

# Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, MAY 15, 1879.

[No. 20.]

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1879.

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### THE WEEK.

THE war in Afghanistan appears to be in a fair way for terminating. It is announced that Yakoob Khan has accepted all the British proposals. The British are to have the Kojuk Pass, Pisheen Valley, Kurum Valley as far as the Shurtargasdan Pass, and the Khyber Pass as far as Loargi. They are also to have the right to keep an agent at Candahar. Major Cavagnari returns as envoy to Cabul with Yakoob.

The War Office in England has issued a circular asking for twelve hundred volunteers from the regular army for the Cape. The Government is also making arrangements for the transportation of five thousand men to Natal on short notice.

Among the experiments lately made with the electric light, that of the Metropolitan Board of Works, Eng. is remarkable as having led to the conclusion that electricity costs more than gas, and is not a success.

Considerable differences are reported to have arisen between the Marquis of Bute and Monsignor Capel, and it is thought likely that the Marquis will leave the Roman Church for the Holy Eastern or Greek Church. The dignitaries of the Papal Church have for some time had serious doubts about his entire sympathy with the dogmas of their communion.

There is being prepared for the basement of the old Castle of St. Louis, Quebec, a formidable concealed battery of the heaviest and most effective ordnance now in use. Besides the Armstrong rifled guns, given last year by the maker of them to the Dominion Government, and more than three hundred guns for heavier projectiles preparing in Montreal, a further supply of five twenty-ton guns is now in course of construction in England for the sea front of Canada.

Out of the two thousand persons arrested in Moscow during the winter, three hundred of them have started for Siberia. The nine thousand persons arrested in other towns will pass through Moscow during the summer.

The citizens of California have adopted a Constitution which confers upon the government larger powers over corporate and private enterprise than are exercised by any other State government or by any enlightened government of Europe. It is complained that under this enactment merchants and manufacturers lose the right to employ whom they please, and are deprived of the right to dispose of certain commodities and services at the highest figure they might command. The railroads, the gas companies, the telegraph

lines, the wharfs and the warehouses are all made subject to the legislature in the matter of charges. The man who has constructed a warehouse or built a wharf is no longer at liberty to make the losses of the dull season good by exacting large fees when trade is active and the use of his property in great demand. Every student of political economy will perceive the promise and potency of the most sweeping commercial changes in these restrictions.

The state of Russia, and the feeling with regard to the successor to the throne may be gathered from the fact that the Czarwitich has received anonymous letters advising him to leave the country if he wishes to maintain a neutral position in the "impending revolution."

A brother of the Zulu King Cetewayo, named Maynezu, with some followers, has surrendered to the British.

A majority of about twenty is expected for the protectionist tariff in the German Reichstag.

The Grand Trunk Railway Company contend, it is said, that their employes did not contribute in any way to the late accident at Stratford. They blame the manufacturers of the article which exploded. Doubtless something more definite will be known about the matter shortly. In the meantime it ought to be deeply impressed upon our legislature that it ought to be an offence of a grave character to send explosives of such a nature by any public conveyance. The substances from which they are made could be sent by rail without danger, and the explosives should be manufactured on the spot.

The President of the United States has sent his veto to the Military Interference Bill. He thinks the Bill not only unnecessary, but a dangerous departure from a long settled and important constitutional principle. In the House of Representatives there was considerable applause among the Republicans when the sentence was read, which insists that the power of the federal authority to employ troops when necessary should not be interfered with; and there was an incredulous sneer on the Democratic side at the President's assurance that he desired to act in harmony with Congress.

The British Ironclad, *Iron Duke*, which went ashore at Shanghai, has fortunately been floated off.

From Turkestan we learn that the Chinese troops have been twice successfully attacked by Khirgis tribes from the Andijan tribes, who now hold Cashgar. A Chinese army of twenty thousand is concentrated on the Ele River.

Texas is on the verge of bankruptcy, the Legislature having failed to provide for the payment on the interest of State bonds. The State Government is consequently unpopular.

Extensive preparations are being made for the reception of the Vice-Regal party in Kingston on the 29th. There are nine addresses to be presented. Arches, illuminations, various private

and public decorations, regattas, &c., &c., are to be attended to.

There had been no fresh fighting in South Africa up to April 28th. Lord Chelmsford and Prince Napoleon have gone to Kambuti. Ngunwanda, Cetewayo's youngest brother, has surrendered to the British. He reports that no Zulu force of any size exists at the present moment. The death of Mubelim, one of the King's brothers, is confirmed. The Boers in the Transvaal have broken up their camp and returned home.

Some slight differences have arisen in the French Cabinet on the question, should the Chambers return to Paris, of withdrawing the administration of the Prefecture of Police from the Municipal Council, and placing it in the hands of the Government. The moderate Republicans desire to put the project in execution; the advanced Republicans oppose it, and these are now in the majority.

On the 12th inst. the Pope at a Consistory appointed five Cardinal Priests and three Cardinal Deacons. Among the new Cardinals are the Rev. Dr. Newman and the Rev. Dr. Hevsemother. The Pope also made numerous appointments to bishoprics, among them those of Cardinal Hohenlohe to the bishopric of Albano; Rev. Dr. McCabe to that of Dublin, and Rev. Dr. Woodlock to that of Ardagh.

A great part of the town of Irbit, in Russia, has been burned down. It is at the confluence of the Irbit and Neiva Rivers, and in a place of considerable importance, being the seat of a fair which is largely attended by Europeans and Asiatics. The fire is supposed to have been the work of Nihilists. The cattle plague has appeared in St. Petersburg.

From Ottawa we learn that the amendment of Mr. Mackenzie in opposition to the Pacific Railway resolutions was defeated. The vote was 115 to 37, a majority of 78 for the Government.

A new English Dictionary has been in preparation since 1857 by the Philological Society of England. The material already accumulated for it is several tons in weight. Dr. J. A. H. Murray is to bring it out, with a staff of assistants. It will be more than four times the size of Webster. The first part of it is to be ready in 1882.

### THE FIFTH SUNDAY AFTER EASTER.

THE reason why prayer can prevail with Almighty God is because it is an arrangement that He Himself has instituted. It fulfils on the part of man a necessary moral condition; and that is the reason why God requires it. He needs no information; He needs no persuasion to induce Him to come to our assistance. But in order that He may rightly and properly grant us any of our requests, or if He see fit, may bless us in some other way, He has appointed prayer as the means of bringing us to a state of humility, faith, and love, as well as being the most fitting mode of giving expression to those features of the soul. And this is another proof among many of His wisdom as a moral ruler; for a great defect would have been manifest in His plan of discipline

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had He omitted prayer, and left us to a bare use of the laws of nature according to our own imperfect knowledge of them. In that case He would have withheld needed help, and would have confined us to mere mechanical influences, having but a slight effect on character, whereas now we have larger hope, and come into vital, personal contact, such as gives a more direct impression of Himself. And, by annexing such a condition to His gifts, God brings us into a state honorable to Himself and proper for us; and He produces in us such a state of mind as makes the blessings really bestowed tenfold more valuable—their incidental effect being worth far more than the direct.

God has, therefore, from the beginning made prayer an essential part of His plan in regulating the universe of His intellectual creatures—at least of the human race. Instead of being, as some unbelievers have asserted, an attempt to make the Divine Being change His mind, it thoroughly carries out the Divine intention. Instead of violating law, it complies with that law which is highest, as having its exercise in the highest or moral realm; but still, according to universal analogy, subordinating the lower laws of lower realms. In the same way we see chemical law overruling mechanical law, and vital law overruling both chemical and mechanical ones, and the law of the moral universe overruling that of the physical universe. When we talk of God's laws or of His plan in governing the universe, we must not pause at the entrance of His system, or busy ourselves merely with the scaffolding of His structure. The material universe is only a platform and instrumental agency for the exercise of the spiritual. And so, as God has made gravity a law in one realm, He has made prayer a law in a higher realm, and it is even greater folly to ignore the latter than the former. It is no more true that God is a Creator of worlds than that He is a Hearer of prayer. Even Tennyson says:—

“More things are wrought by prayer  
Than this world dreams of. Wherefore let thy voice  
Rise like a fountain for me, night and day;  
For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
If knowing God they lift not hands of prayer,  
Both for themselves and those who call them 'friends'!  
For so the whole round earth is every way  
Bound by gold chains about the feet of God.”

#### THE ROGATION DAYS.

THE Monday, Tuesday, and Wednesday before Holy Thursday have for ages been used in the Church as days of prayer for special objects, and their observance this year is attracting attention on account of the adoption, by the Convocation of Canterbury, of the recommendation of a Committee of the Lambeth Conference that Rogation Tuesday should be kept as a day of prayer for the Church Foreign Missions. The ancient custom of keeping these days as a season of prayer for God's blessing upon the crops, and deliverance from the scourge of war, famine and pestilence, is observed in many parishes in England by saying the Litany, as well as special collects, and psalms 103 and 104; and this custom has not been lost sight of in the service issued by Convocation for the Day, for Foreign Missions. With the view of assigning subjects for prayer to the other two Rogation days, it has been suggested that Rogation Monday should be given up to the primary object of the season, asking a blessing upon the crops, and, what is now so necessary, deliverance from war; and Rogation Wednesday to an object closely connected with Foreign Missions, namely Home Missions, in the supply of clergy. In churches where there are frequent

daily services, which is rarely the case in Canada, these days would, it is submitted, be duly observed by saying the Litany, and asking the prayers of the congregation at the other services. Such a use of the Rogation season would be a fit preparation for Ascension Day, and tend, it is believed, to a better observance of that Great Festival.

#### ASCENSION DAY.

“IN the Ascension,” says a writer of old time, “is consummated the work of the Incarnation, and the merit of the passion, and the reward of Glorification.” The work of Christ was not completed by His birth, or temptation, or sorrowful life, or death, or resurrection; it was necessary for the perfect fulfilment of His task that He should ascend into heaven, and sit at the right hand of His Father, and, living, ever plead for those for whom He died. And there is yet another reason for our Lord's Ascension to heaven. It was *His home*. It was His Father's house, the dwelling of the saints and angels whom he loved. This was the great attractive power felt in His human nature which drew the Saviour up to heaven. *He was going home*. We all know this feeling. For all of us there is “no place like home,” be it “never so homely.” It was this feeling which caused Hadad to sigh for the brown hills of Moab among the painted palaces of Egypt. It was this feeling which made Israel, beside the waters of Babylon, weep when they remembered Sion. How many an exile in a foreign land, though surrounded by the fairest scenes of nature, has yearned fondly toward some humble spot far away, some barren hillside or dull village, which with all its rudeness and simplicity was dear to him because it was his *home*! How many a one has taken a long and weary journey to look with sad, loving eyes on a place which knows him no more, but which was home to him once! Is not that heaven, whither our dear Lord has ascended, *our true home*? Is there not something to draw us up thither? Is there not the love of some little child, not lost, but gone before—is there not the love of some gentle mother, some brave father, or faithful wife—above all, is there not the love of Jesus to draw us heavenward, and to make us feel that here we have no continuing city, but that we seek one to come.

