reverend gentleman's remarks were heard with great interest. At the close, a vote of thanks to the lecturer was proposed by Mr. Edwin Esty, and seconded by Mr. Alexander Bickford and carried unanimously. On the following evening Mr. Ellgood preached in the Church of the Good Shepherd.

Christ's Church Cathedral.—Canon Baldwin has in progress a very interesting series of special sermons on Biblical history in connection with the discoveries and excavations, in the East.

St. JOHN'S, P. Q.—We understand the assistant minister in this place, Mr. Booth, has decided to go to Trinity Church, Montreal.

Mr. Booth is a great favourite in St. John's, and, as a preacher, it will be exceedingly difficult to find his equal.

CLERICAL UNION.—There is some talk of reviving the old clerical meetings once so common in the Deanery of Bedford. The clergy feel that they do not often enough come together and that the needs of the work really call for some systematic organization, such as the clerical union supplies. These meetings are not intended to adjust the affairs of the Diocese at large, nor to discuss, after the manner of elderly ladies, the "ins and outs" of every scrap of Church gossip that rises amongst us; on the contrary the business of each meeting will be to examine a portion of God's word, and converse as to the best means of extending His Church in the Eastern Townships. We trust Archdeacon Lindsay and Rural Dean Musson will soon see their way clear to formulate their ideas on the subject, or call a meeting to talk the matter over.



## ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

**MILL POINT.**—"Bees" for drawing stone to the site of the proposed new Church were of daily occurrence so long as the snow lasted. Only a few cords remain to be drawn. The Whites cheerfully yield the palm to their Mohawk brethren for getting up the best "bees." John Clant, a worthy Indian, with the help of his friends laid upon the ground 24 cords or 96 loads! The teamsters and their teams were each day cared for noon gratis at the homes of sundry members of the congregation. In one case a very neighbourly Roman Catholic entertained four of the workers; and it is pleasing to note that not Roman Catholics alone, but Presbyterians and Methodists have cheerfully turned out to help forward the good work. The lot, stone and sand are now paid for—the stone nearly all drawn and a good share of the sand. Cost of all so far, a trifle over \$400—the gatherings of St. Mark's Ladies' Guild since its organization, two years ago. The men folk are now beginning to bestir themselves, and have in Vestry Meeting formed a capable Building Committee, appointed a Secretary and a Treasurer, and started a subscription list. Mr. Godfrey Cole, the untiring superintendent of the work, may be relied upon, if properly sustained, to bring it to completion before the end of next autumn. The Church will, it is thought, cost about \$8,000.

**MOHAWK RESERVE.**—The Church Indian Mission School House recently erected on the Reservation under the superintendence of Chief Annosothkah (Sampson Green), was opened for pupils on the 16th of February. A young Churchman of Sydney, Mr. T. E. Ketcheson, is the first teacher, and he seems well adapted to fill the position. 20 Indian children were in attendance the first day and since then 87 names have been enrolled. The school promises to be a success and a great boon to the neighbourhood.

**RURAL DEANERY OF CARLETON: Deputation No. 8.**—In the absence of Canon Jones, the Rev. H. B. Patton was appointed Convener of this Deputation. He reports that most successful Diocesan missionary meetings were held at the following stations visited during the week beginning Feb. 16, with the following results: Marlboro, \$8; Richmond, \$7.52; 4th line Goulbourne, \$2; Goulbourne, \$7.25; Hazeldean, \$9.50; also for Algoma, \$1.10; Bell's Corner's, \$8.65. Total, \$89.02, against \$27 of last year. This shows a gratifying increase in the interest taken in the missionary operations of the Diocese. It is also an evidence of the good Church work which is being carried on in these parishes. Large, earnest, and devout congregations were present at each meeting. The Convener received the kind and invaluable assistance of Messrs. Tighe, Nesbitt, McMorine, and at one meeting of Mr. May. An excellent plan is being pursued this year in the above parishes:—The respective Incumbents announce at the meeting their intention of undertaking personally the collection of the annual subscription on the cards. At Hazeldean this collection had been partially made prior to the Missionary meeting, and the sum of \$80 then placed on God's altar. Might not this plan be widely spread with beneficial results.

**DEANERY OF GRENVILLE.**—The Missionary Meetings were held in this Rural Deanery during the months of January and February by the clergy with the following results:—St. Anne's, Oxford Station, 8.25; Wilson's School House, South Gowan, 1.70; St. Paul's, Marlboro, 8.80; St. James', Kemptville, 26.04; Oxford Mills, 7.20; St. Augustine's, Oxford, 2.00; Christ's Church, Burrill's Rapids, 6.81; Orange Hall, Montague, 1.67; Trinity Church, Merrickville, 7.00; St. Andrew's, North Augusta, 5.28; St. Peter's, North Augusta, 6.00; St. James', North Augusta, 7.00; St. James', Maitland, 9.29, do. Sunday School, 8.00; St. John's, Prescott, 30.58, do. Sunday School, 20.96; Blue Church Sunday School, 8.07. Total, \$149.60.

**SHANNONVILLE.**—The Rev. Stuart Foster, M.A., has resigned this parish and has been appointed to the Mission of Pittsburgh and Storrington.

**BELLEVILLE.**—St. John's Church, Rev. R. S. Forneri, Incumbent. Two liberal members of this Church have offered the sum of \$200 towards the liquidation of a debt of \$600 on the church lot, on condition that the balance be subscribed before the Easter Vestry Meeting, or the adjourned meeting a fortnight after. The last hundred of this balance the congregation find themselves unable to raise. If any friends have the means of aiding this spirited little congregation in their difficulty, their contributions will be most thankfully received by the Incumbent.

## TORONTO.

**SYNOD OFFICE.**—Collections, &c., received during the week ending March 18th, 1880.

**IRISH RELIEF FUND.**—Toronto, All Saint's, \$56.19; St. Stephen's, \$11.66; St. James' Cathedral, \$120.00; St. Peter's, \$49.00; St. George's, additional, \$5.00; Holy Trinity, \$78.37; Orillia, additional, \$3.00; Grace Church, Markham, \$6.41; Stouffville, \$6.29; Port Perry, \$12.37; Alliston and West Essa, \$11.50; Aurora, \$12.90; Oakridges, \$4.95; Stayner, \$8.60; Creemore, \$7.80; Banda, \$5.60; Darlington, \$63.76; Cavan, St. Thomas', \$12.15; Christ's, \$6.00; St. John's, \$8.60; Trinity, \$1.75; St. Mark's, Port Hope, \$18.12; North Essa, Christ's, \$6.40; St. Jude's, \$1.60; Coldwater, \$2.47; Vasey's, 68 cents; Waubaushe, \$1.74; Cookstown, St. John's, \$4.97; St. Luke's, \$3.62; Braden's, \$1.41; Singhampton (Batteau), additional, \$1.34; Innisfil, St. Paul's, \$10.18; St. Peter's, \$2.41; Dunsford, \$1.00; Lakefield (North Douro), \$13.72; St. Thomas, Shanty Bay, additional, \$2.56; Galway, Kilmount, \$1.50; Retties' Bridge, 82 cents; Swamp Lake Road Chapel, 86 cents; Etobicoke, additional, \$2.00.

**MISSION FUND.**—Parochial Collections—Whitby, \$86.35; St. Stephen's, Vaughan, \$11.55. Missionary Meetings—North Orillia and Medonte: St. George's, \$5.01; St. Luke's \$4.63; Coldwater, \$2.57; Waubaushe, \$1.25; St. Stephen's, Vaughan, \$10.00. January Collections—Oshawa, \$16.00; St. James' Cathedral, Toronto, additional, \$8.25; Waubaushe, \$1.98; St. Stephen's, Vaughan, additional, 80 cents. Special Appeal—Hon. William Cayley, balance of subscription, \$100.00.

**WIDOWS' AND ORPHANS' FUND.**—October Collections—St. James' Cathedral, Toronto, additional, \$11.00.

At the regular Quarterly Meeting of the Executive Committee, held at the Synod Office, Toronto, on Thursday, the 12th Feb., 1880,

Present.—The Lord Bishop, Chairman. The Archdeacon of York, the Dean of Toronto, Canons Morgan, Stennett and Brent, Revs. John Pearson, A. J. Broughall, and C. H. Mockridge, Hon. V. C. Blak, H. W. M. Murray, S. B. Harman, Marcellus Cronbie, Dr. Snelling, Dr. Hodgins, C. Gamble, and A. H. Campbell.

