

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, SEPTEMBER 19, 1878.

[No. 38.]

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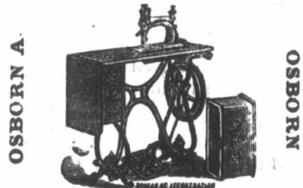
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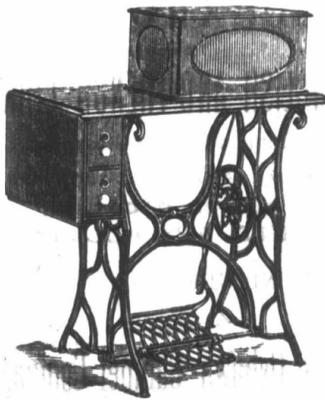
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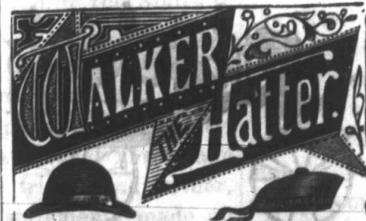
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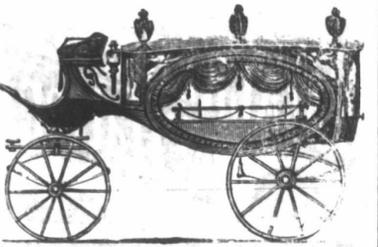
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THE WEEK.

WHILE we write the elections for the House of Commons are going on throughout the Dominion. Into the arena of party politics we have no wish to enter. The Church and State knowing nothing, or next to nothing, of each other on this godless continent (godless, we mean, as far as a national recognition of religion is concerned); it can be of comparatively little consequence to a Christian what may be the result of a general election for the Legislature. That result will have a very indirect bearing upon any religious question whatever; and therefore to ourselves it must be of very little importance. Of course both parties mean to win—if they can. Each party stigmatizes the other as corrupt. One thing appears to have been pretty clearly established, however, and that is—neither party can stand before the country as absolutely pure—the party of purity is yet in the dim and perhaps far distant future. In fact, political purity seems to have been abandoned, as if by common consent; and the main question now before the constituencies is that of protection or free-trade. We have already said all we have to advance on this subject. The Conservatives in this country, as far as we can learn, are protectionists, while the Reformers appear to be a little divided—most of them being in favour of free-trade, while some go in for protection. Before these lines, however, reach our readers the immediate result of the elections will be known. It would appear that the general impression is that the present government will be sustained by a small majority. But if such should be the case it by no means follows that the other party will not soon come into office. For as certain animals are said to forsake the sinking ship, so there are always some members of parliament, especially on this continent, who are willing to leave their friends when they are evidently on the wane, and with equal readiness to address themselves to the worship of the rising sun.

One of the most remarkable features of the

week has been the widely-spread freshet and flood, causing a large amount of devastation from the Upper Lakes to the Gulf of Mexico, from a succession of heavy rains for three days. The unusually wet season we have already experienced had soaked the ground so completely that scarcely another drop of water could penetrate the soil; and consequently the whole was poured into the creeks, rivulets, and rivers, sweeping away bridges, with vast piles of brick and stone forming their abutments, and washing away roads and railway tracks to an enormous extent, so as to render thousands of them absolutely impassable, and impeding travel to an unprecedented extent. The great rain storms, and the last especially, of 1878, will be memorable for many a year; and indications in the atmosphere are not wanting to show that the whole, perhaps the worst, has not yet come. Millions and millions of dollars' worth of property have everywhere been destroyed. As far as we have been able to learn, the loss of life does not appear to have been extensive. To attempt anything like a detailed account of damage done, bridges and railway viaducts swept away would be absolutely impossible. Travel appears to have been universally suspended on Friday and Saturday; and some idea of the results which might be expected in some parts of the continent, may be formed from the fact that the Ohio River at Steubenville rose about sixteen feet in about the same number of hours. Several railway trains were wrecked in different parts of the States from plunging into the floods they met with.

"The deposition of Bishop McCoskry, of the diocese of Michigan, was effected without a trial of the charges against him. His departure from the United States, while grave allegations touching his moral character existed, thereby preventing any proper investigation, was deemed in itself a sufficiently grave offence against the Church to warrant a sentence of deposition. He is the first prelate of the Protestant Episcopal Church in this country against whom such an extreme course has been taken. The Bishops of Pennsylvania and New Jersey were suspended, but not dismissed."

Thus we read in an exchange. Surely nothing but familiarity with the tyranny inseparable from republican institutions could ever reconcile our brethren in the States to the deposition of a bishop without a trial. In this Canada of ours, the freest country in the world, the official condemnation of a man whether holding a high position or otherwise, either in Church or state, could never take place without a regular trial. And further, it would appear from statements made on authority, that the truth of the charges brought against the Bishop has been declared to be impossible; and moreover, that the charges made against him were the result of a conspiracy to black-mail him to the extent of several thousand dollars.

We learn from *The Rock* that Dr. Alford, late Bishop of Victoria, has been ventilating the subjects contained in the letter issued by the Lambeth Conference. This worthy prelate is one of those technically termed "returned empties;" that is, he is a Bishop of the Church who has deserted his post. He was consecrated to the Episcopate for the purpose of ministering to the sheep in Victoria, thus acquiring a position in the Church not attainable without undertaking responsibilities, from which nothing but death or absolute inability should have separated him. He has, however, thrown his episcopal commission, at present, to the winds, and returned to the mother country, perhaps to settle down in some snug rectory, still retaining the exalted position with which the Church has invested him, but without an episcopal charge. The utterances of such a man are not likely to be listened to by any members of the Church who believe that responsibilities such as his cannot be lightly cast aside. The returned Bishop, in a memorial he has drawn up, lectures the Conference pretty sharply on the questions of Unity, Catholicity and Episcopal authority. His notions on these subjects are of the crudest possible—which may be gathered from the fact that "royal letters patent" appear to him to be absolutely essential to regular and complete ecclesiastical authority. Of course, to him, any Church without these "letters" would be nowhere; and, although he does not refer to Colenso, we may presume that, having the said "royal letters patent," he believes him to have all the authority that could be desired and infinitely more than the whole Church of the United States. The fact is that having no Episcopal charge, the Primate did not invite him to attend the Conference. Being thus left out in the cold, he concocted the Memorial in question, which our contemporary is glad to publish, but does not think it would be numerously signed.

The result of the German elections shows as finally determined, that the Ultramontanes have gained six seats; the Conservatives forty. The National Liberals have lost twenty-nine; the Progressists thirteen; and the Social Democrats four. The latter have now eight members. The other parties remain as before.