#### SOCIETY FOR PROMOTING THE OBSERVANCE OF ASCENSION DAY.

THIS Association was founded June, 1869, with the sanction of the (then) Archbishops, many of the Bishops, and other influential persons. Its object was to obtain the general recognition of Ascension Day as one of the great Holy Days of the Church, and to promote its due observance. Several years of activity have been rewarded with a large measure of success. But, although a great improvement is noticeable during the last few years, in the manner in which this Holy Day is observed, it is observable that much still remains to be done. It is felt that this is no party question. Ascension Day, as one of the days appointed to commemorate the chief events in the life of our Lord, ought to have the same general recognition as Good Friday or Christmas Day. It is also justly considered that the services on so holy a day can hardly be considered adequate, unless provision is made for the highest act of Christian worship. The mind of the Church being so plainly shown by special collect, epistle and gospel, and proper preface as well as proper psalms and lessons, as a mid-day cele-

bration of the Holy Communion could not be attended by business persons, it is also urged by the Association that many Church people would be thankful if the clergy would provide a celebration at an early hour.

#### CONFESSING CHRIST.

PROFESSING Christ is not confessing him: for to profess Christ is one thing—to confess Christ is another. Confession is a living testimony for Christ, in a time when religion suffers: profession may be only a lifeless formality, in a time when religion prospers. To confess Christ, is to choose his ways, and own them. To profess Christ, is to plead for his ways, and yet live beside them. Profession may form a feigned love to the ways of Christ; but confession is from a rooted love to the Person of Christ. To profess Christ, is to own him when none deny him; to confess Christ, is to plead for him, and suffer for him, when others oppose him. Hypocrites may be professors; but the martyrs are the true confessors. Confession is a swimming against the stream. Now many may swim with the stream, like the dead fish, that cannot swim against the stream, as a living fish. Many may profess Christ that cannot confess Christ; and so, notwithstanding their profession, yet are but almost Christians.

#### THE CATHOLICITY OF THE ENGLISH CHURCH.

LADY asked Keble to state why he believed the catholicity of the English Church. In his answer he says: The English Church has the right rule of Faith, the true Creed grounded on that rule, the true sacraments ensured by Apostolical Succession. If she is not in outward communion with other Churches, no more are they in communion with each other nor with us, and it is just begging the question to say, Greece or England must be wrong, because outwardly cut off from Rome. Greece or England has just as much right to say, Rome is wrong, because outwardly cut off from us..... When one comes and tells me that my mother, who has been God's instrument for feeding me all my life long unto this day, is really not my mother, and that I must seek my true mother elsewhere, how can I, how dare I, be content with less than overwhelming proof? And how can I be reasonably blamed if I decline entering into the argument at all, and say, “Please God, I will abide by my old, my tried parent, the mother of my childhood and youth, and try by His grace to do my best under her guidance.”

#### DIOCESE OF ALGOMA.

(MISSIONARY ASSOCIATION OF THE ECCLESIASTICAL PROVINCE OF CANADA.)

CONTRIBUTIONS towards the maintenance of the clergy in the diocese of Algoma, and also for carrying on the work of the Indian schools at the Sault Ste. Marie, are much needed just now. The Bishop of Algoma has ten clergymen labouring in different parts of that mission field, all of whom are dependent for the chief part of their stipends upon grants from the Algoma Diocesan fund, which in its turn is dependent upon the voluntary contributions of church members in Canada. The settlers are poor, and have as much as they can do in the erection of churches and parsonages. They show themselves anxious to be helpful, but money is scarce amongst them. There are now in Algoma fifteen churches clear of debt, and fourteen log church

buildings, erected on sites varying from half an acre to five acres deeded to the church. These are for the most part ministered to by Lay-Helpers, of whom there are twenty one, working without remuneration beyond that, which in a few instances, is given by the church they serve. To these interesting congregations, the Bishop, once a year, administers the Sacraments of the Church.

While the work is thus increasing in our missionary diocese, the contributions of the church in Canada toward her support are decreasing. It is presumable that this results not from indifference to her claims, but from want of recognized system in providing made for the sustentation or diocesan fund. An Algoma Missionary Association, represented by local Secretary-Treasurers, has existed from the time of the erection of the diocese, and works throughout the ecclesiastical province. A very little effort on the part of individual parishes would go far to make this organization as efficient for its own purposes as the S. P. G. and C. M. S. are for the evangelization of the world at large.

The life of a clergyman, working in this outpost of the church, is at best one of self denial and hardship. Like St. Paul, he is in "journeyings oft," and in "perils" many. He ought at least to be free from pecuniary anxiety. Yet he of all men, is the one whose income is least certain. Dependent upon a fund maintained by voluntary contributions, he is sure of nothing. Attention being now called to the need of the "Algoma Diocesan Fund," it is hoped that each parish throughout the province will do what it can to sustain the diocese, which, by representation in provincial Synod was erected nearly six years ago.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

May 8th, 1879.

LOCAL SECRETARY-TREASURERS.

Huron Diocese, John Beard, Esq., Woodstock, Ont. Toronto Diocese, Rev. S. Givins, Yorkville. Ontario Diocese, Rev. F. W. Kirkpatrick, Kingston, Ont. Montreal Diocese, Mrs. Simpson 117 Metcalf St. Montreal. Quebec Diocese, Rev. M. M. Fothergill, Quebec (*pro tem.*) Fredericton Diocese, Rev. T. E. Dowling, Carleton, St. John, N. B. Niagara Diocese, Rev. T. H. Bartlet, Highlands, Drummondville, Ont.

Nova Scotia Diocese, Rev. C. M. Sills, Halifax, N. S. England, Miss Oxenden, 6 Calverly Park, Tonbridge Wells.

CIRCULAR FROM THE HOUSE OF BISHOPS.

THE following circular has been issued by the Bishops of this province:—

We, the Bishops of the Ecclesiastical Province of Canada, desire to remind you the members of the Church in general and of our several dioceses in particular of the claims of the Missionary Diocese of Algoma, and to urge upon you the duty of endeavoring to discharge the same. The said Missionary Diocese being without any endowments or resources of any kind, depends almost entirely upon extraneous aid, in carrying on the work of the church within its limits; and seeing that it was set off by the Provincial Synod, with the full knowledge of its dependence, and the responsibility incurred thereby, it not unreasonable, indeed it is right that the several organized Dioceses should provide the funds, which will enable the Bishop to supply the ministrations of the Church.

Owing to the large influx of immigrants not only

from the old world but also from different parts Canada, into the district of Algoma, during the past few years (so that the population has increased from 15,000 in 1874 to upwards of 60,000 in 1878), the cry for the ministrations of the Church has been largely increased; also the Bishop finds himself, through lack of funds, utterly unable to supply the want. We, therefore do earnestly call upon all, both clergymen and laymen, according to their ability, systematically and continuously to give their worldly substance to the Missionary Fund of the Diocese of Algoma, which may fairly be considered the mission field of the Canadian Church.

And we do further recommend that once in every year (the day specially set apart for "Intercession of Missions" seems very suitable) the claims of the Missionary Diocese of Algoma shall be advocated throughout the Ecclesiastical Province, with a view to its receiving both the alms and the prayers of the Church. John Fredericton, *Metropolitan*. H. Nova Scotia, J. T. Ontario, J. W. Quebec, I. Huron, T. B. Niagara, Wm. B. Montreal, Arthur Toronto.

1st May, 1879.

PERVERSION AND CONVERSION.

THERE has been much cry of recent years about English Churchmen going to Rome. It is a significant fact, that in forty years, the English Church has lost by secession altogether 1,800, while she has received from other communions just 18,000—a thousand as against a hundred.

The Church in England, within thirty-seven years, has erected 2,581 new parishes; and within thirty years has expended in Church buildings \$200,000,000. The net increase in accommodation in her day schools in the last seven years is more than 800,000. The voluntary contributions to these schools rose from \$1,600,000 in 1870 to \$30,000,000 in 1877.

CHURCH NEWSPAPERS.

UNDER this head, a contemporary has the following:—"At the request of a friend, deeply interested in the progress of the Church in Canada, we desire to draw the attention of our readers to the advantage, not only to themselves but to the Church at large, in supporting and circulating sound Church Newspapers. It is a fact, beyond dispute, that people now-a-days are much influenced by what they read in the newspapers, and that it is from such sources that many derive their information, and form their opinions on the current topics of the day. It is surely then a matter of great moment to the Church, that newspapers which are specially published in the interests of the Church, be kept free from partizan prejudice and so speak freely and boldly, and in accordance with the general teaching of the Church, upon those subjects which form legitimate grounds for discussion.

"To be of real service to the Church, such papers must be in a position not only to teach with authority, but also with Catholic comprehensiveness, free from all party dependence and bigotry.

"The only recognised Church paper in Canada is the DOMINION CHURCHMAN, published in Toronto. We do not commit ourselves, of course, to any responsibility for the articles which it contains, or for the mode of its management. But, at the same time, we recognise, in the spirit which it has shown in the past, and which we believe will continue in the future, an honest desire to forward

the work of the Church at large. For our own part we would prefer it to be more outspoken and decided on some points which it from time to time notices, but nevertheless, we find in it a principle of comprehensiveness and Catholicity, which enables us not only to recommend it to any of our readers, but even to urge all who can do so to enrol themselves among its annual supporters. For we feel that unless it receives the support of the Canadian Church at large, it will be in danger of retreating from the standpoint of comprehensiveness which it has hitherto so well maintained."

This needs no further comment than to state that the support of the DOMINION CHURCHMAN in the shape of regular subscribers is steadily increasing, and that, with regard to the "comprehensiveness" here alluded to, the CHURCHMAN will be conducted in future as heretofore. We quite agree with the writer of the above that all who can do so should enrol themselves among its annual supporters.