The Archdeacon of York presented the following address of the Sub-Committee to whom was referred the resolution of Mr. Marling on the qualification and registration of persons voting for Lay representatives to the Synod:—"It appears to the Sub-Committee that none can be entitled to vote on subjects involving the interests of the Church, except members of the Church; and further, that it is evident, both from Holy Scripture and from history, that the reception of the Holy Communion is a necessary condition of the continued membership of any baptized person who is come to years of discretion. They believe that all Christian communities, with the exception of our own, act in accordance with this rule. They therefore report that, in their opinion, the qualification for voters at the election of Lay representatives shall be the same as that which is now required in the case of Lay representatives themselves. They further suggest that the recognition of this principle appears to them to offer the only means of escape from the embarrassments which, as might be anticipated, surround the attempt to adopt any other arbitrary standard of qualification.

"To obviate possible objections they further suggest that if any small congregation shall be unable, in consequence of the adoption of this qualification of electors, to elect a Lay delegate to the Diocesan Synod, then the remaining congregations in the Parish or Mission shall have the privilege of electing delegates under such regulations as would apply if the aforementioned congregation did not exist; but, in such event, any Communicant belonging to that congregation shall have the right of voting with the Communicants of the smaller of the remaining congregations."

Dr. Snelling having moved, seconded by Mr. Murray, that the above report be received and adopted, an amendment was moved by Dr. Hodgins, seconded by Mr. Gamble, that the report be received and referred to the Special Committee on the Constitution of the Synod.

The amendment having been put to the meeting and lost, the original motion was carried.

**ORDINATION.**—St. George's.—The Lord Bishop of Toronto held an ordination in this Church on Sunday last (5th in Lent), when the Rev. Henry Chas. Avant, of Bobcaygeon, and William Henry French, of Coldwater, were advanced to the Priesthood. Morning Prayer was said by the Rev. Charles H. Mockridge, and the lessons were read by Rev. Canon Stennett. The Rev. J. D. Cayley preached the sermon from Isaiah vi., 8. The candidates were presented by the Ven. Archdeacon of York. After the ordination the Holy Communion was administered, the Lord Bishop being the celebrant, assisted by the Archdeacon of York, Canon Stennett, and Rev. J. D. Cayley.

This parish is shortly to lose the Rev. Charles H. Mockridge, B. D., who has been Assistant Minister for four years, he having been appointed to fill the vacancy at the Cathedral in Hamilton.

**RUNNYMEDE.**—St. John's.—The Incumbent of this Mission along with Mr. Murray, of Bloor Street, waited as a deputation on Mr. John Fischen, regarding a site for the Church of St. John's. Mr. Fischen has most liberally and kindly granted three lots on Dundas Street, amounting to two and a half acres, as a site for the Church and a future parsonage.

**BRAMPTON.**—The ladies of the congregation recently presented the Incumbent with a handsome surplice and stole. They are now providing a pulpit. Several of the gentlemen of the congregation are at present actively engaged canvassing for subscriptions to wipe off the entire indebtedness of the parish, amounting to about \$900. These are evidences not only of a kindly spirit, and a warm interest in the Church, but what is of great price, a desire to have things honest in the sight of God and in the sight of men.

## NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

**HAMILTON.**—Receipts at the Synod office during the month of February, 1880.

**MISSION FUND.**—Offering Collections.—Hamilton, All Saints, \$15.45; Fergus, \$1.18; Thorold, \$1.50; Waterdown, \$3.00; Aldershot, \$2.00; Clifton, \$8.01; Fort Erie, \$7.01. Parochial Collections.—Erin, \$16.05; Orangeville, \$40.00 On Guarantee Account.—Carlisle, \$28.00; Luther, \$18.00; West Flamboro', \$75.00; Caledonia, \$108.84; Drayton, \$15.00; Clifford, \$38.00.

**WIDOWS' AND ORPHANS' FUND.**—Rev. Canon Roberts, \$5.00.

**ALGOMA FUND.**—Milton, \$10.83; Thorold, \$13.00; Stewarttown, \$4.00; Rothsay, \$1.84; Huston, \$1.05; Drayton, \$2.30; Arthif, \$9.00; Luther, \$6.60; Grimsby, \$4.25; Chippawa, \$55.00; Dundas Sunday-School, \$7.00.

**PAROCHIAL ASSESSMENT.**—Church of the Ascension, Hamilton, \$600.00

The following is from the Hamilton Spectator: "There will be no service in Christ Church on Sunday next, as Rev. Mr. Cooper has accepted an invitation to officiate in the Cathedral at Hamilton upon that day." This is an effect of the "calling" system. "With whom hast thou left those few sheep in the wilderness?"

**PORT COLBORNE.**—His Lordship the Bishop has appointed the Rev. R. C. Lee, of Acton, to the incumbency of this parish. Mr. Lee has accepted the appointment.

**CAYUGA.**—The Bishop of Niagara administered Confirmation on Feb. 8, in St. John's Church, to a class of nine candidates, and then delivered a forcible and earnest address to them and the assembled people. Among the candidates were a man and wife, formerly Baptists; also a lady, formerly a Lutheran; a Presbyterian, and a Methodist with his family have also joined the Church at Cayuga. The Sunday services are very well attended.

**LUTHER.**—St. Albans.—The annual missionary meeting in connection with this parish was held on Thursday, January 22nd. There were about sixty present. The singing was, as is usual here, excellent. The deputation consisted of Revs. Jas. Carmichael, Hamilton; Robt. Cordner, Mount Forest; J. T. Rixon, Arthur. The Rev. R. S. Radcliffe introduced the speakers with a few well-chosen remarks. Rev. Robert Cordner then gave an address on Systematic Beneficence. He was followed by Rev. Thos. Rixon, who gave an excellent address. After a hymn had been sung, the Rev. Jas. Carmichael was called upon, and held his audience spell-bound for about twenty-five minutes. Towards the close of his address he remarked that before he came to Niagara he had been informed that it was a "parlour Diocese," and he provoked a smile by saying that if Niagara Diocese were a "parlour," he pitied the "kitchens." The Offering, for Algoma Diocese, amounted to \$5.60.

The congregation of St. Albans took advantage of the few days sleighing at the beginning of this month to have all the brick, and some of the stone required in the erection of the new Church, here. We hope to have it opened on the first of August next, and it is desired that all the funds should be subscribed by that time. The people here have made a good beginning; if they go on as they have begun, with God's blessing we need not be anxious for the future.

**WALDEMAR.**—St. Saviour's.—On Friday, Feb. 27th, the Rev. R. S. Radcliffe, Deacon in charge of this Mission, delivered a lecture on "Apostolical Succession and Episcopacy," in reply to a lecture on "Apostolical

Succession by Rev. B. Mr. Radcliffe, fully refuting the Church of A. "The sub; many supp instituted l whereby m the sacrific Word and withstandi all the pres Absolution, the Holy C How impor that those merely ass from Him v Another l this import

**DELHI.**—ban's Chur Proper Peas ers, Chants Rev. T. E. vice; when the past an charge, on the world duty and th Agent, the this extensi introduced to the story he of the Angli he handled one hour an never flagge that our glo turies was g ples of ever quinaux to Southern se making the

**LYNEDECH** service was This is a where servi service, and an apparen tion was pr Missionary doing their bent introd remarks of task most ei Work in Eu greatest at whose eyes God had so and doing in collections i

**POINT EDW** residence of rooms, on F the Ladies' Sunday Sch every way many preser realization c ceeds being

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Succession, True and False," delivered some time ago by Rev. B. J. Brown, the Presbyterian minister here. Mr. Radcliffe treated his subject in a most masterly manner, fully proving all his positions, and thoroughly refuting all Mr. Brown's objections. Rev. C. R. Clark, of Amaranth, acted as chairman, and said, "The subject of the lecture is not a trivial one, as many suppose. The very purpose for which Christ instituted his Church was that it might be the means whereby men might receive the pardon purchased by the sacrifice of Himself, through the Absolution of the Word and Sacraments. Now, it is a fact, that, notwithstanding their assertions to the contrary, nearly all the preachers of the sects pretend to this power of Absolution, e.g., by giving or withholding tickets to the Holy Communion, and other like acts of discipline. How important, therefore, that we should be assured that those who pretend to this authority have not merely assumed it themselves, but have received it from Him who alone can give it.

Another lecture will shortly be delivered (D.V.) on this important subject, by the lecturer of the evening.

HURON.

(FROM OUR OWN CORRESPONDENT.)

DELHI.—A missionary service was held in St. Alban's Church, on Thursday, 4th inst., at 7.30 p.m. Proper Psalms and Lessons, with appropriate Prayers, Chants and Hymns were used, the Incumbent, the Rev. T. E. Sanders, officiating at this part of the service; when concluded he addressed those present on the past and present state of the Mission under his charge, omitting the work of the Church of God in the world at large, as this, he intimated, was the duty and the intention of the Diocesan Missionary Agent, the Rev. W. F. Campbell, to bring before them this extensive subject. Mr. Campbell having been introduced to the large congregation present, told the story he had been requested to tell, viz., the work of the Anglo-Catholic Church in the world, and which he handled with a masterly hand, in an address of one hour and a half. The attention of those present never flagged, being deeply interested and thankful that our glorious old mother Church of nineteen centuries was gathering within her fold nations and peoples of every tongue and race, from the fur-clad Eskimoes to the delicately clad natives of the isles of the Southern seas. The St. Alban's choir aided much in making the service a hearty one.