We observe with much satisfaction that the Rev. R. B. Girdlestone, Principal of Wycliffe Hall, Oxford, will take Dean Perowne's place at the forthcoming Church Congress, as one of the speakers on the subject of the training of the clergy. It is also stated that Sir Herbert Oakley will not read a paper on Church music, and the subject may not be introduced.

The Eastern horizon is not yet absolutely free from appearances of approaching complications. The Berlin Treaty is not being carried out so heartily as was intended and apparently expected. And Turkey is said

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not to be the only defaulter. In this view of the case, it is reported that Lord Salisbury has refused to use his influence to induce the Porte to conclude a convention with Austria. The Austrians have captured Samalty, on the Save. The town sent a flag of truce after a short bombardment, but as the Austrians entered some resistance seems to have been encountered, which led to further bombardment. The British fleet has received orders to remain at the Prince's Island as long as possible, and then go to Ismid to remain until the Russian evacuation is complete.

The Ottoman Ambassador has delivered to Midhat Pasha a letter from the Sultan authorizing him to reside in Crete, where he wishes to live with his family. The Pasha will embark at Marseilles during the present week in a Turkish vessel specially ordered to take him. He will be accorded a reception befitting his rank.

In some parts of the South, the fever pestilence appears to be abating. In Memphis, however, it seems to be raging pretty nearly as bad as ever. The committee state: "We have at this date 3,500 sick to provide for, and 10,000 well people to feed. The average increase is 100, and the average deaths 100 per day. There are no signs of the abatement of the fever, though the weather has turned cold, and we have hopes that the back of the epidemic has been broken. The total daily expenses of the Howard Association and Citizens' Relief Committee are about \$11,000. We have on hand about \$55,000, enough for five days. Contributions are coming in at present at the rate of \$7,500 per day, which may decrease at any moment. If the fever continues one month longer, as it is likely, with gradual abatement within that time, we shall need from \$150,000 to \$200,000, and about three hundred thousand rations. We also need 125 mattresses, blankets, sheets and pillows every day, to replace those destroyed daily, by order of the Board of health, on which persons have died. We have been helping, and are still helping Grenada, Brownsville and Hernando, and have calls from other adjacent points. The above amount of money and number of rations would satisfy the wants of the people until the epidemic is over. We need the money to pay for physicians, nurses, medicines, and medical supplies for the convalescents."

THE FOURTEENTH SUNDAY AFTER TRINITY.

THE subject brought before us to-day serves to indicate how little men generally think about their duty to God, compared with the depth of the impression it is possible to make upon most men as to the necessity of attending to their obligations to each other. The fundamental principle of all religion that "The first duty a man owes is to the God that made him," has as yet taken but little hold upon the mass of mankind. The ingratitude of the nine lepers finds its counterpart in the conduct and sentiments even of a large proportion of our fellow men. Ingratitude from man to his God is generally

regarded as a decidedly trivial matter; while no one has a word to say for it in its native unloveliness as between man and man. The disposition to think too little of benefits received which is so common among men, could hardly have found a place among the lepers in the Gospel history. Especially among the Jews was leprosy one of the greatest curses that could afflict humanity. With them the disease carried with it not only a terrible social stigma but also a formidable moral and religious one. It was, therefore, a typical illustration of the pollution of sin, and is consequently a suitable subject to introduce in connection with the Epistle of this morning's Communion Office. Neither high social position nor yet theocratic privilege could screen the leper from the humiliation with which his disease was visited; and the disease was almost always a consequence of traceable moral evil. The sister of the great Lawgiver himself, the songstress of the Exodus, Miriam, had been cursed with leprosy and banished from the camp of Israel on account of her unfaithfulness. Uzziah, though a king, was forced as a leper to dwell in a separate house to the day of his death. In the solemn curse on the posterity of Joab, after the murder of Abner, David had coupled leprosy with the extremest poverty and a violent death. And the heathen Naaman was willing to seek a cure from a prophet belonging to the people of his captive slave, and even wash in the despised waters of the Jordan, rather than endure the continued pain and humiliation of the disease. To the Jews especially, as in a less degree to the whole Eastern world, this disease, of which there were several varieties appeared, in their own language, to be a living death. Apart from the habitations of men, with the head bare, with the upper lip covered, the leper cried hour after hour, day by day, "Unclean, unclean!" conscious of his pain, his degradation, his banishment from the commonwealth of Israel, and from fellowship with all that Israel held most dear. The ten lepers met our Lord outside the village on the way to Samaria. They were not allowed to enter the village after Him. They simply cried for mercy, and the Lord simply told them to obey the Mosaic Law, and show themselves to the priests. Their ready compliance, which was as remarkable as their subsequent ingratitude, was rewarded with a complete cure. The excuse for their ingratitude could not be found in the smallness of the blessing they had received. They could not possibly have undervalued the relief from pain they had experienced, nor the removal of the social and religious ban they had laboured under. The fault of the nine lepers was in losing sight of their benefactor—a thanklessness which in their case, we may believe arose from carelessness, although it oftentimes springs from deliberate intention. These lepers also appear to have made a mistake of a utilitarian character. If prayer is efficacious—and it was so in their case—they might ask, Where is the use of thankfulness? And men will ask, What good can arise from it when addressed to such a Being as Al-

mighty God? If man does us a service, and we repay him, that is intelligible; he needs our repayment. And if we cannot repay him in kind, we must at least give him thanks; which is a recognition of the benefit we have received. But it may be asked, What benefit can God receive by any thanks we can render Him? What gratification can he be supposed to feel by receiving the thanks of creatures whom He has made and whom He supports? And something of this kind may have passed through the minds of the nine lepers. They did not think that, if not for His sake yet for their own sakes, He would be thanked. If not to claim His own honour, yet to place them in harmony with the law of truth, with the law of universal goodness and holiness, He would have them thank Him. To thank the author of a blessing is for the receiver of the blessing to place himself voluntarily under the law of truth and righteousness by acknowledging the fact that he has been blest. To do this is a matter of strong moral obligation; and it is intended to instil a moral force into the spirit of him who performs the obligation. "It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God."

THE DUTY OF MUTUAL TOLERATION BY PARTIES WITHIN THE CHURCH.

LETTER IV.