BOOK NOTICE.

SIX PRAYERS ON BEHALF OF THE MISSIONARY DIOCESE OF ALGOMA, for use on the *Day of Intercession for Missions*, Tuesday, May 20th, 1879; compiled by the Reverend Canon Brigstocke and Reverend T. E. Dowling, and approved by the Metropolitan of Canada: sixth annual issue, consisting of four pages, now ready.

Contents:—Prayers, 1. For the Missionary Bishops of Algoma; 2. For the Missionary Clergy; 3. For the Lay Readers; 4. For our Fellow-Countrymen; 5. For the Shingwauk and Wawanosh Industrial Homes for Indian Children; 6. For Missions to the Indians. Price.—Twelve copies for Twelve cents, including postage. Orders with remittances may be sent to the Reverend Theodore E. Dowling, Carleton, St. John, N.B.

We have received a copy of this leaflet, which the Clergymen of the Diocese of Fredericton, whose names appear on the title page, have prepared for the use of Church people in Canada, on the approaching Day of Intercession for Missions. The prayers are all in behalf of our only Missionary Diocese—Algoma—and are very appropriate and in thorough harmony with the chaste and fervent spirit of our liturgies; of which the names of the editors and the indorsation of the Metropolitan are ample guarantees. It is impossible to have one's attention thus drawn to Algoma, and not feel that the whole Church in Canada is responsible for the success of the work so heroically undertaken by the Bishop and Clergy there; and moreover, that the Church has not risen to the responsibility as it ought. Many kindly acts are done, no doubt, and subscriptions given; but there has been no systematic effort put forth, by the Bishops and Clergy of the established dioceses. We should hope that the coming season of renewed prayer for missions will not be allowed to pass without work as well as prayer. Above all, an effort should be made to raise some endowment for the Bishop. In fact, it was a very unwise departure from almost universal rule, to Consecrate a Bishop before an endowment was secured. Now, we believe, there are not less than 600 parishes in the ecclesiastical Province of Canada. Would it be a great thing, if during the Summer months, these 600 parishes were to raise an average sum of \$30 each? Taking the great with the small, we are convinced this could be done, if systematic efforts were made, and a central committee appointed, with the co-operation of the Bishops, to work the matter up and carry it out. This would give some \$20,000—a sum, the income of which would at least relieve the worthy Bishop of Algoma from the apprehension of abso-

lute destitution. Of course \$40,000 would be better—but that perhaps is too large a sum to attempt in one season. We beg to commend this project to those who have power to launch it; or, if it be deemed impracticable, to ask for something better in its stead.

The price of the SERMON PREACHED BY THE LORD BISHOP OF ONTARIO, noticed in our last issue, is 5 cents. It is sold by Rowsell and Hutchison, Toronto.

## Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

CORNWALLIS.—Upon the occasion of Mr. Shreve's departure from this parish, the Sunday School pupils of his class presented him with a large and finely bound copy of Tennyson's complete works, and some of the ladies of the congregation made him a gift of a handsome embroidered stole. The evening before he was to start for his new sphere of labour, the church wardens waited upon him at the Rectory, and in their own names and those of thirty three (33) other signatures presented the accompanying address together with the purse alluded to. Under the circumstances all these gifts and the kindly words accompanying them afforded the highest gratification to the retiring Incumbent, who leaves behind him many sincere friends, who cordially wish him God-speed in his new duties. He goes to be the assistant of the Venerable and aged Rector of Yarmouth, Rev. J. Moody.

The following is the address:—*To the Rev. Richmond Shreve, A.M., Rector of the parish of St. John, Cornwallis.*

REV. AND DEAR SIR,—We the undersigned Parishioners and members of the Bible class of St. John's Church Cornwallis, upon taking leave of you say that we desire always to cherish in affectionate remembrance of the kind and affable friend, the judicious adviser, and faithful Christian teacher, who in the various and often arduous labours of his sacred calling, has woven during a ministration of nearly three years, the bond which now unites us to you and your dear family with affection and esteem of no ordinary strength. We beg leave to present to you the accompanying purse containing \$65.00 as a further expression of our esteem.

Hoping a kind and beneficent Providence may guide and protect both you, Mrs. Shreve and family, and that you may have every success in your new field of labour, we subscribe ourselves your faithful parishioners and friends. WILLIAM SMITH, HENRY LUKE, Wardens, and 33 others.

CORNWALLIS.—At the Easter meeting of the Church, the Rev. Fred'k J. H. Oxford was appointed rector. He will assume his duties in this parish on the 1st day of June, Whitsunday. The Rev. V. E. Harris, lately ordained, has been appointed by the Bishop to the Mission of Londonderry, where he will be ready to take charge when Mr. Oxford leaves.

BAYFIELD.—The Church here is prospering. Evidence: increasing care for God's House and the very large proportion of Communicants.

PARRSBORO'.—Rev. R. Wainwright has been in this parish eloquently pleading for the Board of Home Missions.

NEW GLASGOW.—An offer of a site for the proposed St. George's Church has been freely made by Jas. Jackson, Esq., who is not a member of the Church of England.

LITTLE BRADDECK, C. B.—The Missionary's labors here are pecuniarily appreciated. A nicely filled purse is no bad test.

CHARLOTTETOWN.—*St. Peter's* has been painted handsomely. *St. Paul's* congregation meditates union with the Diocesan Synod.

RIVER PHILIP.—It is proposed that this be a

separate mission, instead of dependent on Pughwash, 20 or 30 miles distant.

ORDINATION.—Mr. V. E. Harris, *Deacon*; Rev. C. J. Brenton, *Priest*. The Ordination was held in the Bishop's Chapel, and the sermon preached by Rev. R. Wainwright, Secretary Board H. Missions.

ST. MARGARET'S BAY.—The Bishop Confirmed at St. Margaret's Bay on the 3rd and 4th. He purposes visiting for the same purpose: North Shore, on the 12th; Hulbard's Cove, 13th; Blandford, 14th; Chester, 15th; W. Shore, 16th; Maitland, 17th; Mahone Bay, Lunenburg, 18th; St. Matthew's, La Have, 19th; Bridgewater, Cinqueral, 20th; Cinqueral Bank, 21; La Have, 22nd; Petite Riviere, Broad Cove, 23rd; Vogler's Cove, 24; Liverpool, 25th.

## QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

QUEBEC CHURCH MISSIONARY UNION.—A meeting of the Quebec Church Missionary Union was held in the National School Hall last evening. The Lord Bishop of Quebec occupied the chair, the lecturer being the Rev. H. J. Petry, of Danville, Q. The attendance was rather small, owing, doubtless to the lateness of the season, and the change of day from Monday to Thursday. After the usual devotional exercises, Rev. Mr. Petry delivered a most interesting and instructive address upon "Mission Work in Burmah," in the course of which he described the habits of the people, the principal characteristics of Buddhism and the great pagodas of Burmah, referring also to the progress and growth of Christianity in the country, the beneficial results flowing: the establishment of Christian schools in the country, of which there are now five under the care of the missionaries, notably of Revds. Mr. Marks and Mr. True. When the great antiquity of Buddhism was considered, its natural hold upon the people, the magnificence of the heathen temples and pagodas &c., the lecturer contended that the condition of Christianity in British Burmah could not but be considered very satisfactory. The rev. gentleman was loudly applauded at the conclusion of his remarks, and was accorded the hearty thanks of the audience, on motion of Mr. H. S. Scott. Rev. G. V. Housman, M.A., Rector of Quebec, supplemented Rev. Mr. Petry's remarks by reading from *Mission Life*, an interesting letter from the Bishop of Rangoon, a locality in which the revd. gentleman took occasion to say that he experienced special interest, from a fact that a late brother of his own, in his lifetime a judge, lies buried there. The meeting was closed in the usual manner with singing and prayer.

These meetings have been held monthly, with the exception of July and August in each year, since the visit of the Rev. T. B. Good, of Lytton, British Columbia, and have been productive of much good in imparting a large amount of missionary intelligence.

DIOCESAN SYNOD.—Circulars have been issued by the secretaries giving the business to come before the approaching meeting of the Synod, which is summoned by the Bishop to meet on the 10th of June. This business, so far as is at present known, is a proposed alteration of Canon IX.; proposed alteration in the Church Temporalities Act; a canon on vestries in Free Churches; a canon providing for agreement between the Bishop and congregations appointing new clergymen; a canon on the authorizing by and reporting to the Bishop of all sects beyond the parish, where the appeal is made; a canon on insurance of Church property; and a resolution against the desecration of churches by the posting of secular notices thereon.

A meeting of the Diocesan Church Society will be held on Wednesday evening, the 11th of June, for the purpose of adopting a by-law for the management of Clergy Pension Fund.

## ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

ALMONTE.—The vestry meeting held in St. Paul's Church on the 14th ult., was numerously

attended, Rev. Francis Lloyd Stephenson, B.A., in the chair. The financial report submitted by the Churchwardens was very satisfactory—presenting an agreeable contrast to that given at the previous vestry in 1878. The statement submitted showed all parochial liabilities met, with a balance in hand. Last year the former incumbent's stipend, as also the sexton's salary, appeared in arrear. The debt on the parsonage—which is amongst the finest in the Diocese—was \$3,000, during the past year it has been reduced to nearly \$2,000. As an evidence of the kindly feeling existing between pastor and people, the former had lately presented to him a fine new milch cow purchased by his congregation to supply the place of one which he had lost by the Murrain. The Churchwardens for the current year, are: Mr. J. Rosamond, Jun., Mr. Noble Bennett; Lay representatives: Messrs. N. Bennett, Jas. Rosamond, and John Boland.

LANARK.—At the Easter vestry-meeting held in St. Paul's Church, on Easter Monday, a protest was made by the vestry against the action of the Classification Committee of the Mission Board in reducing the grant to the mission from \$300 to \$250 at its meeting in September 1878. Notwithstanding this protest the Board confirmed the action of its Committee at its meeting on the 7th inst., on the plea that the Diocesan Mission Fund was \$3,000 in debt. The usual outfit of \$100 has also been withheld from the missionary, the Rev. Wm. Cruden, B.A., on the same plea. As this mission is one of the poorest in the Diocese, there is no parsonage, the work very great, and the people widely scattered. This action of the Mission Board is much to be regretted, being, as it must be, very discouraging to one of the hardest working, and most earnest of its missionaries.