LYNEDECH.—On Friday, the 5th inst., a missionary service was held in Christ Church, at 10.30 a.m. This is a Mission station a few miles from Delhi, where service is held every Sunday, also a week-day service, and is a "living Church," and though at such an apparently uncomfortable hour, a large congregation was present, with its newly formed choir; the Missionary Service of this Mission was used, the choir doing their part most ably; after which, the Incumbent introduced the Missionary Agent with but few remarks of his own. Mr. Campbell completed his task most efficiently, taking for his subject "Church Work in England and Canada." As in St. Alban's the greatest attention was rendered by those present, whose eyes beamed with intense thankfulness that God had so blessed and was blessing the work done and doing in the Church of their forefathers. The collections in aid of Diocesan purposes were liberal.

POINT EDWARD.—A social party was held at the residence of Mr. Barnett, of the G. T. R. refreshment rooms, on Friday, Feb. 27th, under the auspices of the Ladies' Aid Society of the Church, in aid of the Sunday School library fund. The evening was in every way a very pleasant one. There were very many present, and the most pleasant feature was the realization of the object for which they met—the proceeds being satisfactory.

WATFORD.—A Missionary Meeting was held in the Church in Warwick, County Lambton, on Feb. 28th. The Rev. Messrs. Hyland, Softley, and Campbell addressed the meeting, advocating the cause of missions. In consequence of the wretched state of the roads the attendance was not so large as at previous meetings.

DELAWARE.—Christ Church.—Mr. William Rogers, who has been Superintendent of Christ Church for fourteen years, bade the members of the School an affectionate farewell on last Sunday, being about to leave the village. It is expected that Mr. Seabrook will be the Superintendent.

BLENHIM.—Rev. Henry Bartlett, of Blenheim, has been appointed Incumbent of Christ Church, Listowel, the Rev. Mr. Cooper, of Listowel leaving for the parish in St. Catharines, vacant by the perversion of Mr. Brookman.

MITCHELL.—We are glad to hear of the prosperity of the Church in Mitchell. The attendance at Trinity Church is very large for a country town, not only on Sundays but also at week-day services. There is a Sunday School, well attended, having one hundred and fifty scholars. An out-station of the Mitchell Church—Dublin, six miles distant—has also a pretty good congregation, though comparatively a newly settled place. There is a congregation generally of over fifty people. The Rector, Rev. B. P. DeLom, is very energetic.

LONDON.—Memorial Church.—The Superintendent of this Sunday School reports the number of Sunday School scholars present last Sunday as three hundred and forty-five, and thirty-five teachers. The increase of the young members in our schools fully keeps pace with the increase of population.

WARDSVILLE.—During Lent, special week-day services are held in each of the three Churches of this parish, situated in the villages of Wardsville, Glencoe, and Newbury. They are well attended.

PORT DOVER.—The Travelling Secretary of this Diocese visited this congregation on Sunday, the 7th inst., and preached an eloquent and instructive sermon on behalf of Missions.

WOODHOUSE.—St. John's.—Anniversary Missionary Services were held in this old and important parish, and also at Port Ryerse and Vittoria which are under the charge of the Rector, on Sunday and Monday, the fourth in Lent. The Missionary Agent of the Diocese advocated the cause of Missions, and the result at each place was a liberal collection, largely in excess of previous years.

OTTERVILLE.—The Rev. F. W. Campbell, Missionary Deputation, has just visited St. John's congregation here. His visit was made the occasion of holding the annual Church Meeting. The Rev's. Mr. Daunt, of Thamesford, and Mr. Scott, of Norwich, gave able assistance. The speech of the Agent gave a great amount of interesting information about Church work generally, and especially about the Diocese of Huron. The people showed their appreciation by an offering nearly three times as large as last year. Mr. Campbell states that this is the 116th meeting he has addressed since the middle of last October, and he speaks very confidently about the prosperity of the Diocese.

NORWICH.—Our Annual Missionary Meeting was held on Tuesday evening, the 9th March, in Trinity Church. The attendance was better than usual for such meetings. The choir, which is acknowledged to be one of the best in the country, did its part admirably. The Rev. Mr. Scott acted as chairman. Addresses were delivered by Rev. W. Daunt, M. A., Rural Dean of Oxford, and Rev. Mr. Campbell, our new Deputation Agent. The people listened with the greatest attention to both addresses. The Missionary Agent will be heartily welcomed whenever again his duties call him to Norwich on a similar errand. The collection was double the amount taken up at last year's meeting.

LONDON.—St. Paul's.—A very handsome memorial window has been placed in St. Paul's Church to the memory of the late Rev. Benjamin Bayley, Assistant Minister of St. Paul's, and afterwards of Christ Church. The design of the window represents the good Shepherd, and in another department the Lamb bearing the banner with the cross emblazoned on it, and underneath the inscription: "To the glory of God and in memory of Rev. Benjamin Bayley, born Jan. 19, 1805; died June 17, 1879. A faithful servant of Jesus Christ." The memorial window was erected by friends in both the congregations in which he had so faithfully and zealously laboured during the few years of his ministry. It is in the chancel, and north of the great central window that is over the Communion Table. Mr. Bayley was a scholar of Trinity College, Dublin. He was principal of the London Grammar School from its being opened until it was merged in the High School of the city, and of it he was principal till his death. Never was man more generally respected and beloved in all relations of life.

SEAFORTH.—The Rev. Fred. Reneaud, Rector of Seaforth, formerly of Port Dover, is about leaving this Diocese, having been appointed Assistant Minister of Christ Church, Montreal.

WESTMINSTER.—St. James.—Rev. Evans Davis will, it is hoped, soon be able to resume his ministerial work after his severe illness.

Correspondence.

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

"THE CHURCH'S ENEMIES."

SIR,—Though fully persuaded that what may be called the "legitimate" work of the late Church Association was, even since the dissolution of the society, going on as vigorously as before, yet, in common with many others, I did hope most fervently that our parishes and missions were no longer to be pestered with those mischievous papers which formerly had caused so much trouble and annoyance; leading our good, unsophisticated, and "staunchly, jealously Protestant" (in the best sense of that much-abused word) laity to fancy that we were all going Rome-ward; and that "something must be done" to save the old Church of England from the wicked machinations of the Jesuits in the ranks of her clergy who were trying to bring her into subjection to his Holiness of the Seven-hilled City. But the letters of Messrs. Spragge, Forster, and Carry have undeceived me, have awakened me from the pleasant dream that since the late Episcopal election we were all working as best we could, according to our lights for the welfare of Mother Church, and therefore for the honour of our Lord and Master. It seems, however, that we are not to have peace, after all; for the very time when the papers referred to by the above-named gentlemen make their appearance in our missions, shortly before Easter, indicates that their chief object is to influence the elections of Lay delegates, to persuade the people that the one great panacea for all the Church's ills is to elect men whom perchance they have never seen, and of whom they know nothing except that their names are supplied and their soundness guaranteed by a certain clique in Toronto.

To me this seems a most unwise course to pursue. People in the country hear so much about certain Churches in our Cathedral city that they fancy them very much like Roman chapels, and that the clergy wear robes exactly like Romish priests, and that by some means they substitute the Romish mass for the English Communion. Now these people seldom visit Toronto, and when they do they have no opportunity of seeing the Churches or meeting with the clergy. But how well this could be done during the meeting of Synod; and how their wrong impressions would be then corrected! After seeing the churches and finding them just what they ought to be, after talking with the clergy and finding them just what Anglican clergymen should be, how those wretched suspicions would vanish! Then how their prejudices against the Cross of Christ and the sacred monogram would be at least very much modified, if not removed, by finding them (as I pointed out in your late predecessor) scattered about everywhere in St. James' Cathedral, served by "the Very Reverend, the Dean," and Messrs. Greene and Rainsford; the former a vice-president, and the two latter members of the late Church Association! And if they still thought the Cross un-Protestant, we could show it them in Presbyterian and Methodist places of worship. (A pretty pass things have come to, surely, when to vindicate any of our customs we must shelter ourselves under the shield of the schismatic.) Moreover, what an idea a man living in a country place where the Church is perhaps the weakest of all the religious societies there represented, would bring back with him of her power and influence after meeting with the men of whom the Synod is composed, and seeing the amount of business transacted, and hearing the addresses delivered! Why, the good that three delegates from each country mission would do by talking to their neighbours of what they had seen and heard at the Synod would be simply incalculable. For these reasons (and many others will suggest themselves) I would venture most respectfully to urge upon the members of our country vestries to elect Lay representatives from amongst themselves. What a shame it is for people for the sake of pleasing two or three rich men in Toronto, in electing delegates to pass by members of their own congregation who for a quarter of a century or more have been regular Communicants, and have supported the various funds of the Church to the best of their ability, and against whose Churchmanship not a word could be said!