IN continuation of the argument in my last letter, I now proceed to give a further instance, in which mutual toleration exacts of us a respectful recognition, or at least toleration, of language which the Church commends to her children, and justifies them in adopting. The instance which I propose to adduce relates to the application of the word "mystery" to the sacraments, and more especially to the sacrament of the Lord's Supper. It may appear, from a Church of England point of view, so incredible that any exception should be taken to this application of the term, that I am obliged reluctantly to state that I have before me an address, in which appears, as the crowning point of a series of "improper changes in ritual and extravagance in doctrine," a hint of some "ineffable mystery" in the symbols selected by our blessed Lord to typify His broken body and shed blood, "once for all" "sacrificed for us. And elsewhere I find a writer thus describing the position and demands of his opponents: "We are not to render a reason for the faith that is in us." The sacrament, we are told, is an "ineffable mystery," "and that must suffice." I cannot abstain from observing on the *inconsequence* of the two clauses of the latter quotation. If the Christian man cannot obey the Apostle's injunction to "be ready always to give an answer to every man that asketh him a reason for the hope that is in him," except by denying or ignoring "mysteries," he is indeed in a fearful case, ready to fall into the hands of the rationalist or positivist. We give a reason for our Christian hope, and the only valid and suffi-

icient reason, when we assert and prove the reasonableness of believing the testimony of God, as the revealer of truths which "pass man's understanding." At the last meeting of our Diocesan Synod (an assembly little suited, under existing circumstances at least, for the calm and fair discussion of theological questions, questions which, moreover, as I conceive, lie altogether beyond its province), the authority of Dr. Lightfoot was alleged for the scriptural signification of the word "mystery," and I am under the impression that the meaning of that learned and excellent writer was by no means fully and accurately communicated to the audience. I quote, therefore, that part of his note on Colossians i. 26, which is pertinent to the subject. After stating that the term is borrowed from the ancient [heathen] mysteries, Dr. Lightfoot says, "There is this difference however; that, whereas the heathen mysteries were strictly confined to a narrow circle, the Christian mysteries are freely communicated to all. . . . Thus the idea of *secrecy* or *reserve* disappears when the word is adopted into the Christian vocabulary by St. Paul, and the word signifies simply 'a truth which was once hidden but now is revealed' 'a truth which, without special revelation, would have been unknown.' Of the nature of the truth itself the word says nothing. It may be transcendental, incomprehensible, mystical, mysterious, in the modern sense of the term (1 Cor. xv. 51; Eph. v. 32); but this idea is quite accidental, and must be gathered from the special circumstances of the case, for it cannot be inferred from the word itself." To all this I heartily subscribe; but all this is entirely beside the purpose for which Dr. Lightfoot's authority was alleged. The word "mystery" in the New Testament is used, as he states, not of truths still hidden, but of truths revealed; but these truths evidently divide themselves into two great classes; those which, being revealed, lie within the province of human reasoning, and cannot be said to have anything mysterious involved in them; and again those which, although revealed, are revealed to the eye of faith rather than of reason, and are received, not because they are evident to human sense or understanding, but because they are attested by the witness of God. To the first class may be referred, by way of example, the free admission of the Gentile to the privileges of the covenant on equal terms with the Jew; this was a mystery hidden from the pre-Christian ages; not anticipated by any expectation on the part of the Jewish Church; revealed, on the contrary, in contradiction to its cherished prejudices; yet, being revealed, it became a simple historical fact, patent to ordinary apprehension, and made evident by the Divine gifts richly bestowed upon the Gentile converts. To the second class must be referred generally the great objects of Christian faith and hope, which the gracious revelation of God by no means divested of their essentially mysterious character. I will refer only to those to which Dr. Lightfoot himself directs us; the change "in a moment, in the twinkling of an eye," of the saints who

shall be found alive at the Lord's coming, (1 Cor. xv. 51); and again, the mystical union between Christ and His Church, typified by the marriage union, (Eph. v. 32). These Dr. Lightfoot cites as instances of mysteries which are, though revealed, "transcendental, incomprehensible, mystical, mysterious, in the modern sense of the term," and he must be indeed a bold man who would dissent from his judgment. And, if the union between Christ and His Church is thus mystical or mysterious, is it to be expected that the means whereby that union is first formed, or afterwards perpetuated, should be less mysterious? Is it no mystery, "in the modern sense of the term," which St. Paul declares when he says, "The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the communion of the body of Christ? (1 Cor. x. 16.) And thus, while we fully concede that the term "mystery" as employed in the New Testament, signifies simply a truth revealed by God, without, in itself, defining that truth as a mysterious thing; yet we contend that the language of the New Testament respecting our union with Christ, and the means whereby that union is to be sought, fully justifies the Christian Church in giving, as she has done from very early times, the name of "mysteries" to the Christian sacraments.

For our present purpose, however, the question is much narrower than this; we are not concerned to enquire whether the Christian Church, or our own branch of it, is justified in giving this name to the sacraments generally, or to the Lord's Supper in particular, but whether the Church of England has actually done so. For my object is to repeat, as I may best do it, the call of Dr. Hook to "union on the Principles of the English Reformation." I believe, then, that any English churchman, diligently studying the book of Common Prayer, may convince himself that the Church to which he belongs does give her sanction to the application of this term, not only to the Holy Communion as a whole, but also to the "Bread and Wine, which the Lord hath commanded to be received." In the first exhortation in the Communion office these words occur, "My duty is to exhort you in the mean season to consider the dignity of that holy *mystery*, and the great peril of the unworthy receiving thereof." The italics are my own, and the latter word italicised would seem to imply that the holy *mystery* spoken of, is that which is received: had the word been used in a wider sense, to signify the Communion as a whole, the great peril of an unworthy approach thereunto would more probably have been insisted on. Again, in the exhortation said at the time of the celebration, we find these words, "So shall ye be meet partakers of those holy mysteries." Where again the word "partakers" would seem to point to the meaning of the word "mysteries" above adopted, though I do not deny that it may admit of being here understood to extend to the whole service. Again, in the second prayer in the Post Communion office we find

these words, "we heartily thank thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ." Here, as in the first instance, there can be no doubt that the holy mysteries are the Bread and Wine. Our Church then not merely affirms that the Holy Sacrament is a mystery, but also affirms that the elements are "holy mysteries," and thus gives her full protection and approval to her obedient children, if they affirm—rather than "hint" that there is an "ineffable mystery" associated with the "bread and wine which her Lord hath commanded to be received."

Let me entreat all who call themselves members of the Church of England, to consider well the words of their spiritual mother to which I have called attention. Are they prepared to disown them as being unwise and untrue? If not, can they be just—can they be charitable—in consenting to brand their fellow-members with disloyalty, for using the Church's own words in the Church's sense? It is, beyond all doubt, the belief of our Church that there is a "great mystery," an "ineffable mystery," in the Sacrament of the Lord's Supper. I believe that we may safely conclude that she regards that mystery to lie in the communication of the wondrous blessing for which she first prays and afterwards faithfully gives thanks; of the wondrous blessing, whereby "we, receiving God's creatures of bread and wine, are made partakers of Christ's most blessed Body and Blood." Surely there is a mystery here, and the Church calls the earthly elements "holy mysteries," because they are, by our Lord's "holy institution," made the means of conveying to us the heavenly blessing—"the inward spiritual grace." The contention of the Church of England cannot possibly be directed against those who reverently confess a mystery which she herself confesses; let none, then, who are numbered among her children, do her violence by condemning those who adopt her language. The contention of the Church of England is directed alike against those who deny this mystery, and against those who would grossly and presumptuously explain it: let our contention in like manner be directed only against those who would thus explain it or no less presumptuously explain it away; let us for Christ's sake and for the Church's sake, learn to distinguish thoughtfully and solicitously, between her friends and her enemies; between her children and aliens; and to say of her, from day to day, with a fuller intelligence, and with a deeper affection, "Thy people shall be my people, and thy God my God."