PERTH.—At the adjourned vestry-meeting held in St. James' Church, on the 1st inst., under the presidency of the Rector, the Rev. R. L. Stephenson, M.A., the auditor's report on the financial statement, submitted by the Churchwardens showed that all parochial liabilities had been met—Clergyman's stipend, sexton's salary and interest on amount due on Rectory house paid, leaving a balance on hand in favour of the Rectory and churchyard fund. That "The Envelope System" had been initiated during the year, and was found to work well. The farmers connected with this congregation had during the year collected \$40.00 worth of work, in ornamenting the Church and Rectory grounds. Among others, the following resolution was unanimously passed: Moved by Mr. D. H. Radenhurst, and seconded by Mayor Elliott. "That this Vestry desires to express its dissatisfaction at the manner in which the Rectory lands fund account for the Perth Rectory has been kept by the Clerical Secretary of the Diocese of Ontario, and also its opinion that the interest accruing therefrom, should be paid over to the Rector by quarterly payments." The churchwardens are Messrs. E. Elliott & Jno. McMaster. The Lay Representatives, Messrs. E. Elliott, W. H. Radenhurst, and A. J. Matheson.

## TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending May 10th, 1879:

MISSION FUND.—*Parochial Collections*.—Toronto, St. George's, on account, \$67.00; Holland Landing, additional, \$12.67; Minden and Stanhope, \$13.65; St. Bartholomew's and St. Matthew's, Toronto, \$29.95; Etobicoke, additional, \$5.50; St. Paul's, Toronto, \$23.00; Lindsay, on account, \$42.00; North Orillia and Medonte, \$8.00. *January Collection*.—St. Bartholomew's, Toronto, \$1.50. *Annual Subscription*.—Rev. C. J. S. Bethune, \$20.00. *In answer to \$1,000 offer*.—Rev. C. J. S. Bethune, \$50.00.

PERMANENT MISSION FUND.—*Subscription*.—R. P. Stephens, \$10.00.

WIDOWS' AND ORPHANS' FUND.—*October Collection*.—Coldwater, in full of assessment, \$3.55; Holland Landing and Sharon, balance of assessment, \$13.81; St. Bartholomew's, Toronto, \$2; St. Bartholomew's and St. Matthew's, Toronto, balance of assessment, \$17.00; Church of the Ascension, Toronto, in full of assessment, \$64.75.

*Annual Subscription.*—Rev. C. J. S. Bethune, \$5. For the Widow and Orphan of a Deceased Clergyman.—Hastings, 75 cents; Alnwick, 70 cents.

*DIVINITY STUDENTS' FUND.*—April Collection.—Toronto: St. Thomas's, \$1.00; All Saints' \$23.71; St. Stephen's, \$5.86; St. Bartholomew's, \$1.00; Minden and Stanhope, Maple Lake, 25 cents; St. John's 21 cents; Stayner, \$2.00; Creemore, \$1.24; Banda, 76 cents; Darlington, Enniskillen, additional, 47 cents; Trinity College School Chapel, Port Hope, \$14.27.

*ALGOMA FUND.*—St. George's, Toronto, \$50.

*DAY OF INTERCESSION FOR FOREIGN MISSIONS.*—Tuesday in the Rogation Days (May 20), 1879.

To the Clergy of the Diocese of Toronto:

Reverend and Dear Brethren,—You are doubtless aware that the Bishops of the Anglican Communion who met at Lambeth, in July of last year, determined that, for the future, the Annual Day of Intercession for Foreign Missions should be the Tuesday of the Rogation Season. I have, therefore, to invite you to co-operate in this most appropriate arrangement by calling together your respective congregations, on Tuesday, the 20th inst., to unite with those of the whole of our Communion throughout the world in praying for the extension of Church Missions. It may not be without interest to you if I quote, from the letter addressed by the Secretary of the S. P. G. to the Bishops, the causes for special thankfulness recognized by our brethren in England. They are (1) "the thought that Christians did not turn a deaf ear to the appeals of the Society, but that money has been offered liberally, first for the relief of the sufferers by famine in Southern India, and that, when the scourge of scarcity was made by God a means of winning the heathen to the religion of love, alms were again offered for the spiritual training of these hosts of Catechumens (2). That of the 35,000 who have thus been attracted to Christianity, no appreciable number have turned back, but that, in the words of Bishop Caldwell, the new converts seem more in earnest than the old, and teachers of their own race have been found sufficient in number and of competent powers. (3). That in Japan the new Missions have grown with a rapidity that mingles anxiety with thankfulness. (4). That in China the scourge of famine seems to be overruled in God's Providence to the furtherance of the Gospel. (5). That in Guiana the thousands of Coolies from China and India have been, in a way in which it is impossible to explain on ordinary principles, attracted to the Gospel."

These unmistakable tokens of the Divine blessing, vouchsafed in answer to the special intercessions which have now been offered for seven successive years, should incite us to observe this eighth annual opportunity with increased importunity and expectancy of faith. There are special subjects for intercession, as well as special causes for thankfulness and for humiliation, which we, as a Diocese, must acknowledge at this time. The topic recommended to the Church by the Lambeth Conference commends itself as peculiarly fitting to be our special prayer in our present circumstances, when, as I trust, all our hearts are eagerly yearning after brotherly peace and godly concord. "As our Divine Lord has so closely connected the unity of His followers with the world's belief in His own Mission from the Father, it seems to us that Intercessions for the enlargement of His kingdom may well be joined with earnest prayer that all who profess faith in Him may be one fold under one Shepherd." I desire that the Offertories on this Day of Intercession may be devoted to our own Canadian Missionary Diocese of Algoma; and trusting that the hearts of all our people may be stirred to a livelier, more liberal interest in this special work and in the great Mission cause generally; and that, uniting in common intercession at the throne of grace, we may be drawn more closely together in the bonds of Christian charity and unity of faith. I am, my dear brethren, your faithful friend and Bishop, ARTHUR TORONTO.

Synod Office, Toronto, May 8th, 1879.

The Rev. Canon Givens, having assumed temporary charge of St. Mark's Church, Niagara, he requests that all letters and papers for him be sent to that address.

The Lord Bishop of Toronto having announced his intention of holding an Ordination on Trinity Sunday, candidates provided with the usual Si Quis and Testatur, will present themselves at St. James' School House, Toronto, at 9.30 a.m., on Wednesday, June 5. W. STENNETT, M.A., Examining Chaplain.

Rectory, Cobourg, May 11, 1879.

On Monday, the Bishop, as President of the Bishop Strachan School for Young Ladies, visited the institution at eleven o'clock, and was received by the council and the lady principal. An address was presented to him by the corporate body, in which was stated the objects and a brief history of the school. Allusion was made to the Bishop's scholastic experience, and to the happy results that his practical guidance would secure. The Bishop, in reply, said he assumed the office bestowed on him with great satisfaction. It was a pleasure to him to find an institution so essential to the welfare of the Church established here. As the publicly established system of education does not provide positive religious instruction, it was necessary for the Church to provide, so far as she could, her own schools, where this would be a distinct feature. Formerly the higher class of boarding schools were those connected with the convents, but it was obvious that these were not suited to the children of our Church, and hence, in nearly every diocese, colleges of this kind have been established. He would cordially assist, so far as in his power, the Council and the Lady Principal in the important work which had been so well begun and so long continued.

His Lordship was then conducted to the different classes, whose exercises he heard with interest, and then proceeded to an examination of the building, the management and appointments of which were warmly commended. The school having been then assembled, after a hymn one of the young ladies read an address on behalf of the scholars, to which the Bishop made a cordial reply. Luncheon having been served, an agreeable hour was passed in social intercourse, after which the Bishop took his leave. We purpose giving the address next week.

*Installation of the Bishop.*—Before morning prayers on Sunday the Rector and his assistants proceeded to the south door of St. James' Church, when the Bishop's chaplain knocked for admittance. On the Rector making the usual enquiry, "who is there?" the answer was given, "The Bishop of Toronto, who prays the Rector of Toronto to instal him." The door then being opened the procession passed up the centre aisle, the Bishop seated in the Episcopal chair, which was placed in front of the altar. The rector read the act of consecration and the act of authority from the Bishop of Quebec for the installation. The oaths of allegiance, supremacy and to defend the rights and privileges of the cathedral were then administered. The rector then conducted the Bishop to his throne, saying, "I, Henry James Grasett, Rector of St. James' and Dean of this cathedral church, do now induct, instal and enthrone you, Right Reverend Father in God, Arthur, Lord Bishop of Toronto, and the Lord preserve thy going out and thy coming in, and mayest thou remain in justice and sanctity, and adorn the place delegated to you by God, and may He who is abundant in grace strengthen you through his dear Son faithfully to walk as chief shepherd of His flock. Amen." Morning prayer was then proceeded with, the Bishop preaching the sermon.

*SPRINGHILL.*—*All Saints' Church.*—The annual vestry-meeting was held on the 13th. Mr. Howard Bovell, who is a member of this congregation, was elected Lay representative. Messrs. J. F. Smith and H. B. Garden were re-appointed Church wardens. Messrs. Thomas Watson, Sr., Joseph Smelson, John Montgomery, Jos. Thompson, Jr., sidesmen. The congregation worshipping here is very harmonious. Rev. Mr. Dundas, of Lloydtown, has lately taken temporary charge of this congregation, but the distance is too great for this congregation even to form a part of the Lloydtown parish.

*ASHBURNHAM.*—The Rev. W. C. Bradshaw, In-

cumbent of St. Luke's, has issued an Easter Pastoral, giving an account of parochial progress during the past year. Among other things, he states:—

"Since Easter last, I have been enabled by the blessing of God, to hold 325 services, and to pay more than 520 pastoral visits to the sick and whole within my cure. This has involved travel on foot and otherwise, amounting to considerable over 1,000 miles. I have also delivered 172 sermons and lectures, besides giving regular weekly expositions of Scripture at the Bible Class. I have celebrated Holy communion 38 times, and administered the Sacrament of Baptism on 25 occasions. During the winter I also held 21 meetings for the benefit of the Sunday School Teachers and others, at which short lectures were delivered on the Prayer Book and Acts of the Apostles. In addition to these duties, I have united in holy matrimony three couples, and performed the last solemn rites of the Church at the graves of three individuals who have been "delivered from the burden of the flesh," and whose souls are now, I trust, "in joy and felicity."