But the principal object of my troubling you just now is to place before your readers the substance of a conversation in which I took part on the evening previous to the consecration of our present Diocesan, hoping it may have the effect of showing people how they have been humbugged by the cry that the Church is becoming Romanized. I never intended mentioning the matter publicly, nor would I do so now only that if people will persist in sending their pestilential papers into our missions it is only right that a word or two should be said *per contra*. I may say that the conversation was not of a private character. On the evening aforesaid, then, a clerical member of the then Church Association being in company with several others, one of them said to him, "So you are going to dissolve the Association." "Oh, yes," was the reply, "there is no longer any need for it." "Why,"



said the other, "I should think it still as necessary as ever." "Oh, no," said our clerical friend, "we have established our paper, founded our Divinity School, and elected our Bishop, the very things which made us organize in the first place." "But," said the other, "what about the Popery you were to put down?" "Pooh, pooh," was the answer, "there was no Popery in the matter at all. Of course when we first commenced our Association we had to get up some cry or other, and we knew the no-Popery cry would take better than any other, and so we adopted it. But no one of any sense believed there was anything in it, or that any one wished to introduce Popery into the Church in Canada." Such is substantially, and, I believe, verbally, a part of a conversation in which I took part, on the 30th of last April; and if any one should dispute my statements, I am prepared to send the name of the clergyman in question together with those of two or three witnesses to the Bishop, and also to furnish one or two other facts of a still more startling character. I write, too, in good time, so that if any one choose to challenge my statements he may do so before the Easter elections.

W. WHEATLEY BATES.

The Parsonage, Ivy, March 5th, 1880.

### EASTER VESTRIES.

DEAR SIR,—In the admirable letter in your issue of the 4th inst., on Easter Vestries, Mr. Brown in advocating the presence of lady members of the congregation in Vestry Meetings, states: "True, they are not allowed to vote." I have never yet been able to find any one who can show me that they have not the privilege of voting; certainly not from the Canons of the Synod of the Diocese of Toronto, for there I find, "Be it enacted—that the members of the congregation of each said Church shall have power and authority to constitute and form a vestry." Certainly ladies are members of the congregation equally with men. Again, in the election of Lay Representatives to the Synod I find in the Constitution, "The Lay Representatives shall be MALE Communicants—and all Laymen within the Cure—shall have the right of voting at the election." From which I gather that ladies may not be delegates to the Synod, but as Laymen may vote at the elections and for all other matters, for surely if it was intended to debar them from this privilege the canon which is so explicit in defining that the Lay Representatives shall be males, would have contained a less comprehensive word than Laymen, which according to the lexicographers, means women equally as much as men.

For my own part, after consulting with some of the leading legal members of the Synod, who, though they thought my idea of acting on this interpretation somewhat novel, considered I was justified in doing so. I have for years strongly advised the lady members of my congregations not only to be present but to vote on all questions and to be members of working committees appointed by the Vestries, with the most happy results. So great has been the benefit derived that I shall ever encourage the custom until actually forbidden by the Canons.

Yours respectfully,

L. H. KIRBY.

### PRAYER BEFORE SERMON.

SIR,—In my last letter I promised to refer to the Canons on this subject.

The only form of prayer before the sermon which has any authority whatever is that enjoined in the 55th Canon. As doubtless many of your readers have no access to our Canons, you will perhaps afford space for this 55th Canon:

"Before all Sermons, Lectures and Homilies the preachers and ministers shall move the people to join with them in prayer in this form or to this effect as briefly as conveniently they may: Ye shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland and Ireland; and herein I require you most especially to pray for the King's Most Excellent Majesty, our Sovereign. \* \* \* Ye shall also pray for the ministers of God's Holy Word and Sacraments, as well Archbishops and Bishops as other Pastors and Curates. Ye shall also pray for the King's most honourable Council, and for the nobility and magistrates of this realm; that all and every one of these, in their several callings, may serve truly and painfully to the glory of God, and the edifying and well governing of his people, remembering the account that they must make; also ye shall pray for the whole Commons of this realm, that they may live in the true faith and fear God, in humble obedience to the King, and in brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray God that we may have grace to direct our lives after their good example; that this

life ended, we may be made partakers with them of the glorious resurrection in the life everlasting; always concluding with the Lord's Prayer."

For this form no rubrical direction is given in the Book of Common Prayer; yet the above Canon, would, I presume, authorize a clergyman if he pleased to use such a Bidding prayer. Nevertheless there are good and sufficient reasons for its universal disuse in the present day.

The form of prayer above is a modernized form of the ancient *Bidding of the Bedes*, hence its usual name. There was a special reason for its injunction in the 16th and 17th centuries when the Prayer Book was being gradually but safely formed out of the ancient Service Books of the Church. It was necessary to put a restraint upon the iniquitous use which was made of their so-called prayers before sermon by the Puritans, many of whom made them weekly vehicles of teaching sedition and schism.

Let me direct your reader's attention to three main reasons for the rapid disuse of this Bidding Prayer after the Savoy Conference, James I, and when uniformity had been secured in the Church services:

1. The earliest idea of a Bidding Prayer was gained from the *allocutions* made use of in the early Church, and mentioned in St. Chrysostom and other liturgies. These allocutions were directions from the Deacon as to what, from point to point in the Lord's Prayer, should be the people's intention, and this according to Latimer, Jewel and others was the practice even in King Edward VI's time. Thus the Bidding Prayer most really in keeping with that of the early Church, is the Lord's Prayer. This custom we retain in this form when at Vestry and all meetings other than public prayer we precede business by the Bidding of those who are assembled with the Lord's Prayer.

2. It is enacted by Rubric I, at end of Holy Communion office that, "Upon the Sundays and other Holydays (if there be no Communion) shall be said all that is appointed at the Communion until the end of the general Prayer, (for the whole state of Christ's Church Militant here in earth,) &c. Now when the sermon is preached in its place in the Holy Communion office, it must be followed by the prayer for the Church Militant which contains all the petitions advocated in the Bidding Prayer. Also at Mattins or Evensong, the prayers preceding the sermon have already covered the ground occupied by the Bidding Prayer.

3. Proctor in his "A Book of Common Prayer," says:—"It may be doubted whether the Bidding Prayer was ever intended to be used for sermons preached during the Communion service. When it was inserted in the Canons, sermons were often preached apart from prayers, as at Paul's Cross, (London) and as the University sermons are still preached at Oxford and Cambridge. In similar cases it would be very appropriate."

Such, I would add, was evidently in the mind of the Provincial Synod of Canada when it enacted the following Canon on "preaching a sermon without previous service." "Be it therefore enacted and declared that a sermon or lecture may be preached without the common prayers or services appointed by the Book of Common Prayer being read before it is preached, so that such sermon or lecture be preceded by any service authorized by this Canon (For altering the order of the public service of the Church in certain cases,) or by the BIDDING PRAYER, or by a Collect taken from the Book of Common Prayer, with or without the Lord's Prayer."

The whole spirit of the compilers, reformers and revisers of the Church's Service Books, from the earliest centuries down to the present day, has forbidden the use of so-called extempore prayer during public Divine worship. The now almost universal custom of saying the prayer before sermon silently, although a form of Bidding Prayer is to be found in the Canons, is undoubtedly in harmony with the mind of the Church as expressed from time to time in its Service Books, Books of Common Prayer, Articles and Canons.

Yours, &c.,

CHAS. E. WHITCOMBE.

Stony Creek, March 1, 1880.

### EVENING COMMUNIONS.

MY DEAR SIR,—I am a constant reader of your excellent paper, and I have observed in its columns lately considerable correspondence upon the subject of Evening Communion. I am free to say that my own convictions are as strong as they possibly can be, against the custom: and although I have now been in Priest's orders for a period of sixteen years, during the whole of which time I have been accustomed to hold three services on Sunday, and often five, and, until I received my present appointment, three years ago, to minister to congregations, separated from each other by long distances, yet I have never seen nor felt the necessity for adopting such a practice. Even in the case of ministrations to the sick, I have ever found it more profitable for both priest and parishioner, to have the Celebration at as early an hour

as possible, before contact with the later experiences of the day had worn off the freshness of the morning's devotion.