GEORGE WHITAKER.

CLERGY, WIDOWS' AND ORPHANS' FUND IN THE DIOCESE OF TORONTO.

WE earnestly recommend to the careful perusal of all churchmen in the Diocese of Toronto, the painfully interesting report of the Committee of the above Fund, just published in the Journal of Synod.

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From that report it will be seen that during the past year the expenditure was \$3825.05 and the total income \$3384.13, so that the sum of \$510.92 represents the deficiency for the Fund during this period. If no new claim should arise, \$4.300 will be required to meet the pensions and necessary expenses during the present year. There is also to be repaid the sum of \$2,035, borrowed from the capital of the Special Fund a year or two ago to meet pressing claims. It will hardly be contended that, in a diocese like Toronto, this is a creditable state of things. It is very discreditable. All other dioceses in the Dominion, keep up the vitality of their Widows' and Orphans' Funds, and churchmen in the Diocese of Toronto ought to feel somewhat ashamed, that year after year this, which is said to be the most popular Fund, has fallen behind.

It is very evident that something must be done, either to bring the income of the Fund up to its requirements, or to bring the requirements down to the income. It has always seemed to us that the Toronto Widows' and Orphans' Fund has made the great mistake of promising too much, and depended too largely for the means of fulfilling its promises upon the annual collections to be made in the various congregations; which in many cases during the last ten years have not been taken up at all; and even where they have been made, particular attention has not been called to them. The result, we need hardly say, has been most unsatisfactory; the more so, that in the Maritime dioceses, where there is no commutation fund, but few and scanty local endowments, and less wealth among the members of the Church, the Widows' and Orphans' Fund, so far from being in debt, have actually increased their capital every year since their formation. Is it too much to expect that the shrewd men of business, who seem to take such a deep interest in synodical matters, will try to lift this important Fund out of the "Slough of Despond" in which it has sunk, and show that the lawyers and merchants of the Queen City are at least up to the level of the antiquated people in the lower provinces?

The salient points of the more successful Funds are these,—1, every clergyman who wishes his family to receive any benefit must pay every year a fixed sum according to the age at which he becomes a member; 2, there is no additional allowance made for children; 3, the annual collection from every congregation must in each case be forwarded to the Treasurer; 4, the amount of pension is less than in Toronto. If the first and third points are not complied with, all claim upon the fund is forfeited. On the other hand, the salient points of the Toronto By-law are these; 1, all clergymen are supposed to pay a uniform fixed rate of five dollars, but this need not be paid during life; 2, there is a special allowance made for children; 3, there is no pressure brought to bear to compel the annual collections; 4, the pension is out of proportion to the means taken to raise the income of the fund.

Now, if the Clergy, Widows' and Orphans'

Fund is to be a comfort to men while living, and a benefit to their families when they are dead, the first necessity is that there should be no doubt as to its stability. It is far better to promise a pension of \$100, and pay it, than to promise a pension of \$200 and not be able to pay it. At present, the Toronto Fund is no comfort to clergymen who are alive, for they have no confidence in it; and it certainly is a source of considerable anxiety to those ladies who depend upon it for their support. This ought not to be, and need not be. We are satisfied that if the same practical common-sense were applied to the management of this Fund which is applied to other things, there would be no difficulty. What is wanted is, to put the Fund upon a business, instead of a charitable basis; to require a larger annual subscription from the clergy, in proportion to their age at entering; to insist upon these annual subscriptions being regularly paid; to see that the congregational collections are invariably taken up; to cut off those who do not comply with the rules; and, if necessary, to reduce the amount of the pension.

We invite correspondence upon this most important subject, which is one of the deepest interest to all the clergy, and which ought to be thoroughly ventilated. We have requested a gentleman who is well acquainted with the working of the successful Widows' and Orphans' Funds in the Maritime Provinces to adapt the principles of those Funds to the peculiarities of the Diocese of Toronto, which we publish on another page: and if no other is submitted by the Widows' and Orphans' Committee, it is intended to present this scheme to the Synod at the next annual meeting. *Something must be done to place this Fund upon a satisfactory basis.*

HOOKER, LIB. V. CH. LXVII, 6.

THE real presence of Christ's most blessed body and blood is not therefore to be sought from the Sacrament, but in the worthy receiver of the Sacrament. And with this the very order of our Saviour's words agreeth, first "take and eat;" then "this is my Body which was broken for you;" "first drink ye all of this;" then followeth "this is my Blood of the New Testament which is shed for many for the remission of sins." I see not which way it should be gathered by the words of Christ, when and where the bread is this body or the cup his blood, but only in the very heart and soul of him who receiveth them. As for the Sacraments, they really exhibit, but for aught we can gather out of that which is written for them, they are not really nor do really contain in themselves that grace which with them or by them it pleaseth God to bestow.

If on all sides it be confessed that the grace of baptism is poured into the soul of man, that by water we receive it, although it be neither seated in the water nor the water changed into it, what should induce men to think that the grace of the Eucharist must needs be in the Eucharist before it can be in us that receive it?

The fruit of the Eucharist is the participation of the body and blood of Christ. There is no sentence of Holy Scripture which saith that we cannot by this sacrament be made partakers of his body and blood except they be first contained in the Sacrament or the Sacrament be converted into them. "This is my body," and "this is my blood," being words of promise, sith we all agree that by the sacrament, Christ doth really and truly in us perform his promise, why do we vainly trouble ourselves with so fierce contentions whether by consubstantiation, or else by transubstantiation, the Sacrament itself be first possessed with Christ or no? A thing which no way can either further or hinder us howsoever it stand, because our participation of Christ in this Sacrament dependeth on the co-operation of his omnipotent power which maketh it his body and blood to us, whether with change or without alteration of the element such as they imagine, we need not greatly to care or inquire.