With unfeigned pleasure I have to record the success of the daily service during the Lenten season. The average attendance has been over 25. In connection with St. Luke's Church, the average monthly number of communicants for the year, has been sixty—last year it was forty-eight. The total number at present on the list is a hundred and fifty, of whom fifteen are new communicants within the year. On Easter Sunday there were one hundred communicants, the largest number we have ever had in one day. The Sunday School is making wonderful progress. Less than three years ago it was commenced, and the building was used for both Church and School, with an attendance under 50. For the last few months of 1878, the average attendance of scholars was 113. Since that period the attendance has so increased that during the last three months in the 19 classes of the school, there has been an average attendance of 122 pupils.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

*CHIPPEWA.*—On third Sunday after Easter his Lordship the Bishop of Niagara held a confirmation in Trinity Church, when forty persons received that Apostolic rite, most of whom remained to partake of Holy Communion. The church was filled to its utmost, many having to stand in the gallery. The musical portion of the service, by the choir, under Mr. S. Macklem, was very good, especially Hymn 270 A. & M., which were very impressive, being sung while the candidates for confirmation were coming forward to the communion rails, the Bishop seated in his chair confirming two at a time.

On April 23rd., a service was held in Graham's Hall, which was crowded to excess, many being unable to gain admittance. The refreshment tables looked very handsome indeed, and may be said to have fairly groaned under the most generous supply of good things, prepared by kindly hands, prompted by generous hearts, such a supply as allowed, after all had partaken heartily, of a free treat to all the children of the village next day, irrespective of class or creed, an excellent programme, consisting of music, vocal and instrumental, and readings and recitations was well carried out, and some \$54 dollars were thus cleared by the admirable committee of ladies who with great kindness and consideration, spared the Rector's wife all trouble and anxiety in the matter.

At the Easter Vestry Meeting, which was well attended, Mr. Francis J. Macklem and Dr. Gaviller were chosen churchwardens. Mr. S. Macklem, representative, and Messrs. John Macklem, Brecken, Hanna and Box, as sidesmen.

*NIAGARA.*—The Rev. Dr. McMurray, Rector of St. Mark's Church, preached his farewell sermon previous to his departure for Europe, on Sunday morning, the 4th inst., to a very large congregation. After the evening service an address was presented to him:—  
To the Venerable William McMurray, D.D., D.C. L., Archdeacon of Niagara, and Rector of St. Mark's Church, &c.,

VENERABLE AND DEAR SIR,—We, your parish-

ioners, cannot allow you to set out on your journey to Europe, without expressing our sincere sympathy with you under the painful bereavement which it has pleased our Heavenly Father to visit you, and which has rendered necessary a relaxation from your arduous duties in the Diocese. With the tenderest regard for your feelings, we would avail ourselves of this opportunity of testifying the affectionate respect in which we will ever hold the memory of your late beloved partner, and of assuring you that we deeply share with you the loss of one who, while her health and strength lasted, endeared herself to us by her many virtues and Christian labours. We would also take occasion to acknowledge the important benefits of a temporal, as well as of a spiritual character, you have conferred on the parish, by your wise and faithful ministry during the long period of twenty years. We congratulate you on the peaceful and prosperous state in which you leave the parish, and desire to thank you for the additional proof of your paternal care by confiding it during your absence to one so acceptable to us as our old and mutual friend, the Rev. Canon Givens. We sincerely hope, venerable and dear sir, that you may heartily enjoy your visit to your numerous friends in the old world, and return to us invigorated in mind and body, to labour amongst us for many years to come. In interceding for "those who travel by land and by water," we shall not cease to remember you; and in taking leave of you, we heartily wish you "God speed"—a pleasant and profitable journey, and safe return to your affectionate parishioners. JOHN W. BALL, J. GEALE DICKSON, Churchwardens.

Niagara, 4th May. 1877.

The Venerable Archdeacon replied in feeling terms, acknowledging in the warmest manner "the most marked and friendly consideration, both in health and sickness, in joy and sorrow, he has received from the hands of his people for more than twenty-two years."

JARVIS.—An eight day mission was conducted by the Rev. P. W. Smith, of Dunville, in All Saints Church, Hagarsville, beginning on Tuesday the 29th ult. The average attendance was fully 200. The last three nights the church was full to excess. The incisive discourses of the first four addressed by the missionary prepared well the way for the Gospel of Peace contained in those subsequent, which he delivered with telling effect. The entire series was admirably adopted for pruning and nurturing the branches.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

SOUTHAMPTON.—We have much pleasure in noticing a presentation and address made to the Rev. E. S. Cooper, late rector of this parish and Rural Dean. When he first went there he found the congregation discouraged from various causes. He leaves them thoroughly united, and with a church considerably improved by painting, decorating, fencing, &c.

Mr. Cooper took leave of his congregation on the 21st, when a large number of his warm and attached friends met together, Mr. A. Lindsay in the chair. He made some very appropriate remarks with reference to Mr. Cooper resigning his charge, for the purpose of forming a new mission. He then called on Mr. J. T. Conway, Reeve of Southampton, to present an address, who began by remarking, that he could assure him that he had great pleasure in having the opportunity of presenting him an address, as a mark of esteem for the many years of spiritual service which he had rendered to the hearers of St. Paul's Church. We all regret, he said, very much, the loss we are about to sustain, but with Christian fortitude, we must submit to the ruling of Providence, who wisely controls the universe, and knows the destinies of every one of the human race. I shall not further preface but read the address which I hold in my hand:—

"We, the members of St. Paul's Church, assure you, that we feel we should be deprived of the only pleasure that pertains to the severance of any friendship, if we allowed your well known objections against presentations to outweigh our own wishes. We, therefore, beg your acceptance

of a purse and sixty dollars (\$60) as a token of our respect, not as a formal gift, but as a measure of our esteem—and as a simple memento of your sojourn amongst us, and as an earnest of our prayerful solicitude for your welfare in time to come. What it lacks in material value will, we believe, be fully compensated in your estimation by the fact that we all claim an equal and spontaneous share in it, prompted solely by a hope that, as we shall ever remember your good spiritual counsel and kindly help with heart-felt gratitude, so you may be sometimes reminded of and cherished by our sympathy and love. And may the friendship which has originated here, at Southampton, still continue to exist, and may you long be spared to preach the glad tidings of salvation to those wherever Providence may place you.

"We have the honour to be yours, with true love and affection. Signed in behalf of the congregation of St. Paul's Church, J. T. Conway, Lay Representative; Thomas Davis, Thomas Lee, Churchwardens.

The Rev. Mr. Cooper replied in an affectionate and pointed address, calculated to stir up that zeal in true christian work, with characteristic practicalness, a thoughtful and encouraging exhortation to church workers, urging them to continue in well-doing, and weary not, but live in unity one with another.

The Rev. Peter Fox, M.A., has been appointed to the new mission of Southampton, Port Elgin, and French Bay. The latter will be an Indian station.

INGERSOLL.—At morning service in St. James', Ingersoll, the Lord Bishop of Huron preached a good practical sermon, taking as his text the words of our Lord: "The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." St. Matt. xx., 28. The preacher was listened to throughout his excellent address with breathless attention by a very large congregation. The morning prayers and lessons were read by the Rector of St. James', Rev. E. M. Bland. After the sermon the Sacrament of the Holy Communion was administered by his Lordship, assisted by the Rector. The Rector read the evening prayers and lessons, and after the singing of a hymn the Rector presented to the Right Rev. the Bishop a class of thirty-six candidates for confirmation, who, having most earnestly addressed them, administered the solemn and apostolic rite of laying of hands, assisted by Rev. Rural Dean Daunt, of Thamesford. The entire services of the day, and especially the confirmation services were most impressive. The congregations were very large; at the evening service numbering not less than one thousand, pews, aisles and doorway were crowded, and not a few had to turn away, being unable to obtain even standing room. After confirmation the Bishop preached from St. John xiii., 35: "By this shall all men know that ye are my disciples, if ye have love one to another." Love—the love of Christ—the love of the followers of Christ, was the delightful theme, and well and forcibly did the preacher expatiate on the theme.

Church of the Holy Trinity.—The northern part of our city has become a distinct parish. Its position till now was somewhat of a quasi-parochial character. Since the building of the chapter house of the proposed Cathedral of the Holy Trinity, the Dean and Chapter have been the Rector, and the Dean and Assistant Minister have officiated in the chapter house. A number of the members waited lately on his Lordship the Bishop, and expressed their wish to be organized as a regular parish with all its privileges. The chapter subsequently met and acceded to the wish of the congregation. A vestry meeting (the first of the chapter-house, has been held, and Churchwardens chosen: Col. Shanley and Mr. I. Danks. His Honor Judge Davis was elected Representative to the Diocesan Synod. The vestry passed a resolution declaring all the sittings free at evening service.

#### ALGOMA.

While Churchmen in Toronto have spent their time in contending with each other the poor missionary Diocese of Algoma has suffered. Algoma

is an offshoot from the Toronto Diocese. Toronto is her natural mother. It was expected that Toronto would tend her, and care for and take interest in watching her gradual growth. Unhappily for Algoma the feeling in Toronto between the High and Low Church parties was so bitter that, so far from having funds to expend on outside missionary work, it was with the utmost difficulty that the means could be found for supporting the necessary home work. And so, as we have said, poor Algoma has suffered. Not even has the amount pledged by Toronto as her quota towards our bishop's stipend been paid. And whatever has been collected for Algoma during the last year or two, instead of being sent to us has gone towards paying off back debts.

May we not hope for a change now? What have we done that we should be treated thus? Will not our friends in Toronto unite now in wiping out this old blot? for a blot it has been. It is not right. Before God we say it is not right. Our cry is that of the neglected children of a dissolute parent:—"Give us bread! Give us clothing! And give us more than this: give us your love, your parental care! Build up again the house that ought to shelter us. Call us in from the door step on which for five wintry seasons we have sat shivering. Let the Bible be read, let the prayer to God be offered, let us unite once more as a peaceful, Christian family. We are willing to labor here in the backwoods; this is our chosen home, the spot to which God has called us. We want none of the comforts and luxuries of city life. We are your backwoods children, your forest children, willing to labor, willing to die where God has placed us; but our hearts bleed when cruel things are said about our work and about our bishop. Our bishop is a God-fearing, hard-working man. He preaches Christ and Him crucified. What more do you expect of him? Our poor settlers and Indians are crying for help, crying for spiritual ministrations and spiritual food; what better earnest of success do you ask for?"