Granting that there were celebrations of the Holy Communion in the time of the Apostles, in the evening, yet the only passage in Scripture adduced to prove this, contains an Apostolic utterance, not upon the edification, but upon the *scandal* resulting from the practice. Peradventure this may have been an *exceptional* case, and worthy of condemnation as an *innovation*, as well as on the ground of *irreverence*. It must be remembered, too, that amid the difficulties of those early times, owing not only to the absence of suitable and convenient places for assembling, but also, to the harassing persecutions, to which they were constantly exposed, much allowance is to be made for *irregularities*. I presume there is no priest of the East, or of the West, who would hesitate to exercise his Sacerdotal office at any hour of the day or night, if compelled by such an emergency, to provide for the spiritual refreshment of a few faithful, and hunted disciples. The *persecuted* have, in every age, been accustomed to seek the shelter of night for the observance of their religious rites.

However, we find that when *order* was established, Evening Communion, even if recognized before, ceased entirely. We know what the custom was in the days of Pliny. And, if the universal Church, in all its branches, which have perpetuated Apostolic orders and Government, has through all these centuries pronounced its judgment *against* selecting such a time, for the Church's highest act of worship, then I say that should prove, of itself, a sufficient argument with all priests and people, who are members of the English branch of the great Catholic Family, and who desire to "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

If it be maintained that we have nothing to do with any authority outside of the English Church, and only with that, as presented for our acceptance, since the period known as the Reformation, then I must remind those who make such assertions, that they must join issue with the entire English Episcopate, for our Rt. Reverend Fathers in GOD, at the meeting of the first Lambeth Conference of Bishops, most distinctly, and emphatically affirmed our recognition of, and our adherence to, the Canons of the first four General Councils.

Independently of this, there can be little doubt that it is as plainly the *intention* of the English Church that the Holy Communion should *always* be celebrated in the *morning*, as that it is her intention to adhere to previous customs, where she has not made provision to the contrary. Do you say that there is no Rubrical direction, as to the time for the celebration of Holy Communion? I admit it. But the same is true of the independent use of the Ante-Communion service. The Rubrical direction is only this:—"Upon the Sundays and other Holy Days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the General Prayer. (For the whole state of Christ's Church militant here in earth), together with one or more of these collects last before rehearsed, concluding with the Blessing."

Now, why is it, that, by *common consent*, this direction has been interpreted as applying to the *Morning* Service, and *not* to the *Evening*? I never heard of any clergyman supplementing Evening Prayer with the Ante-Communion Service; and yet if the Church *designs* Evening Communion, she as plainly *designs*, that, when there is no Communion in the Evening, all this should be said, down to the end of the prayer for the Church Militant. So far from this rule being adhered to, I much fear that where Evening Communion obtain, this sublime office is sadly mutilated,—that the Ante-Communion is *ignored* as distinctively belonging to the *Morning* Service,—and that, after *praying* is over, the higher act begins with: "Ye that do truly," &c., in genuine Methodist style. I cannot speak from observation, as I never was present at an Evening Celebration in my life, in any capacity. But if such is the case, as I have heard it is, all I can say is "that they who do such things . . ."—play strange pranks with the Church's Services.

I am,

My dear Mr. Editor,

Yours faithfully,

THEOPH. S. RICHEY.

St. Eleanor's Rectory, P.E.I., March 1, 1880.

No man can profoundly interpret the New Testament who is not profoundly conversant with the Old. A man will come upon a wrong point altogether, except he come upon it along the line of Moses and the prophets. He who comes upon it so will find it to be New in the best sense. The Old repronounced set forth in new lights, and brought to bear with wider and more vital applications.

SUBSCRIBE FOR THE "DOMINION CHURCHMAN."

Ja

ROBERT

DEI

This pic prelate was succeeded the short parture fo ed down to vas."

When pi "I will pr give you may abide his hears from the his last soon after was seized a disorder sedentary study. Bu his soul wa of heaven cheerfully the sense h life to com bodily pain to visit h among oth Sarum in spared not and when he insisted of a good thanks to l forts he fel ity. He al him, so to most privai as in their that at tl them in mc world could Having, summoned broken sp dying man, fession of h him to ref manifest in their advic with these I have defe truth of ( thereof I le exhortation pains of hi worn out, a ing, with a tion. At l uplifted for hours, he words were quickly; fi Thou hast Lord, I con last redoe save me, T confides in O Lord, b have I trust confounded

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## Family Reading.

ROBERT ABBOT, BISHOP OF SALISBURY.

DIED 1617. AGED ABOUT 57.

This pious, learned, and exemplary prelate was one of the five bishops who succeeded to the diocese of Salisbury in the short space of six years. His departure for a better world is thus handed down to us in Fuller's "Abel Redivivus."

When preaching on St. John xiv. 16, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever," many of his hearers presaged his departure from them. This indeed proved his last and farewell sermon, for soon after he came out of the pulpit, he was seized with most dreadful fits, from a disorder which was brought on by a sedentary life and close application to study. But in all these bodily tortures his soul was at ease; for the assurance of heavenly things caused him most cheerfully to part with earthly; and the sense he had of the "powers of the life to come," deadened the sense of his bodily pains. There were many came to visit him on his death-bed, and among others the judges, being then at Sarum in their circuit. To them he spared not his Christian admonitions; and when he discoursed before them, he insisted very much upon the benefit of a good conscience, rendering many thanks to his Creator for the great comforts he felt thereby now in his extremity. He also admonished all who heard him, so to carry themselves in their most private and secret actions, as well as in their public, in order to obtain that at the last, which would stand them in more stead than what all the world could afford them besides.

Having, when death approached, summoned his domestics, and with broken speeches in the language of a dying man, beginning to make a profession of his faith, his friends persuaded him to refrain, as his principles were manifest in his writings. He yielded to their advice, and signed all his works with these words: "That faith which I have defended in my writings is the truth of God, and in the avouching thereof I leave the world." Thus with exhortations, benedictions, and the pains of his disease, he became quite worn out, and lay, as it were, slumbering, with now and then a short ejaculation. At length, with eyes and hands uplifted for the space of two or three hours, he departed this life. His last words were, "Come, Lord Jesus, come quickly; finish in me the work that Thou hast begun: into Thy hands, O Lord, I commend my spirit; for Thou hast redeemed me. O God of truth, save me, Thy servant, who hopes and confides in Thee alone. Let Thy mercy, O Lord, be shown unto me: in Thee have I trusted. O Lord, let me not be confounded for ever."

## "A MERE CHANCE."

Cicely could not in the least realise the confusion likely to surround a lonely bachelor's death in chambers in London; but she did know that letters may go astray sometimes; and when months passed, and no letter from Martin came, while her own removal from home became imminent, she might have written again but for the withholding influence of that note. The hint seemed to explain his silence. New friends, new circumstances, and new ties were crowding out the old ones; and though she felt sure he would always spare them a kindly thought, that did necessarily include a letter, since kindness is often more elastic than leisure.

It was actually in Davabridge telegraph office that she learned how much Martin Combe had really been to her—that what she had called "friendship" was something far deeper, tenderer, and sweeter than what other girls call

"love," and that in her own heart lay a power of faithfulness and devotion far beyond what is offered to many husbands who are yet well loved and served. Not that Cicely said these things plainly to herself—she only drew a simple, straightforward inference—"I can never marry anybody whom I do not love better than Martin Combe"—while she left unformed her secret conclusion that, therefore, she was little likely to marry at all.

Perhaps it was this early lifting of the rosy mist which most maidens allow to glorify their path which stirred Cicely to strenuous efforts to make the path itself a little brighter. Her first attempts were not very successful. In her visit to the flower mission she was quite aware of the repellent atmosphere which Miss Gunter suspected. It cost a few hot tears and some bitter thoughts. She could not force herself to meet it again. But in that one day's round of visits she had seen suffering and sorrows, beside which, in her healthy and unintrospective mind, her own loneliness and cheerlessness seemed mere imaginary pains. Then she blamed herself for having resorted to charitable work as an opening for herself into young and lively society, and next resolved to persevere in it without any such inducement. Hence her visits to Pitch Court. And her experience verified the adage that happiness to be secured must not be pursued. The poor people soon learned to appreciate the grave and intelligent sympathy, which set itself to help and serve them, with all due regard to those circumstances of superior age and varying experience which a rash philanthropy is sometimes too apt to ignore.