Take therefore that wherein all agree, and then consider by itself what cause why the rest in question should not rather be left as superfluous than urged as necessary. It is on all sides plainly confessed, first that this Sacrament is a true and a real participation of Christ, who thereby imparteth himself, even his whole entire Person as a mystical Head unto every soul that receiveth him, and that every such receiver doth thereby incorporate or unite himself with Christ as a mystical member of him, yea of them also whom he acknowledgeth to be his own; secondly that to whom the person of Christ is thus communicated, to them he giveth by the same Sacrament his Holy Spirit to sanctify them as it sanctifieth him which is their head; thirdly, that what merit, or virtue, soever there is in his sanctified body and blood, we freely, fully and wholly have by this Sacrament; fourthly, that the effect thereof in us is a real transmutation of our souls and bodies from sin to righteousness, from death and corruption to immortality and life; fifthly, that because the Sacrament being of itself but a corruptible and earthly creature must needs be thought an unlikely instrument to work so admirable effects in man, we are therefore to rest ourselves altogether upon the strength of his glorious power who is able, and will bring to pass that the bread and cup which he giveth us shall be truly the thing he promiseth.

(8) It seemeth therefore much amiss that against them whom they term Sacramentaries so many invective discourses are made, all running upon two points, that the Eucharist is not above sign or figure only, and that the efficacy of his body and blood is not all we receive in this Sacrament. For no man having read their books and writings which are thus traduced can be ignorant that both these assertions they plainly confess to be most true. They do not so interpret the words of Christ as if the name of his body did import but the figure of his body, and to be used only to signify his blood. They grant that these holy mysteries received in due manner do instrumentally both make us

partakers of the grace of that body and blood which were given for the life of the world, and besides also impart unto us even in true and real though mystical manner, the very Person of our Lord himself, whole, perfect, and entire, as hath been shewed.

PROPOSED BYE-LAWS OF THE TORONTO CLERGY WIDOWS' AND ORPHANS' FUND.

1. The Clergy Widows' and Orphans' Fund of the Diocese of Toronto shall consist of the present capital held by the Synod for this object, of all subscriptions, donations, legacies, devises and bequests, and other contributions given and paid to the Synod for this special purpose, and of all payments received under these rules: and this Fund shall be applied to the assistance of families of deceased clergymen, in accordance with these rules, and to no other object.

2. Any clergyman of the Diocese of Toronto, duly licensed and appointed, wishing to share in the benefits of this fund, shall within six months from [date of passing bye-laws], or within one year from receiving Holy Orders, or from his admission into the Diocese, apply to the Secretary-Treasurer of the Synod for a certificate, and shall thenceforth pay annually the sum set opposite to his age in the annexed scale. Any applicant after such period of time shall only be permitted to receive a certificate at the option of the Widows' and Orphans' Committee of the Synod, and upon such terms as they shall direct.

3. Every clergyman, being a member of this fund, shall make and forward to the Secretary-Treasurer of the Synod a yearly collection from every congregation in his parish or mission. Assistant curates, serving under a rector, shall not, however, be required to make a collection, but shall forward only their own annual payment.

4. All payments shall become due on the first day of January in each year, and must be paid within thirty days; and all congregational collections must be sent in before January 31st in each year. If this rule is not complied with, the certificate shall be forfeited, but may be regained at the option of the Widows' and Orphans' Committee of the Synod, and the applicant shall pay for the new certificate at the rate payable at the age when the same is taken out, according to the annexed scale, together with such sum as the said Committee may require in lieu of payments and subscriptions in arrear.

5. Upon compliance with the above rules, the Synod of the Diocese of Toronto undertakes to pay out of the "Clergy Widows' and Orphans' Fund" a yearly pension of one hundred dollars to the widow of each clergyman holding a certificate during her widowhood. And if at any time the state of the fund should permit, the pensions may be increased to one hundred and fifty dollars, at the discretion of the Widows' and Orphans' Committee, provided that such increased sum shall be liable to be withdrawn if the state of the fund should require it.

6. If the widow die, or marry again, the pensions shall be paid towards the support of such children of the deceased clergyman as may be under the age of eighteen years. In this case when the youngest child shall have attained this age the pension shall cease.

7. The trustees named in the will of a clergyman shall be recognized by the Widows' and Orphans' Committee of the Synod, in the event of the death or marriage of the widow, and shall receive the pension, to be applied by them for the support of the child or children; but if the trustees should not have been named, then the Bishop shall himself act, or in writing appoint a trustee to act, in the application of the pension.

8. If the wife die before the husband, his child or children shall at his death receive the pension, under the limitation as to age expressed in Rule 6.

9. No certificate shall be issued to any clergyman over the age of sixty years, who is not already licensed in the Diocese at the time of the formation of these bye-laws; but clergymen already in the Diocese, over the age of sixty years, shall be admitted members of the fund on making

the annual payment for the age of sixty years, and otherwise complying with these rules.

10. If a clergyman removes from the Diocese, with the Bishop's consent, after officiating in it not less than fifteen years, he shall be allowed his claim upon the fund, on continuing his yearly payment, and the amount of the average annual collection from his parish or mission.

11. If a clergyman is unable to continue his public ministrations through sickness, or accident, or age, upon the production of a medical certificate testifying the same, he may continue his connection with the fund, upon making his yearly payment.

12. Any clergyman degraded or suspended from the ministry shall have his claim upon this fund adjudicated upon by the Widows' and Orphans' Committee of the Synod, whose decision shall be final.

13. The pensions shall be payable in advance, half yearly, on January 1 and July 1, in each year; the first payment to be calculated for the interval from the death of a holder of a certificate to the next succeeding half-yearly day of payment.

14. The Secretary-Treasurer of the Synod shall be the Secretary and Treasurer of this fund. It shall be his duty to issue certificates, receive payments, donations, collections and subscriptions; and from time to time, under the direction of the Investment Committee of the Synod, to invest any surplus money, and add the same to the capital of the fund. A yearly detailed statement of the income, payments and invested money of this fund shall be published in the Annual Report of the Diocesan Synod.

15. None of the above rules shall be altered, except at the annual meeting of the Synod, after a year's notice of the proposed change.

SCALE OF PAYMENTS.

Table with 4 columns: Age, Payment \$ c., Age, Payment \$ c. It lists payment amounts for ages from 23 to 60.

Diocesan Intelligence.

NOVA SCOTIA.

A general secretary for church work in the diocese of Nova Scotia is wanted. We understand that the salary will be about \$1,000 and travelling expenses. The Ven. Archdeacon Gilpin, Ecclesiastical Commissary, will no doubt give all necessary information to applicants.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

MONCTON.—The Sunday School of St. George's Church held their annual picnic at Dorchester, on the beautiful grounds of His Honor Governor Chandler, on Sept. 10th. A special train of ten cars, loaded with excursionists and children, left Moncton at 9 a.m., and after spending a most enjoyable day returned home at 8 p.m. Ample provision had been made for the "inner man," and games of different kinds were indulged in, special attention being paid to the children, prizes for each class having been provided. The picnic, thanks to the indefatigable labors of the committee, was a success numerically and financially, about \$120 being realized over and above the expenses. This amount will be devoted to the

purchase of new books for the library, and other expenses in connection with the school.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

LANARK.—This mission, containing a Church population of over 3,000, has been vacant for nearly fifteen months. There are four churches—with all needful accessories—free of debt, and one externally complete, with the work for the interior ready to put together. The roads throughout the mission are good. The Kingston and Pembroke R. R. passes through the western portion of it, and on the east the Brockville and Ottawa R. R. touches a point five miles from the principal station. The Diocesan Mission Board makes an annual grant of \$250 to the Mission, and the congregations would contribute from \$400 to \$500 additional. An earnest and faithful Presbyter would here find congenial work, and a kindly flock to minister to. Surely one such can be found to undertake this work. The Rev. R. L. Stephenson, Rector of Perth, would be willing to give any further information that may be required.