Good friends, we pray you count us no longer as outcasts, but recognize henceforth with hand and heart your missionary Diocese of Algoma.—*Algoma M. N. for April.*

The following striking verses are from Nova Scotia:—

A voice from wild Algoma  
Is wafted on the breeze,  
'Tis not the torrent's murmur,  
Or the clash of forest trees.  
It echoes thro' the stately towns,  
Along St. Lawrence side,  
Where many a temple glitters  
At happy Easter tide.

There richly glow the altars;  
There eloquently clear  
The message of a risen Lord  
Soothes many a listening ear;  
And sweet the chants that echo,  
And sweet the hymns that rise,  
As the bread and wine are offered,  
At the early sacrifice.

The rich with pious homage  
Kneel at the costly shrine;  
And the poor draw near in myriads  
To taste the feast Divine.  
And like a pleasant odor  
Floats Easter joy around;  
But a voice from wild Algoma  
Comes with despairing sound—

"Why have you left us shivering  
Out in the angry wild?  
Like to a dissolute parent  
That will not clothe his child?  
We call on God in heaven  
To witness to this cry!  
Why have you left your children  
Out in the waste to die?"

"Have we done ought to forfeit  
The love that is our own?  
Why must we wander houseless  
Out in the forest alone?  
You shut your door upon us,  
Yet on your step we stand,

Hoping the storm will melt you  
To take us by the hand.

"The Book is closed in many a vale,  
The altar is not spread;  
And men without a blessing  
Are gathered to the dead.  
The child unchristened grows in sin,  
The youths and maidens grow  
To Godless strength and beauty;  
Why do you treat us so?"

We do not grudge your luxury,  
Your round of happy days;  
Your merry streets, where myriad bells  
Ring from the hurrying sleighs.  
Where to each lighting of the lamps  
Soft dance and songs succeed;  
But oh! your words have reached our  
heart,  
And in the wastes we bleed!

"Your rulers in their united ease  
Each takes his lofty seat,  
Working with love and honor,  
And crowds are at his feet.  
Bitter the toils by flood and field  
Our mitred chief must bear;  
But bitterer far your falsehood  
Who sent and left him there;

Sent with a smile of promise  
Your outcast sheep to tend;  
Yet ye have broken the pledge ye gave—  
To own us to the end.  
Own us, your Indian children,  
Who claim the heavenly bread;  
Shame on that treacherous hand of yours  
That gives a stone instead!

"Shame on the strife and hatred!  
Shame on the lust for gain!  
That answers with a curse the cry  
Heard from Algoma's plain.  
We wopt to see our leader,  
The man your greed betrayed,  
Begging from city to city  
The dole ye should have paid!

"The hand that wove the signet,  
Ope'd like a beggar's for bread!  
The voice that was meant for blessing  
Clamored for dollars instead!  
The feet that should bear mercy  
Into the forest wide,  
Followed through town and hamlet  
The meed your hand denied.

Oh! by the Lord's sweet pity,  
Now that your strife is o'er,  
Hark to the cry from the desert  
Along the wild lakes' shore!  
Think of outraged Algoma,  
Your own, your forest child;  
And do not let her perish  
There in the howling wild."

Such was the voice from Algoma,  
I heard it clear and plain;  
God's mercy grant so bitter a cry  
May never come again!  
God turn and change the traitors  
Who offered the children bread;  
But quarreled in the giving,  
And sent a stone instead.

GRAVENHURST.—The thanks of the Rev. Thos. Lloyd are herewith tendered to a friend unknown for a box of books and papers for the work of Christ in this mission.

PRINCE ARTHUR'S LANDING.—The annual Easter Vestry meeting in connection with St. John's Church, was held on Monday evening, the 14th inst. Quite a number of such as are interested in the prosperity of the congregation were present. Mr. Everitt was appointed Secretary, and Messrs. Carre and Jones, Auditors. From their report, it appears that the Sunday offerings for the year past, have been sufficient to pay the salary of the clergyman in full, and to defray all the necessary expenses of the church, and that a small balance remains in the churchwarden's hands. It ap-

pears also that the debt upon the parsonage has been diminished by \$354.00.

It was generously resolved that in future the surplus offerings should be devoted to the payment of the clergyman's expenditure upon the Parsonage.

Mr. G. H. Kennedy, re-elected by the congregation, and Mr. S. W. Ray, chosen by the Incumbent, are the churchwardens for the ensuing year.

Cordial votes of thanks were tendered to these gentlemen for their sedulous attention to duty in the past, to the organist, for her kind and unwearyed exertions in connection with the choir; and to Mr. Marks for the gratuitous use of his hall, at Fort William, for public worship.

BRITISH COLUMBIA.

YALE.—The Rev. J. B. Good wishes to acknowledge the receipt of \$16.84 from the Rev. F. W. Kirkpatrick, of Kingston, and of \$10.00 from the Rev. J. Burke, of Belleville; total, \$26.84, forwarded by kindness of Rev. H. Pollard, of Ottawa. The above contributions from his constant and dear friends of aforesaid towns, towards the carrying on of my work here and at Lytton—which never looked so bright as at this moment—reached him just upon his return from Lytton (57 miles), a distance over which he walked the week before his communication dated April 20th was sent. The aspect of the Church work there amongst the Indians was a kind of repay for all it has cost to establish, and his friends will rejoice to hear God is rapidly "bringing their feet into a large room."

British and Foreign.

GREAT BRITAIN.

At St. Paul's Cathedral, on Easter Day, the Lord Mayor was present in his stall, opposite the Bishop's, with members of his household, at both the morning and evening services. "Although not appearing in his official robes, it marks a proper and friendly relation between the civic body and the Dean and Chapter. Rather less than usual was attempted in the way of decorations. They were confined to the altars of the cathedral, the high altar presenting a very beautiful appearance. We noticed also a new frontal of white and gold. The first celebration was in the crypt at 7.15 a.m., when Canon Gregory was the celebrant, and some forty or fifty really City residents made their Easter Communion. At 8 o'clock the North-West Chapel was completely filled with worshippers, and Canon Liddon was the celebrant. Not far short of a hundred communicated at this the second celebration. The high service at 10.30 was rendered with every musical accessory and with reverential dignity. The celebrant was the Rev. H. C. Shuttleworth, M.A., Minor Canon, who chanted the Office from end to end, with the proper inflections. One could almost picture the long line of Easter communicants in the Continental cathedrals, as the celebrant, assisted by the Dean, Canon Gregory, and the Rev. W. H. Russell, communicated between three and four hundred. Such a number has never before been known to make their Easter Communion at the altar of our City cathedral.

At the last Commencement of Washington and Lee University of Virginia, the diploma of LL.D. was *honoris causâ* conferred on Mr. Beresford Hope, M.P. April 22nd, the diploma was presented to the gentleman at his residence, Connaught-place, Hyde Park, by a deputation from the Rector, President, Faculty and Trustees of the University, introduced by the American Minister, the Hon. John Welsh.

April 22nd, the Bishop of Exeter commenced at his cathedral his triennial Visitation, and in his Charge he announced that he would authorise in the spring of each year services praying for a fruitful harvest, and would unite these services with those held on the Day of Intercession for Missions.

The Rev. Richard Waldo Sibthorp died at Nottingham on the 10th inst. In his early days he was a popular preacher of the Evangelical school in the Church of England, and in 1828 was associated at St. John's, Bedford Row, with the Hon. and Rev. Baptist Noel, and was a member of the "Islington Clerical Meeting." In 1841 he seceded to the Church of Rome, and was re-ordained; he afterwards re-verted to the Church of England, and finally re-turned to lay communion in the Roman Church.

EDINBURGH.—S. Mary's Cathedral.—On the 17th, the first marriage ever solemnized there took place in

S. Mary's Cathedral. The Dean officiated, and though the service was not choral, a hymn was sung. A very large crowd witnessed the ceremony.—On Easter Tuesday a wedding was celebrated in S. Giles' Cathedral, the first, the papers said, since the "Reformation." What "Reformation?" That of 1688! For it is hardly likely that no marriages were solemnized there during our occupancy of the High Kirk.—*Scottish Guardian*.

Of 23,612 clergymen belonging to the Church of England, 8,615 were graduates of the University of Cambridge, 7,682 at Oxford, 1,761 at Dublin, 655 at Durham, and 176 at the University of London.

Saturday seems to be a fatal day to the royal family of England. William III. died Saturday, March 18, 1702; Queen Anne died Saturday, August 1, 1714; George I. died Saturday, June 10, 1727; George II. died Saturday, October 25, 1760; George III. died Saturday, January 29, 1820; George IV. died Saturday, June 26, 1830; the Duchess of Kent died Saturday, March 15, 1861; the Prince Consort died Saturday, December 14, 1861; the Princess Alice died Saturday, December 14, 1878; and the Princess of Hesse recently died on the same day of the week as the Princess Alice.

There are more than 100,000 foreigners in London: 10,300 of them are from Asia and Africa; 3,000 are from the regions of Lake Nyassa alone, having been rescued from slave ships. Many others are employed as firemen on board steamers, and thus find their way to the metropolis. One missionary in London gives his entire time to the Asiatics. They are very ignorant and superstitious, but listen eagerly to the Gospel story. Another missionary devotes himself exclusively to the French in London. In eight years 1200 French services have been held. He has Bible classes for women; and 120 Roman Catholic men attend one of his weekly meetings. There is also a special mission to the 60,000 Germans in the metropolis. Of the French and Germans who come under the influences of the missions, many are communists and socialists. They carry back to their native lands the germs of the spirit and political institutions of England. Very interesting is the Polyglott Mission in East London, where there is a "Foreigners' Rest," having a room devoted to each nationality.

UNITED STATES.

It has been determined to celebrate, next autumn, the completion of twenty-five years of episcopal service given by Bishop Potter to the diocese of New York. Bishop Potter was consecrated November 22, 1854. A committee of the clergy and laity of the diocese has been appointed to make the necessary arrangements.

The Mexican Church Commission, which is composed of seven bishops, met in New York, April 15, and adjourned April 18. The members had before them the constitution, canons, and liturgy of the Church of Jesus, of Mexico, and also two bishops elect, the Rev. H. C. Riley, D.D., and the Rev. Thomas Valdespino. The Commission suggested some changes in the liturgy, and approved the testimonials of the Rev. Dr. Riley. The liturgical forms are not exact copies of those of the Anglican body, but agree therewith in principle. This young Church in Mexico has fifty congregations, orphanages and schools, in which more than five hundred children are trained, a weekly paper, and three thousand members. The documents submitted have been referred to the absent members of the Commission for examination. It is expected that in due time episcopal consecration will be given to Dr. Riley.