And now Cicely Ackroyd stood at the post-office window with a letter of invitation in her hand. Of course Cicely knew Mrs. Averill by name, and by her good repute, and had even spoken with her three or four times on matters of business. But she could think of no reason for this invitation. Naturally enough, she did not for a moment connect it with the flower mission; rather she guessed it might come from some kindly wish of Mrs. Averill's to extend a reasonable hospitality to the young working women of Davabridge. And Cicely was aware of a feeling of shrinking which she promptly despised, saying to herself, that she was, in fact, a working woman, and though in such a place as Davabridge the term must certainly include many quite different from herself in education and all associations of life—such as the factory workers at the mills on the Dava—yet was she therefore to follow the example of the flower mission ladies, in that manner which had so wounded herself, and so draw a hard and arbitrary line of social separation below her, because others had drawn it above? More than all, she recalled Mrs. Averill's kind face and bright manner, and felt certain that whatever that lady did was planned out of a real love to her fellow creatures. And she remembered an old saying of her father's, that he who checked kindness by refusing it, was answerable for all the loss caused if it ceased to flow. So Cicely resolved to accept the invitation, the very first she had received since she came to Davabridge.

Her preparations were swift and simple enough. She was still in mourning—in that stage which has dropped all its hideous and heathenish accessories. Cicely was a wise girl, who kept no robe which, either in material or mode, would not presently be of service in the office. Her best dress was simply a working dress, quite fresh and dainty, and all the adornments she added to it were a few frills of plain white muslin, and her only piece of jewellery, a simple silver locket she had bought for her father's portrait.

She looked a thorough lady as she went walking down the beautiful road to Davaton. A carriage laden with young girls drove past her, and one of them looked from the window and smiled and nodded. Cicely remembered the face from the flower mission, but she

could never have guessed the conversation which her appearance started with in the vehicles.

The lady who had saluted her was Miss Mary Chessum, daughter of the Davabridge banker, and descended, on both sides of the house, from old county families who had contributed illustrious names to bar, church, and army.

Mary Chessum guessed that Mrs. Averill had somehow managed to include Cicely in her hospitality, and she contrived to keep her party lingering in the dressing-room till the girl arrived. She met her with a slight greeting, but did not overwhelm her by any attentions, only, as Cicely stood before the mirror, striving to fasten an unsteady hair-pin, Mary stepped forward, and with a courteous "Allow me," deftly fixed the straying braid. Also, she managed to bustle her party out of the dressing-room in such-wise that Cicely went to the drawing-room in their very midst.

Mrs. Averill met her kindly. Tea was already on the table, and poor Cicely got a seat within speaking distance of Mary Chessum and Lucy Bird. Lucy Bird had been constantly in the telegraph office of her father's, therefore Cicely accepted her civilities with the comfortable feeling that they were offered under no misunderstanding. Conversation was very general at first, but as the hour wore on, it naturally drifted into the channel of their mutual work and common gatherings. By her own honest nature Mrs. Averill could easily fathom that Cicely might feel her presence needed some explanation, and with a true instinct she bravely faced the difficulty.

"It was so wise of you, Miss Ackroyd," she said, "to think of carrying on our work in a strictly personal way. In fact, our little plan can scarcely have done a greater good than to suggest this better plan to you; for, after all, it is only young irresponsible or otherwise unattached folk who can always command leisure at a set hour. Married and busy women of all kinds have duties which they cannot so formally regulate."

"And if ever you wish to go visiting, but have not time to go in quest of your sweet wild flowers," observed Mary Chessum, "then just come or send to the Warren—and father's, you know—and I will give you whatever we have in the garden or greenhouse."

Sweet Cicely Ackroyd could not but soften and expand in such an atmosphere of kindness. "The rose-bud is opening," whispered arch Lucy Bird, a little later in the evening; "but why, oh why, does it at this very moment expand into a rose?"

Why, indeed? Because at that instant, in company with the rector and Mrs. Averill's two brothers, Martin Combe walked into the drawing-room.

He did not see Cicely immediately, for a group of girls were standing just in front of her, and she had time to notice that these four years had made him elder and graver, and that he had passed under the peculiar change which comes to all when the theories of youth are suddenly confronted with the hard facts of life. But it was the same honest, kind face, giving the same sense of confidence and security. Cicely had scarcely time to notice that he seemed alone, when he looked at her, started, and stepped eagerly forward.

"Cicely—Miss Ackroyd!"

"What! are you two old friends?" cried Miss Chessum.

"Yes! I think I may say so," he said, still holding Cicely's hand, "for her father—Mr. Ackroyd—was one whom I admired and loved as much as any man I have ever known."

"Do you know," he added, turning to Cicely, and lowering his voice, "I only got your letter a few weeks ago. I found it among my poor cousin's papers, together with one or two of my own to your father, which had been directed to his care, and had never got further. I wrote down to your old address, and made inquiries concerning you, but all in vain—I was told you had

gone to London. I thought I had lost you altogether."

"Would it have mattered very much?" thought Cicely; but she said, "I did go to London in the first instance, for my official training."

"And so you know Mary Chessum, my cousin on the other side of the house?" he went on.

She had spoken to her for the first time that evening, said poor Cicely.

"If you knew her more you would love her," he said; "she is a sweet and noble woman. I saw her a great deal while I was abroad, for I travelled with the family a great part of the time." (Cicely's heart stood still.) "She had an attachment, unfortunate in the sense that the gentleman was too poor to marry her or even to urge his suit. I knew him well, and I nursed him in his last illness, and was with him when he died. Few people, beside myself, know the story, and since then Mary has honoured me with her confidence, and in her has been satisfied one great want of my life—I think you must have heard me mention it—my longing for a sister."

What a happy evening that was, and how fast the hours flew! Mr. Combe never left Cicely's side, while Mary Chessum came, ever and again, and joined in their conversation.

"I spoke of my old longing for a sister," said Martin, quietly, as they were walking home together. "I never thought of anything else in those days. But now that is gratified, there is still a longing for something more. And how I have longed to see you again, Cicely! The two longings for one. I want you, and my love for you and your love for me. Must this go on a-wanting, Cicely?"

Why need she have cried? And was it any answer that she joined her together so that that they wretched about his arm?

"We will do our courting out in the jungle after we are married," he said, cheerily. "And I am not afraid to ask you to fight the battle of life with me, Cicely, because I see that you can even fight it alone, and make a sweet and peaceful conquest thereof. And oh, Cicely, if I had not seen you to-night I should have left here to-morrow, and I might never have found you! On what chances do our lives hang! And yet, Cicely darling, why should we call it a mere chance!"

## WORDS OF WELCOME.

Within the last twelve months no less than twenty-six clergymen of seven different religious bodies have applied for orders to our Church. We are glad to see them flocking "like doves to the windows" around the wide portal of the fold. But we hope in thus coming they have been made sensible that in the Church there is something disenchanting when one has learned all its inner and outer workings. Even this Church to which we belong, and in which we are glad to serve, is not perfect in all things. How can it be when it is made up of men and women who are weak and fallible, and prone to sin, and at the best are liable to be deceived? So, while we welcome these servants of Christ, we would say to them: Come in the right way and you will be more than satisfied. Come prepared to serve Christ faithfully and to preach the Gospel zealously, and seeking to do good and to be useful and you will find an ample field of labour and an endless work. But if you come seeking a perfect Church, pass on! It is not here. You seek the unattainable. It is not to be found here upon earth. That Church, and it is the only one in existence, is the Church triumphant with Christ. Imperfect here, but perfect there, full of faults here, but faultless there, unfaithful in some things here, but faithful in all things, forever, there.

The blush of modesty is Nature's alarm at the approach of sin.



## BE TRUE.

There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "colour" a story or enlarge a bit of news in order to make it sound fine or remarkable.

There are others whom you hardly know whether to believe or not, because they "stretch" things so. A trifling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or slender bit of news and pad it with added words, and paint it with high-colored adjectives, until it is largely unreal and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

Cultivate the habit of telling the truth in little things as well as in great ones. Never "stretch" a story or a fact to make it seem bigger or funnier. Do this and people will learn to trust you and respect you. This will be better than having a name for telling wonderful stories, or making foolishly or falsely "funny" remarks. There are enough true funny things happening in the world, and they are most entertaining when told just exactly as they came to pass. One has well said, "Never deceive for the sake of a foolish jest, or to excite the laughter of a few companions at the expense of a friend."

Dear friends, be true. Do the truth. Tell the truth. There are many false tongues. Let yours speak the things that are pure, lovely, true.

## WHAT IS A HOME?

A home is a place where character is formed, where education goes on, and where people are impressed for time and fitted for eternity. It is a place to be happy in, to grow in and to start out from, for all good, honest and earnest living. Very great is her responsibility who is queen of this kingdom. To a very important extent she makes or mars its completeness. A fretful, fault-finding, narrow, intractable woman, in the position of wife and mother, can cloud a home with misery, while still she keeps house well, and scrubs floors till they are as white as snow. But the recording angel, surveying her performances, will surely say, "This ought you to have done, and not have let the other undone."