TORONTO.

TORONTO.—St. James'.—A collection was made on Sunday morning in the Sunday School for the yellow fever sufferers in New Orleans, which amounted to more than a hundred and fifteen dollars. Farther offerings will also be made by the infant class and others.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

DRUMMONDVILLE.—A collection in the churches was made on Sunday last in behalf of our suffering brethren in the southern cities of the U. S., Memphis in particular. It were to be wished that a general collection throughout our diocese had been ordered. What a fearful scourge is now desolating those places! What have we done to merit our entire exemption from such visitations! May God have mercy on those poor people, and "deliver us from plague, pestilence and famine!" Amount—All Saints' Church, \$48.14; St. John's, Stamford, \$12; total, \$55.14.

HARRISTON.—The summer is ended, the harvest season is also nearly gone. The time is upon us for the congregations of the Church to lift up the voice of thanksgiving, and shew forth to the world the praises of the Lord of the Harvest. The first act of this kind in this part of the country took place in this village, where the congregation of St. George's held their first Harvest Home Festival on Thursday the 5th inst. The church was very neatly and prettily decorated with the usual products of the field and the orchard. The sentences chosen in this case were: "The Lord provides," placed over the Holy Table; "The Lord of the Harvest," over the chancel arch; "Gather the wheat into my barn," on the opposite end wall; and "The eyes of all wait upon Thee," "Thou givest them their meat in due season," along the side walls. The Holy Communion was celebrated at 7.30 a.m., when fifteen lay communicants partook of the Holy Feast, besides the three officiating clergymen. At 11 o'clock the church was again occupied, this time by a large congregation. Morning Prayer was said by Revs. R. Cordner, G. W. Racey, and W. E. Grahame; and the Rev. H. L. Yewens preached an appropriate sermon on Psalm lxxv. 2. The Rev. W. I. Pigott arrived too late to take part in the service. In the afternoon the Sunday School children had a pleasant picnic in a meadow near the village, and afterwards a tea in the Town Hall building. A bountiful feast provided by the ladies was largely attended in the early evening by the villagers and visitors from a distance. After that the Town Hall was well filled by an audience which shewed a lively appreciation of the music, tableaux, and other particulars of amusement provided for them. Altogether the festival, which had the advantage of an exceptionally fine day, was carried out very successfully, and produced a handsome pecuniary result for the Ladies' Aid Society of St. George's Church.

KILBRIDE.—A very successful harvest festival was held by the united congregations of the Church members of Lowville, Nassagaweya, and Carlisle on the 29th ult. Service was held in the Hall in Kilbride (which was very tastefully decorated with grain, fruit and flowers) by the Rev. Rural Dean Osler, assisted by the Rev. Mr. Massy, and three others of the clergy. The sermon was preached by the Rural Dean. After the service a feast and a musical entertainment followed. The whole realized the handsome sum of nearly \$110, which was devoted to the parsonage fund.

The Rev. E. J. Fessenden, B.A., has been appointed to the Rectory of Chippewa, left vacant by the resignation of the Rev. D. I. F. McLeod, M. A. The Rev. Mr. Houston, M.A., Incumbent of Waterdown, has been appointed to succeed Mr. Fessenden in the incumbency of Clifton. The appointments are regarded as most excellent ones, satisfactory to the congregations concerned and highly creditable to the Ven. the Archdeacon who has made them.

QUEENSTON.—A church has been commenced on the banks of the Niagara River, not far from where the great Brock fell. It is built of stone, quarried from the Queenston Heights mountain, and is of Gothic architecture. The nave is 45 x 26, the chancel 17 x 19. The entrance is at the tower at the corner of the church. When finished it will cost about \$2,800. The walls and roof are completed, at a cost of about \$1,800. The inside is yet to be finished, and this is why it is necessary to bring the subject again before the Canadian public. A church costing \$2,800 is not an expensive one, and it would not be seemly or in accordance with the nature of things and the history of the place, to build one at any less cost. In fact, the amount would have been much greater had it not been for the large amount donated in way of drawing stone and cutting the same by those who had not money to give. A considerable portion of the \$1,800 has been collected outside, some of it in St. Catharines, Niagara, Hamilton and Toronto; but not a large amount in any of these places. So we feel that we can confidently call upon many persons even in these same places to further us in our work. It will be an acknowledgment that the Churchmen of Canada prize the valour of British statesmen on account of their loyalty to their God and their Church. That if Great Britain has become great it is because she has honored God; and He has honored her. A monumental church, therefore, will be an evidence that we prized the consistency of our hero's churchmanship. What is wanted is for some of our good church people to respond to this call. We want them to show some feeling in what we believe to be a laudable work, and we want them to exhibit that feeling by sending something to the chairman of the building committee, T. W. Dee, or to J. Fennell, towards finishing in a becoming style the beautiful church that has been so happily inaugurated.

ELORA.—The annual harvest festival of this parish was held on Wednesday, 11th inst. Early communion was celebrated at 9 a. m., at which a goodly number of clergy and laity were present. At 8 p. m. there was Evensong with sermon. The incumbent, Rev. H. L. Yewens, R. D., said the prayers, and Rev. — Racey, of Gorrie, diocese of Huron, and Rev. A. W. H. Chowne, of Hillsburg, read the lessons. Canon Dixon, of Guelph, preached from Acts xiv. 17. The discourse was an able exposition of the passage, abounding in choice sentiments, and evidence of mature thought. There were also present in the chancel Rev. R. C. Caswall, of Fergus, Rev. W. J. Pigott, of Moorefield, Rev. W. E. Grahame, of Harriston, and Rev. P. L. Spencer, of Palmerston. The singing was exceedingly hearty, being to a large extent antiphonal. The choir numbered upwards of twenty, and was ably assisted by the organist, Miss Yewens. The antiphonal mode was adopted in one of the hymns, the verses being sung alternately by male and female voices. The effect was very fine, and obviated fatigue. The decorations of the church were extremely beautiful and in good taste. Several texts of Scripture adorned the walls, and festoons of unthreshed grain, evergreen, &c., were suspended from the