CHICAGO.—Through the kindness of Messrs Meneely & Kimberly, of Troy, N. Y., the Cathedral children will soon have the happiness of hearing their much longed for bell. The unfortunate loss of their bell fund in the "bee-hive bank" touched the manufacturers so that they consent to take part payment and give two years' time on the balance. It is a graceful thing to help the children in this their laudable effort.—*Standard of the Cross*.

ALBANY.—A Pastoral Letter.—The bishops who met at the second Lambeth Conference agreed to recommend to their respective dioceses the observance of Rogation Tuesday, May 20th, as the day of Intercession for Missions; to which "intercessions for the enlargement of Christ's kingdom" should be added earnest prayers for the unity of Christendom, "that all who profess faith in Him may be one fold under one shepherd." Such a commendation needs no urgency. It asks for two chief longings of the Lord and of His Church, that "the utmost parts of the earth" may be given Him as "His possession," and that "all may be one in Him," not in the unreality of factitious alliances, but in that vital and organic oneness, the *omocousia*, wherewith He and His Father are one. There can be no mightier power than this offering of our supplications for these great ends, when you remember that the Church of England, and all the Churches in communion with her, will be united

in the offering; and that, in the wide extent of our Catholicity circling the Globe, there will be no moment of that day but somewhere men will be "lifting up holy hands, without doubting," to Him who heareth prayer. Gather your people together as you can, in the morning for the offering of the Holy Sacrifice, and in the evening for the service and the teaching you can add to it, and see if He will not "pour out a blessing." I authorize in the Communion Office, in addition to the collect for the day, the third collect for Good Friday; and to be used before the General Thanksgiving at Morning and Evening Prayer, the collects for the Third Sunday in Advent and for St. Peter's day, and the two prayers following for missions and for unity, and the prayer for the material harvest, which belongs to the rogation days. Faithfully, your brother,  
WM. CROSWELL DOANE.  
Albany, St. Mark's Day, A.D. 1879.

#### MISSION WORK.

Umkwe Cantaba is the sonorous name of a Zulu prince, a cousin of King Cetewayo. By the labors of a missionary he has been led to embrace Christianity, and recently visited Sweden with this missionary. On his arrival at Helsingborg, a town of about three thousand inhabitants, one of his first remarks was: "I never knew before that there were so many white men in the world. From their war with my cousin, I thought that they were rather a small tribe."

PARIS.—The meetings of M. Loyson's chapel have lost the character which was at first so objectionable, and have now assumed the aspect of decent religious assemblies. They seem to be less crowded, but much more edifying; and wear now the appearance of what, in point of fact, they may be said to be, a mission amongst the least religiously disposed masses of Paris. The congregation appears to be very largely composed of what the French call by a generalisation of the term *les épisciers*, small tradesmen or others just above the *ouvrier*, a peculiarity hard and obdurate class, whose chief religious faith is to "hate priests," but who may very likely listen to M. Loyson the more readily for the very reason that they think he is himself hated by priests. If they be such, however, they must have been a good deal surprised by his sermon a few Sundays ago. The subject was that of the Gospel for the day; and the gist of the discourse was to impress upon the congregation a sense of the divine origin and foundation of the Church as distinguished from all merely human institutions; and, as consequent upon this, the dignity and authority of the one priesthood, established by the same Divine Author. Both these vital points were developed and insisted upon by M. Loyson with a force and disdain of all compromise, which did as much credit to his courage as to his eloquence, before such an audience, who could hardly, I think, be prepared to hear him. His exposition, indeed, of the priestly office, as defined by the words of the Gospel, fell little, if anything, short of what any Roman Catholic might accept.

#### Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.  
We are not responsible for opinions expressed by correspondents.

#### "IT IS BEST TO SPEAK THE TRUTH."

DEAR SIR,—My attention having been called to an article in the *Guardian* of April the 22nd, and also to some remarks anent the same subject in the *DOMINION CHURCHMAN* of May the 8th, I think it nothing but right that the facts of the case, so far as they concern myself, should be made public. I did act as a lay reader under the Rev. Septimus Jones for some weeks. I did attend, with some six other young men, twice a week, for several weeks, the preliminary classes conducted by the Rev. Mr. Sheraton during the summer of '77, previous to the final organization of the school in the autumn of the same year. At that time, being in very awkward pecuniary circumstances, I consented, at the Rev. Septimus Jones' suggestion, that he should make application to the Church Association for me for an annual grant of \$200, which Mr. Jones said was available for the assistance of needy students. Mr. Jones told me that I could take his word for it that it would be granted, and I made my arrangements accordingly. Some three months afterwards, when the first quarter's instalment was due, I found to my serious inconvenience that Mr. Jones had promised more than he should have done, and I had to accept the sum of \$30 instead of \$50, as promised. Mr. Jones—I suppose by way of making up the

balance—adding cruel insult to the already trying injury. I am, dear sir, your obedient servant,

JOHN W. TREEN,

Pastor of Emmanuel R. E. Church, Toronto, 17 Sultan Street, Toronto, May 10, 1879.

[This letter fully confirms our statements. In reference to the Oshawa case, we learn that the person who has been doing so much good there has read to his congregation Spurgeon's sermon's, Moody and Sankey's, with some others of a similar kind!—Ed.]

#### INFORMATION SOLICITED.

SIR,—In studying Dr. Pusey's lectures on Daniel, I have observed a method of noting chronology which I cannot understand with perfect certainty. Thus, page 196, Antiochus Epiph. is said to have died B.C. 164. May I trouble one of your more learned readers to kindly furnish me with the explanation. Yours, &c., INQUIRER.

#### Family Reading.

RAYMOND.

CHAPTER XLIII.

No, I cannot doubt that Hugh Carlton has wilfully deceived Miss Lingard," continued Mr. Derwent, after having pondered over her letter for a few minutes more in silence. "He has so perverted the substance of the conversation he held with you that he has persuaded her you propose to marry her for her sake only—not for your own. A sensitive, high-minded girl like herself could not fail to seek at once for some means of escape from a position against which her delicacy revolted. She must necessarily have imagined that the generous desire for her happiness, with which feeling alone she accredited you, would lead you still to seek a marriage with her, even if she refused you from motives which you knew were not the absence of affection; and there remained naturally no remedy for her but to put herself out of your reach as speedily and as effectually as possible."

"Out of my reach, while I long for her as I should for the light of day!" said Raymond in a choked voice, "Oh, what does Hugh Carlton not deserve!"

"I believe that a severe retribution has overtaken him already," said Mr. Derwent. "I saw the Doctor just now, who told me he is at the commencement of a most serious illness."

"If only I could go to him I would drag out of him the whole history of this wicked plot!" exclaimed Raymond. "Mr. Derwent, will you do this for me? Will you see him to-day—at once?"

"I mean to visit him, at any rate; but I fear, from what the doctor told me, that to see him will not avail much for your purpose. He is in such high fever that he is quite delirious already. However, you may rest assured that he is in a state to understand what I have to say, I shall speak to him very plainly on this subject. His illness brings him definitely under my care, and for his own sake I must try to make him estimate the extent of his wrong-doing. He has much to answer for."

"But Estelle," said Raymond in a despairing tone; "how am I to find her? Here I am, tied like a log to this bed, with no chance of moving for some weeks to come, and before then she may have gone yet further out of my reach, across the sea, perhaps to Australia."

"Poor child! I trust she will not take a step so fatal to her happiness as that would be!"

"It was her childhood's home, you know, and she had not any friends in England, excepting in this neighbourhood, from which she has been so cruelly driven."

"Do you know in which of the Australian provinces she lived?"

"I have not the least idea; I never thought of asking. She always spoke simply of a solitary life in the interior of the country."

Mr. Derwent began to think that the chances of ever finding Estelle were small indeed; but he did not say so.

"Well, Mr. Raymond," he said, assuming a cheerful tone, not much in accordance with his real feelings, "we must hope that matters will

turn out better than you expect, in any case, you may rely upon my doing all that you could do yourself, if you were well, in order to discover her destination. I shall make every enquiry, and I shall write to all the ports from whence the Australian vessels sail. I will go myself to the railway-station at once, it is possible some one may remember which train she took."

Raymond grasped the clergyman's hand in silence; he felt so crushed and hopeless that he could derive but little comfort from Mr. Derwent's promise, though he was truly grateful to him. His friend had risen, and stood for a moment looking down upon him with thoughtful eyes.

"Raymond," he said at last, "you tell me that by means of Estelle Lingard you have been brought to know the beauty and the sweetness of a Love which has no measure even in eternity. Do you not think that perhaps He who has so loved you beyond all human power of sympathy, has withdrawn her from you for a time, in order that you may learn to know that His unflinching tenderness is more than sufficient for your deepest happiness, even though all earthly joys should fail for ever?"

Raymond's eyes brightened. "That is a comforting thought at least," he said, "I thank you for it, and for all your kindness."

"You may depend on hearing from me, if I gain the slightest information at the station," added Mr. Derwent. But he obtained none.

There was always an unusual press of passengers at the Christmas season, when the country houses all round were full of guests; and so many gentlemen had their dogs with them, that even Bruin passed unobserved.

Then commenced a long series of fruitless enquiries, carried on by Mr. Derwent and by Raymond himself when he was so far recovered as to be able to write; but nowhere, far or near could the smallest intelligence be gained respecting Estelle Lingard. She seemed to have vanished as completely as if she had passed out of the world altogether; and sometimes, as the weeks rolled on, Raymond almost feared that this might be really the case.

Most often, however, his mind rested on the conviction that she must have gone to Australia. Very frequently he debated with Mr. Derwent whether it would be well for him to seek her there; but Australia with its five huge provinces, was a very wide world, and it was exceedingly unlikely that a vague search pointing to no particular spot, would be at all successful, while, in the uncertainty as to whether Estelle were not still in England or on the Continent he might possibly be only increasing the distance between them to a hopeless extent if he sailed for the Antipodes.