In a home there should be liberty without license, time for family intercourse and space for personal solitude, room for the entertainment of guests and the maintenance of social life, and over all, a tender, trustful daily atmosphere of true devotion and communion with God. All this is not wholly, but largely, in the hands of her who is the central thought and well-spring of pleasure in every comfortable Christian home—the dear, honoured and gracious mother.

Let nobody who is a housekeeper fear to magnify her office. It is a very sacred one, and if she performs its duties faithfully, she is worthy of no stinted praise.

## PARABLE OF THE PRODIGAL SON.

Never certainly in human language was so much—a world of love and wisdom and tenderness—compressed into so few immortal words. Every line, every touch of the picture is full of beautiful eternal significance. The poor boy's presumptuous claim for all that life could give him—the leaving of the old home—the journey to a far country—the brief spasm of "enjoyment" there—the mighty famine in that land—the premature exhaustion of all that could make life noble and endurable—the abysmal degradation and unutterable misery that followed—the coming to himself and recollection of all that he had left behind—the return in heart-broken penitence and deep

humility—the father's far-off sight of him, and the gush of compassion and tenderness over this poor returning prodigal—the ringing joy of the whole household over him who had been loved and lost, and had now come home—the unjust jealousy and mean complaint of of the elder brother, and then that close of the parable in a strain of music—"Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; he was lost, and is found"—all this is indeed a divine epitome of the wandering of man and the love of God such as no ear of man has ever heard elsewhere. Put in the scale all that Confucius, or Sakya Mouni, or Zoroaster, or Socrates ever wrote or said—and they wrote and said many beautiful and holy words—and put in the Parable of the Prodigal Son alone with all that this single parable means, and can any candid spirit doubt which scale would outweigh the other in eternal preciousness, in divine adaptation to the wants of men.

## REPORTING SPEECHES.

The reporters sometimes make sad work of it. In a city not far from Cleveland, Bishop Bedell is reported to have said that the Lambeth Conference was held in the University of Oxford, where some of the memorable events of English Church history took place! And afterwards, in a neighbouring town where the Bishop spoke, the reporter gravely stated, for the information of his readers who might not be aware of the locality, that Lambeth Palace is in France!

We draw attention to Mr. Charles E. Parent's advertisement of GLASS BALL CASTORS. The importance of insulating beds and other furniture is well known; and these castors are said to be best adapted for the purpose. They are also quite ornamental, and are an entirely new invention.

The more frequently we present a worthy cause before the people, the better. The more frequently they give, the more disposed are they to give. They acquire a facility in this kind of action, as well as in the other kind, by steady practice.

St. John the Baptist was especially raised up to prepare the way for the Saviour's first coming. "Do you see him," says a French preacher, worn with fasting, scorched by an Eastern sun, clothed as the lowest of the poor? Do you hear his words—burning, terrible—falling each of them like a sharp axe on the iniquities they encounter? Nothing stops him. He tells the truth to all, to the great as to the humble, to rich as to poor, to Jewish priest and Roman tax-gatherer. All that is pretence and ostentation goes down before him. The corrupt thoughts of the heart are laid bare. To all he announces the coming of a holy God, of a Judge from whom no one will escape. But he preaches a pardon to the stricken sinner who comes to God to ask for the baptism of repentance.

"As curiously painted lamps reveal transparent figures which adorn only when lighted within, so the emblems of Scripture are made plain only when Christ, the Light, shines within the lantern to our path."

The Bible, a school-book to be used by us while here in this school of preparation. The time comes when we shall know even as we are known.

Just as in photography, the glass is made sensitive to receive the image, so the heart of man is prepared by the Spirit to receive the imprint of Christ.

Simeon remarked that growth in religion is characterized by thought of ourselves at its beginning, by consideration for others as we advance in holiness, and by a desire for the glory of God when more matured.

Many lights may be kindled from one without that one losing any of its brilliancy; so many hearts may receive the Gospel from one without that one losing any of its blessedness.

## Children's Department.

## AMID THE STORM.

Across the sea the wild storm breaks,  
The waves are white with foam;  
The fisher in his bark awakes,  
And braves the storm for their dear sakes

Who watch at home.

Sullen and fierce the storm-clouds lower,  
The sea-gulls landward fly;  
Grasping the bark with frenzied power,  
Each wave stands up like some huge tower

To meet the sky.

The fisher grips the helm, and prays  
To Him who rules the sky.  
The answer comes as in past days—  
"Be not afraid!" once more He says,  
"T is I! 't is I!"

Across the sea the stars awake;  
(Thank God for those at home!)  
The winds a distant murmur make;  
The fierce wild waves forget to break  
In crested foam.

As wearied children sink to sleep  
Upon their mother's knee,  
The waves lie still upon the deep;  
Their homeward course the fishers keep  
All silently.

So may we e'er with thankful tears  
Bow down before God's will—  
Our Father, who all-pitying hears  
And calm His children's doubts and fears  
With, "Peace, be still!"

## THE BEWITCHED EGGS.

The mayor of a certain village went to a small hotel situated not far from his part of the town, and asked for a cup of coffee and two boiled eggs. As soon as he opened the first, he found therein a long black horse hair. He opened the other and found the same there. Those who were in the room were horrified, and thought the eggs must certainly be bewitched.

The man smiled, and asked the hostess from whom she bought the eggs. "I bought them of little Lucas, the son of the broom-maker," said she. "Let him be brought here immediately," said the mayor. When Lucas came, the man said to him, "Now, my rogue, you are found out. For some time one of your neighbours has found that some one took the eggs from her hens' nests so cunningly that she could not find him out, though she had watched him closely. I told her to take several eggs and pierce them with a fine needle and then to insert a horse-hair, and return them to the nests. She did so, and now you see, so small a thing as a horse-hair has sufficed to convict you to a certainty of full evidence. Take him away, police, and put him in prison, and let him try bread and water for awhile."

The cunning of the thief is almost always, sooner or later, baffled by the wit of justice.

## A LITTLE ERRAND FOR GOD.

Helen stood on the door-step with a very tiny basket in her hand, when her father drove up and said: "I am glad you are all ready to go out, dear; I came to take you to Mrs. Lee's park to see the new deer."

"Oh, thank you, papa; but I can't go just this time. The deer will keep, and we can go to-morrow. I have a very particular errand to do now," said the little girl.

"What is it, dear?" asked the father.

"Oh, it's to carry this somewhere," and she held up a small basket.

Her father smiled and asked: "Whom is the errand for, dear?"

"For my own self, papa; but—oh, no; I guess not—it's a little errand for God, papa."

"Well, I will not hinder you, my little dear," said the father, tenderly.

"Can I help you any?"

"No, sir, I was going to carry my big orange, that I saved from the dessert, old Peter."

"Is old Peter sick?"

"No, I hope not; but he never has anything nice; and he's good and thankful! Big folks give him only cold meat and broken bread; and I thought an orange would look so beautiful and make him so happy! Don't you think poor well folks ought to be comforted sometimes as well as the poor sick folks, papa?"

"Yes, my dear; and I think we often forget them until sickness or starvation comes. You are right; this is a little errand for God. Get into the buggy and I will drive you to old Peter's and wait till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa; here is one."

"Well, here is a five-dollar bill for you to fix on the skin of the orange. This will pay old Peter's rent for four weeks, and perhaps this will be a little errand for God, too;" said the gentleman.

Little Helen, who had taught a wise man a lesson, looked very happy as her fingers fixed the fresh bill on the orange; her papa also looked happy, and old Peter looked nearly as happy as they did.

## BAD BOOKS.

There are bad books in the world just as there are bad men. And sometimes the bad book is the worse enemy of the two. You can generally tell a bad man by his looks. But a bad book may look innocent enough and all the time be full of deadly poison—corrupting the soul and poisoning the immortal spirit. Boys and girls, avoid bad books! If evil companions put them in your way, take them to father or mother and ask them if they are proper books for you to read or not. Never read any book you would not want them to see you read. Above all avoid, as you would the small-pox or some deadly disease, the vile dime novels and bad books that are only too often thrown in your way. Even the silly story papers which so many read are very bad for you. We want you to seek only good books—above all the Bible and Prayer Book, the best of books. Make them your guide, your counsellor and friend, and thus become wise unto eternal life.

## "ONLY A LITTLE FAULT."

## STORY FOR YOUNG FOLKS.

## CHAPTER II.

But when they had reached the farmhouse and had left the donkey there, and Delphine set out with Eugenie to the cottage, she remembered that when her mother had explained which it was she had not paid much attention.

However, thinking it did not matter, she set off with Eugenie to find it.

The De Bersacs were well known in all the country round, and were large landowners. All the ground about the farm-house belonged to Delphine's fathers and going from the chateau to



the village was just like going about their own grounds. Had it been otherwise, Delphine and Eugenie would not have been allowed to wander about in this fashion without a *bonne* with them.