roof. Various vines were hung against the windows, the sills of which were covered with the choicest specimens of fruit. A light screen stood in the entrance of the chancel and added not a little to the beauty of that part of the edifice. In the evening at 6 dinner was served to a large company in the drill shed, and still later the proceedings were enlivened by a musical and literary entertainment in the same place. The net proceeds of the feast and concert were about \$80.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—*Christ Church*—In the observance of her festivals in this western diocese, the revival in the Church, that has been the event of the age, is manifested. The observance of rites and ceremonies is no longer looked on as a remnant of superstition. A day of thanksgiving for the safe ingathering of the fruits of the earth has become a regular established festival in our churches. The special thanksgiving service of Harvest Home was held in Christ Church on Sunday, 8th inst. The church was beautifully decorated with the choice products of garden, field and orchard, and with appropriate texts from Holy Writ. The Rev. E. Bland, Rector of St. James's, Ingersoll, preached at morning and evening services to large congregations. All seemed to breathe a spirit of joyous thanksgiving to the Lord of the Harvest, who had blessed the labors of the husbandman with an abundant increase. On Monday evening was the festival in connection with the services of the preceding day. At half-past six the guests sat down to the feast in the Sunday school room in the basement of the church, and did ample justice to the delicacies of the season provided for them by the ladies of the church. And then all assembled in the church to enjoy the organ recital and sacred concert. Mr. W. Halle, organist of the church, played some choice pieces of music. The singing by Misses Raymond and Ellis, Messrs. P. Sutcliffe, D. B. Cordingley and F. Cole was highly appreciated. We have to congratulate the incumbent, Rev. J. W. P. Smith, and the congregation of Christ Church, on the pleasure they enjoyed in affording so delightful an entertainment to so many friends. The attendance at the festival was very large and all present enjoyed themselves. The decorations of the church and the Sunday school were well appropriated to the Harvest Home Festival. The fruit, grain, flowers and evergreens were arranged to the best advantage.

The special collection of St. Paul's Church on the 8th inst. for the church mission to Cuba amounted to \$73.

The Rev. John Gemley and Mrs. Gemley have returned from Europe. He preached on Sunday in Christ Church.

The Rev. Mr. Brown, of Halifax, Nova Scotia, has been appointed assistant minister of St. Paul's, London.

Thirteenth Sunday after Trinity, Rev. Mr. Roy, of Montreal, preached in St. Paul's, London, pleading in behalf of the Church Mission to the French speaking people of Lower Canada. His sermon was a very forcible one and evidently made a good impression on the large congregation.

CAMLACHIE AND PERCHE.—The congregations of Christ Church and St. John's had a union harvest festival and pic-nic at the latter place on Thursday, the 12th. A short service was held in the church, in which the Revs. J. Jacobs, of the Sarnia Indian mission; W. Johnson, Parkhill, and J. Barefoot, pastor of the parish, took part. The old church was beautifully decorated with grain, vegetables, flowers and fruit. The walls were hung with appropriate mottoes and banners. The pic-nic was held in a beautiful grove on the banks of the lake. About 250 people sat down to a well provided table and enjoyed themselves thoroughly. Both the festival and pic-nic were a success.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

THE SAULT STE. MARIE MISSION.—*Macdonald, Echo and Barr River Settlements.*—On the 3rd July the Bishop and his Chaplain started in an open boat on a missionary tour, to hold services in the township of Macdonald, Echo River and Barr River settlements. The weather was most intensely hot during the day, and at night the flies were so bad in spite of various smudge fires we lighted on the different sides of and even in out tent that we could scarcely rest at all. There was some mistake made in regard to making two of the appointments before we arrived, so that we had to go twice over some of the same ground in order to avoid disappointments, but on the whole the services were well and heartily attended throughout. The Bishop had to walk some distance under a broiling sun, and in the evenings through clouds of flies, to hold two services, and these were performed under peculiarly trying circumstances, for what with flies, heat and suffocating smudge fires it was almost unbearable, but under all these drawbacks, the Bishop made most earnest and telling addresses, which visibly stirred the hearts of many of his hearers. Our Bishop is a true missionary, and never thinks of his own bodily fatigue, in his Divine Master's holy cause, and is at all times willing to "spend and be spent" in His service.

Bruce Mines and St. Joseph Island.—On the 12th July I started in an open boat with a member of our choir here, and a young Englishman just out, on a missionary tour to the Bruce Mines and St. Joseph Island, &c. Towards evening we landed on the south side of Hay Lake, about 17 miles from the Sault, but immediately found that camping was out of the question, for the air was literally one mass of flies, we therefore contented ourselves with boiling the kettle on a fire some other party had made, (and before we arrived had wondered they had left), and being well bitten in the process, hurried into our boat, and made for the middle of the lake, there to enjoy anything but a peaceful tea, for our enemies took to the boat, and had followed us out. After tea we let go the anchor and tried to sleep, but without success, and therefore hauled it up again at 11, and rowed till 2, when it became so foggy that we had to again let go our anchor, and wait till daylight. Saturday afternoon we made St. Joseph Island, arranged for a service at Hilton, on the north side, for the following Tuesday, and arrived at the Bruce Mines in the evening, where we were most warmly welcomed and hospitably entertained. The people had been without a service of any kind at the Bruce Mines for quite a length of time, I therefore held two services there, both of which were largely attended, and most heartily joined in. Monday I spent in visiting some of the people in Bruce which has now a population of over 1,200 I am told, and on Tuesday started again for St. Joseph Island, and held a very hearty service at Hilton at 3 o'clock, and at 6 p.m., started for the south side of the Island, a distance of from twelve to thirteen miles over a new unknown (for I before went round the Island by water), and prior to this untravelled carriage road, we therefore had the honour of breaking in a baulky horse, and driving the first buggy across the Island; the settlers along the so-called road both going and returning, coming out and expressing their surprise and amazement at such a sight and sign of civilization. After going round the tops of trees that had fallen across the apology for a road, over rocks, and getting the wheels locked in sundry stumps, we arrived a little after 12 at night, and after repeated knocking at last succeeded in arousing Mr. and Mrs. Kent, who, notwithstanding our late arrival gave us a warm welcome, and provided us with sleeping accommodation, but our old enemies, the intense heat, mosquitoes, sand flies, black flies, &c., would hardly allow us to close our eyes. The very first thing in the morning we made for the lake, then returned to breakfast, visited all the morning on foot at the different settlers' houses, and returned in time to hold service at Mr. Young's at 8 o'clock, which was largely attended. Many of the people came from quite a distance, and all lamented that they were deprived for such a space of time of the visits of a clergyman, and of "the