In the very commencement of the search Raymond, as well as his maimed hand would allow him, wrote to his hotel-keeper in the Cathedral town, where he had first met Estelle, begging him to ascertain whether the old couple, Mr. and Mrs. Wood, were still living at the wayside inn, and whether they had a lady staying with them. It had occurred to him that his lost Estelle might have taken refuge with the good old people who had been so kind to her during the brief summer holiday of her lonely life. But the answer returned to him was to the effect that the Woods had sold the wayside inn, and left it finally a short time previously, and that no one knew where they had gone. In the Cathedral town itself there were also no tidings of Miss Lingard, who was only slightly known to a few persons there.

Raymond tried in vain to think of any other quarter where inquiries might be made, and as the time approached when his recovery was likely to be so far completed as to enable him to leave the Lodge, he was quite at a loss to know in what direction to prosecute the search he meant to make in person. He still retained a hope that Hugh, if he could be made to see the enormity of his past conduct, might be able to throw some light on Estelle's fate by a full avowal of what had passed between them, but the unhappy young man was in no state to be questioned. He was slowly passing through the successive stages of a most painful and dangerous illness. The Carltons were established in London till they could take some steps to repair the destruction of their country home and when they first heard

that Hugh was laid prostrated by rheumatic fever they were very anxious, if possible that he should be removed from the village inn to their house in town.

Mr. Carlton himself travelled down to see his nephew hoping that he might be able to take him back with him, but this proved to be out of the question, it was plain that Hugh would have to spend many weeks in the humble abode where he had taken shelter. All that his uncle could do was to send experienced nurses from London to take care of him, as Mrs. Carlton was at all times too great an invalid to attempt anything of the kind.

After some weeks of suffering and delirium, the fever abated, but Hugh's condition was even more precarious than it was when the malady was at its height, since, as is well known rheumatic fever is very apt to affect the action of the heart and this had been the case as a result of Hugh's illness, to an extent which not only placed him in some peril of death during what would otherwise have been his convalescence, but would at all times in the future render his life very liable to a sudden termination.

Raymond sent to ask how he was every morning as he was himself so far recovered as to see the doctor only once a week, and Mrs. Barrett's quick-witted boy generally managed to take back any additional piece of information he could obtain that he might have the pleasure of relating it to his mother. On one occasion when he came back he brought the tidings that Hugh was very unwell on the previous evening, and the telegram which was daily sent with an account of his progress to Mrs. Carlton, had so far alarmed her that she had come down for a day in order to judge of his state by her own observation. The fact of her arrival was duly reported to Raymond by Mrs. Barrett, but he scarcely noticed what she said, as it did not concern him in any way.

He was well enough at this time to be moved into the little parlour every afternoon, where he lay on a couch under the lattice windows, and looked out on the trees of the park, watching for the first appearance of the little green buds, as the month of February was already advanced. He was reclining there alone one day, feeling more than usually depressed, for every week that passed without the smallest tidings of Estelle seemed to give him less and less ground for hope that he should ever see her dark eyes turn upon him with their bright pure glance again. The early sunset was fading away, sending long gleams of light like golden arrows through the leafless branches, when he heard a slight sound at the parlour-door just opposite to him which opened at once into the park and there on the threshold, stood a fair and lovely vision lit up by one of the slanting sunbeams that fell athwart her, and brought out in evidence every detail of the exquisite figure clad in a long sweeping dress of silver-gray, with a black velvet mantle over which the sunny hair rippled down in waving masses, and with the pretty head bent wistfully forward, and the small hands clasped as if in anxious entreaty. The perfect picture which thus was formed before Raymond's startled eyes, showed him unmistakably the face and form of Kathleen Harcourt. She remained motionless framed as if only a life-like painting in the doorway, with a timid deprecating expression in the limpid blue eyes, that were turned imploringly upon Raymond. She was much paler and thinner than she had been formerly, and beautiful as she still was, with the somewhat saddened beauty of one who had known suffering and trial, all the radiant loveliness of her girlhood had passed away, and there was little in her appearance to remind Raymond of the fairy-like child who had charmed his thoughtless fancy. He felt embarrassed, but in no sense agitated, by the sudden sight, for his heart was too entirely devoted to his lost Estelle to feel a passing thrill at the recollection of his former interest in Tracy Harcourt's wife. He started up from his reclining position, however, and even tried to rise, as he exclaimed, "Kathleen! I beg your pardon; as Mrs. Harcourt!"—but in an instant at the sound of his well known voice, she rushed across the room, and sank down half kneeling into a chair by his side.

"No, do not call me Mrs. Harcourt—Kathleen!" she said, beseechingly; "your friend, Kathleen;

oh let me still be your friend, at least! Forgive—forgive me." She hid her face in her hands, and tears trickled down her little white fingers.

Instantly he turned to her with the frankest cordiality. "Dear Kathleen let there be no question of forgiveness between us. All is best as it is. I do not think we should have suited each other we were too far apart in age and disposition, but we may be true and hearty friends, and so we shall be evermore."

(To be Continued.)

### Children's Department.

#### A CHILD'S DESIRE.

I would come to Jesus  
In my early youth,  
Trusting in His mercy,  
Resting on His Truth,  
Jesus loving Saviour,  
Hear my humble plea:  
Let me share Thy favor,  
Let me live to Thee.

I would follow Jesus,  
Closely every day;  
I would call Him "Master,"  
And His word obey.  
Every task assigned me  
I would fain fulfil,  
Teach me, dear Redeemer,  
How to do thy will.

I would live like Jesus,  
Free from every sin;  
May His Holy Spirit  
Make me pure within.  
I would toil for Jesus,  
Strengthened by His grace,  
Till in endless glory  
I behold His face.

I would tell to Jesus  
Every grief and care,  
He delights to answer  
Humble, fervent prayer.  
Through the changeful future,  
Jesus, be my guide;  
In Thy great compassion,  
Keep me near Thy side.

I would trust in Jesus  
All my journey through;  
He is ever faithful,  
He is ever true.  
Saviour in Thy bosom  
Shed abroad Thy love,  
When I die receive me  
To Thy home above.

#### PROOFS OF THE RISEN LIFE.

Several weeks have now gone by since you heard the renewed Easter message giving fresh thoughts about our holy or "risen" life. Have you, then, tried to work out your latest lesson about it? It consists in doing and bearing. In this last fortnight have you been trying to do better all your duties to your parents, teachers, masters, schoolfellows? If any one has behaved, as you thought, hardly or unkindly to you, have you tried to see how much you deserved it more than you would at first have thought you did? or have you simply resented all such behaviour as your too ready temper urged you? And what about unkind words or tales about others? Have you restrained the passionate thought, the cruel word, the angry blow? Have you (as the words of a hymn you know very well put into your mouth to sing) been giving gentle answers, and, as far as it is given to the little ones to do anything for God, been doing your "little work of love and praise for Jesus' sake"? Will many of you say, "Ah! indeed, I have not thought very much about all this"? But, my little ones, when will you think about this? If you will not at such a great time of thinking as Eastertide, and the example it furnished for us to follow, what will give you any hope of using better other times of hearing God's message

of love and encouragement? Do not mind what others say. Listen to God's own ways of teaching you. You must not be rebellious children. If you are, God cannot love you as much as He loves those who do mind His will and love His ways, and seek to please him in all they do. He knows all your difficulties. He gave you tender hearts and good spirits. But He meant that you should see in them His goodness, and love Him for His gifts. He had been pleased to found the love of all his people for Him upon their knowledge of His love for them. "We love Him because He first loved us"—so writes His own Apostle. You may learn to love Him as you find out all that He has given and done for you. And then, loving Him for these things, you will try and be good, in order to keep a sense of His love and grace.

Do you say, "Oh! but it is so hard to be good?"

Of course it is! If it were very easy, all people would always be good. No one wishes to be bad, I suppose, if he can be good without any trouble or self-denial or self-control. But a great many people will be selfish and self-willed, and will not give up anything to be made by God's grace better. So they find it hard to be good, as all must, and so they will not try.

Do not be like such people. They can't have any real love for God. They are making no use of their baptismal gift. They are not rising and rising again, and going forward in their true life. They are slipping back and becoming worse. What will become of them in the end? Their hearts grow harder and harder. Some day they will quench God's Holy Spirit, and the light that is in them will become darkness. Oh! how great is that darkness! I hope no one of you, my little ones, will ever have to find out how great it is.

Try to grow better and better, because you do love your Lord a little, and want to love Him more and more. Then try and do what is good always, because God loves to see you doing so.

You will be able to rule yourselves and to do things for God if you ask God to let His grace work its work in you, and mean that it should.

#### RELIEF IN TEARS.

The blue of heav'n is overcast  
With clouds, unbroken, gray,  
Which, all around, still deepening fast,  
Obscure the light of day.

And then—thy cheerfulness is fled,  
And clouds, that darkly roll,  
With nameless sorrow have o'erspread  
The azure of thy soul.

But see! the clouds pour down in rain,  
Once more the blue appears;  
Thou, too, my friend, art bright again—  
Hast found relief in tears!

#### A PAIR OF TAME ROBINS.

A pair of robins began to deposit leaves on the shelves of a gentleman's library, doubtless intending them as the foundation of a nest. The servant not knowing from whence the leaves came, swept them away every morning. The birds thus disappointed decided on a more secluded spot for their home.

The room was not usually occupied between the time the servant left it in the morning and luncheon time, and as the window was usually left open in the meantime, the birds pursued their labours unmolested. How long this continued we know not, but the servant one morning moved the drapery of the window curtains, and then discovered in the folds of the festoon the robins' nest.

"Pure friendship is a Gordian knot,  
Which angels' hands have tied;  
By heavenly skill its texture wrought,  
Who shall its folds divide?  
In vain death's all-triumphant sword  
May strive its links to sever;  
The union of the twisted cord  
In heaven shall last forever."

—The Christian's armour will rust, except it be furnished with the oil of prayer.

**Church Directory.**

**ST. JAMES' CATHEDRAL.**—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. S. Rainsford and Rev. R. H. E. Greene, Assistant.

**ST. PAUL'S.**—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent.

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

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

**HOLY TRINITY.**—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. B. 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. J. Broughall, M.A., Rector.

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

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

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

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

**CHRIST CHURCH.**—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M.A., Incumbent.

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

**ST. BARTHOLOMEW.**—River St. Head of Beech Street. Sunday services, 11 a. m. and 7 p. m. ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

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

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

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

**ST. PHILIP'S.**—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. 7 p. m. Rev. W. Stone, Incumbent.

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

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

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