"I wish I had remembered where mamma said it was," she remarked to Eugenie as they came near the church.

"Why?" asked the child. But Delphine did not answer. Her conscience was reproaching her for her carelessness in not having paid attention when her mother was speaking to her.

Of course, in that village it would be easy to find the cottage. It was not that Delphine minded at all. It was that she felt she had been careless, and had not been watchful as usual.

"But, after all," she consoled herself by thinking, "it really does not much matter. Mamma talks so much about carelessness and it really is only a little fault."

Thus thinking, she knocked with her parasol at the door of the cottage next the church.

No one replied, and, as the door was ajar, Delphine pushed the door open, and Eugenie, who was holding her hand followed her.

The kitchen, with its stone floor and dresser, on which was a row of old china plates, was empty, but the door opening into the bedroom was open.

As Delphine entered, she caught her foot in a small woollen shawl which lay on the floor, and, taking it up, she placed it on a chair near. At this moment an old woman came in from the bedroom, and Delphine asked her if she was Madame Berville.

The old woman looked very much alarmed, and saying no, she begged Delphine to go away at once.

"For," she said, "there is small-pox in the house. My son has been ill, and yesterday the doctor declared—"

But Delphine waited not to hear anything more. Dragging Eugenie after her, she ran out of the room, and made her way to Nannette as soon as possible.

Eugenie had not noticed what the woman had said, and Delphine did not explain.

Nannette looked very grave when she was told of it; and the supper at the farm-house was not a very merry one.

Delphine sent the parcel by a messenger; and then, when the sun was setting, the whole party made their way home.

Madame de Bersac said little when Delphine confessed that the result of her carelessness had been that, by mistake, she had gone into the wrong house, as she feared that Delphine would be ill if she drew too much upon it, and that might lead to serious consequences. However, without dwelling on it much, Delphine did get ill; and when the doctor came, he declared she must have caught the small-pox from touching the shawl, which the sick man had very likely had on him.

Those were sad days at the chateau, for the day after Delphine was ill, Eugenie began to sicken, and the doctor pronounced it useless sending her from home. Delphine had it very slightly; and one day, when was she getting better, and sitting up in her room, her mother came in and drew her chair near to her.

"You are better to-day, my child, are you not?"

"Oh, yes, mamma—much better; and now I am beginning to remember all that has happened. It seemed like a dream before! O mamma! how sorry I am that by my carelessness I should have given you all this trouble," and Delphine burst into tears.

Madame de Bersac tried to soothe her.

"O mamma! it is no use. I know if I had been careful in listening to your words that I should not have gone into that house, and—and—O mamma, do tell me—"



COAXING BETTER THAN BEATING

"What is it, dear child—what do you wish to know?" asked her mother gently, laying her cool hand on Delphine's forehead, and noticing how completely untouched and unscathed she had passed through that illness. Not a mark remained on her face, and beyond general weakness, there was nothing to be anxious about at present.

"Mamma, have any of the others got it?" she asked at length.

Madame de Bersac paused. She had been dreading this question, and yet she had felt that when Delphine began about it that it was best to answer her.

"Eugenie, dearest. No one else."

"And how is she?"

"Much better, dear. She will be well, it is to be hoped, soon," said Madame de Bersac; "but, Delphine, her eyes are very bad."

"Bad, mamma—how?" and Delphine looked sharply at her mother. "What do you mean?"

"My child, I must tell you the truth. Our precious Eugenie's life has been spared, thank God, and so has yours, but the terrible illness, which she has had more severely than you have, has not left her as it found her. She is blind."

Madame de Bersac had braved herself to tell Delphine, and now it was almost more than she could bear to see the child's passionate sorrow.

At first Delphine would not be comforted, but at length she listened when her mother spoke to her, and tried to be resigned to the severe punishment "only a little fault" had been the means of bringing upon her.

In a few days Delphine saw Eugenie.

It was in the evening, when the sun was setting, and the child's lovely brown hair, which was now cut short, seemed to have caught a golden tinge. Her face was very white, and her eyes looked lovely, but Delphine could see at once that the light had gone out of them for ever.

Years passed away.

Delphine devoted herself to Eugenie, and was her companion and friend as well as her sister, and Eugenie, who grew up into a sweet woman, without a particle of ill-feeling towards her who had by her carelessness caused her this blindness, loved her dearly.

The sight of Eugenie bearing about her this life-long sorrow, was a continual reminder to Delphine of all that had happened.

Every day Delphine tried hard to be watchful against carelessness and all other temptations; every day she saw more and more need of being faithful in that which is least; every day she learned more and more that it must be in a higher strength than her own that she must learn the lesson of watchfulness; and she never forgot the bitter lesson that "only a little fault," yielded to, had taught her.

L.E.D.

COAXING BETTER THAN BEATING

"Don't beat the donkey, please," said Mabel to the boy who was driving him for her.

"He won't go without, Miss," said the boy.

"Oh, I think he will," replied Mabel. "I can't bear to have him beaten; just get some of that nice clover there."

To please his young mistress the boy did so, and held out the clover to the donkey, but all his beating only made him plant his feet more firmly in the sand, and the more stubbornly refuse to move.

"Now, Neddy," said Mabel, petting the donkey's shaggy neck, "go on please."

At the sound of Mabel's gentle voice, and the touch of her soft hand, Neddy flapped his big ears, and taking a bite of the clover, trotted off with his mouth full.

Children, it is always better to coax than to drive. A kind word will win where a hard blow will only make the heart harder. The Bible says, "Overcome evil with good." You should be kind even to dumb animals, much more to your playmates, and brothers and sisters; and love them and so make them love you.

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St. Paul's.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givens, Rector. Rev. T. G. Desbarres, Incumbent.

Trinity.—Corner King East street and Erin street. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Hanson, Incumbent.

St. George's.—John street, north of Queen. Sunday services, 11 a. m. (except on the 2nd and 4th Sundays of each month) and 7 p. m. and 9 p. m. Evening daily at 5:30 p. m. Rev. J. D. Gayley, M. A., Rector. Rev. C. H. Mookridge, B. D., Assistant.

Holy Trinity.—Trinity square, Yonge street. Sunday services, 11 a. m. and 7 p. m. Daily services, 9 a. m. and 7 p. m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant.

St. John's.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

St. Stephen's.—Corner College street and Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. F. Broughall, M. A., Rector.

St. Peter's.—Corner Carleton and Bloor streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Roddy, M. A., Rector.

Church of the Redeemer.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

St. Anne's.—Dufferin and Dundas streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLeod Ballard, M. A., Incumbent.

St. Luke's.—Corner Broadview and St. Vincent streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. Langtry, M. A., Incumbent.

Christ Church.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Patterson, M. A., Incumbent.

All Saints.—Corner Sherbourne and Beach streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B. A., Rector.

St. Barnabas.—River St. Head of Winton Avenue. Sunday services, 11 a. m. and 7 p. m. St. Mark's.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. L. Taylor, M. A., Incumbent.

St. Matthew's.—Strachan St., Queen West. Sunday services, 11 a. m. and 7 p. m. Daily services, 8:30 and 9 a. m. (Holy Communion after Matins) and 4 and 5 p. m. Rev. E. Harrison, M. A., Incumbent. St. Lamey street.

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

Grace Church.—Elm street, near Prince's Lane. Sunday services, 11 a. m. and 7 p. m. Rev. J. P. Lewis, Incumbent.

St. Philip's.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. and 7 p. m. Rev. W. Stone, Incumbent.

Church of the Ascension.—Richmond St. West, near York street. Sunday services, 11 a. m. and 7 p. m.

St. Mark's.—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Inglis, Incumbent.

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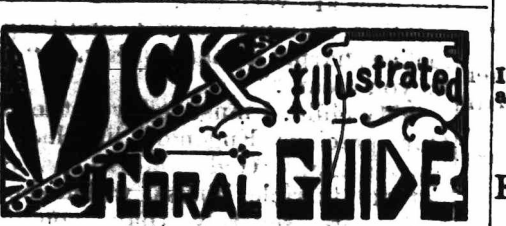
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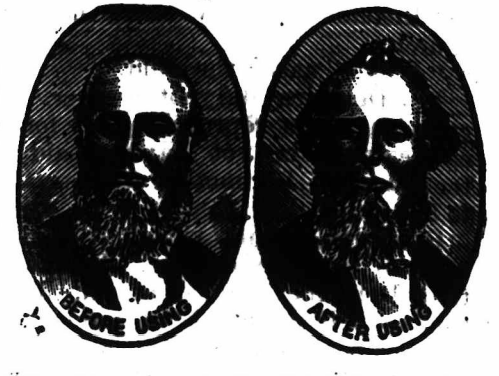
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