dear old Church services." I suggested after the service that the people here should take up a 100 acres of free grant land for Church purposes, and clear two acres a year, the proceeds of which land would in time, materially help to support a missionary; they readily fell in with the idea, and took steps accordingly, and I hope to find the matter duly arranged on my next visit in September. The heads of two of these families have adopted the plan of reading the Church Service every Sunday at one of three houses, and a Sunday School has been established, and I am sending all our libraries and other Sunday School books from here to the two schools now established on the Island, and I trust kind friends both in town and country parishes will send us from time to time their old libraries and books suitable for Sunday Schools. I returned to the Bruce Mines on Thursday morning, baptized and visited there and four miles beyond till Friday night, when we started for home, and duly reached the Sault, a distance of fifty miles on Saturday at 4.30 p.m., after a continual drenching from the heavy spray. There are a great many church people on St. Joseph Island, at the Bruce Mines and in the neighbouring townships; altogether as far as I can estimate about seventy-five families, and we cannot even send a travelling missionary, and if it was not for our hardworking Bishop, who most readily takes the duty at the Sault during my absence in the summer, and the indefatigable Principal of the Shingwauk Home (who certainly does the work of two men), in the winter, there would be no Church of England services at all in this vast extended field, "white already to harvest." Last year I baptized 76, many of whom were adults, and the Bishop confirmed 50 from the Sault and the Bruce Mines. If any of your readers could only witness the earnestness, the heartfelt beseeching way, the poor people in the backwoods crave and thirst for religious privileges, they would, I feel sure, strive to do more for Christ's mission cause. Just think of and contrast your privileges, your beautiful cathedrals and churches, with the way of life faithfully pointed out Sunday after Sunday, and all the means of grace which you so richly enjoy, and then call to mind that many of these people of whom we have been speaking, have only at most an occasional visit from the passing missionary; many have no ministers to speak words of comfort to them when sick, no one to administer the Holy Communion, no one to commit their body to its "Earth to earth, ashes to ashes, dust to dust." Weigh well, I beseech of you, these things, and then do more for mission work in this vast district and Diocese of Algoma.

To be continued.

GRAVENHURST.—The Rev. Thos. Lloyd acknowledges, with thanks, the receipt of "A Mite from a Churchwoman," for this Mission.

OUR INDIAN HOMES.—We expect to have 51 boys at the Shingwauk Home this winter, and are obliged to refuse 26 more applications for want of support. Indians from all parts, both Protestant and Roman Catholic, are writing to us to take their boys. The Wawanosh Home is sorely in want of funds. We had thought of closing it this winter for want of sufficient support; but all the girls were so anxious to come back after their holidays, besides many new ones asking for admission, that the Lady Superintendent has offered to continue it at half-pay rather than give it up. The father of one of the girls (a R. Catholic) on hearing of our difficulties, promised to send some fish to help us along. We still require \$1,500 to finish and furnish the Wawanosh Home; and of the \$1,000 per annum needed for its support little more than half is as yet secured.—E. F. WILSON.

The Missionary Bishop of Algoma acknowledges with thanks, the following donations received during the months of July and August:

Per Rev. Canon Townshend, Amherst, N. S., \$20.00; F. Richardson, Ullswater, Muskoka, \$34.00; Rev. T. W. Fykes, Trinity Ch. S. S., Cowansville, P. Q., \$6.00; do., from G. K. Nesbitt, \$1.00; Miss Girdlestone, Trinity Ch., Parish Association, Galt, \$14.00; Mrs. Girdlestone, \$4.00; Edward Jouneaux, St. Anne's Congregation,

Melbourne, P. Q., \$25.00; G. M. Chadwick, Sec. Treas., S. P. C. & F. Missions, Toronto, \$100.00; E. B. Reed, Sec. Huron Synod, Grant, \$389.66; Rev. T. H. M. Bartlett, Sec. Diocesan Association, Diocese of Niagara, \$50.05; S. P. G. F. P., England, £22 6s 8d, sterling. From a lady in England, special donation towards the support of a travelling missionary at Garden River, and parts adjacent, £70.

SHINGWAUK AND WAWANOSH HOMES.—Contributors to the support of Indian children in these Institutions are respectfully reminded that the season is at hand when supplies of clothing for the winter will be required, and that opportunities of forwarding them will terminate with the close of the navigation of Lake Huron.

Messrs. Rowsell & Hutchison, 74 & 76 King Street East, Toronto, have again kindly offered to forward parcels consigned to their care.

A box will be dispatched for Saulte St Marie, on Monday the 30th inst. Parcels to be forwarded in it should be left at their place of business not later than the Saturday previous.

SALTERN GIVENS.

DEAR SIR.—I know not how I can better set forth the spiritual wants of my diocese than by requesting you (at the same time that I ask you to publish statement of donations received during the past two months) kindly to insert two extracts from letters written by members of the Church, settled in different parts of my diocese; which I may say are only samples of what I am constantly receiving; and to which I can only return the same sad answer: "I have no funds wherewith to support a missionary, and therefore cannot help you."

A lay reader, after regretting the want of interest in and consequent bad attendance at the Church services, writes: "The fact is we want a clergyman who will go about amongst our people, —like the Methodist minister does—stir them up, and remind them of their responsibilities as followers of Christ."

An earnest churchwoman living fully fifty miles away from the nearest Church of England Missionary, who has two children to be baptised, but only by an authorized clergyman, and who, after referring to religious services that are being held in the neighbourhood, writes: "They have tried hard to make me go to their meetings, and sometimes I am almost tempted to go to some place to hear the Word of God. Of course I have my Bible and my Prayer-Book, but having always been accustomed to repair to the House of God on Sunday mornings, I feel now almost like a backwoods Indian; for three long years never seeing the face of one of God's ministers. Please let me know, is there any hope of our ever having a missionary amongst us? In every other respect we are very comfortable."

That God may put it into the hearts of some of those whom He has blessed with an abundance of this world's goods and who are in the full enjoyment of Church privileges, to give of their substance, and, if necessary, deny themselves largely for the sake of Him who gave up so much for them, in order to help their less favored brethren in the Church, is the earnest prayer of Yours faithfully,
F. D. ALGOMA.

FOREIGN MISSIONARY NOTES.

THE TRANSVALL.—On Friday, the 9th, the Union Company's steamer *Danube* left Plymouth for South Africa, having on board the right Rev. Dr. Bousfield, Bishop of Pretoria, with his family and missionary party—19 in number—on his way to enter on the duties of his new diocese. The Bishop has raised a considerable sum for his work since his appointment.

A friend whose guest Bishop Selwyn (late Bishop of Lichfield and for 27 years Bishop of New Zealand) often was in that island, writes of him: "Whenever he stayed in a settler's house his great desire seemed to be to give no trouble. He would insist on carrying his own travelling bags, would always tidy his room, and make his own bed, and I have known him surreptitiously to wash his own clothes. This was done with the

knowledge that in New Zealand servants are scarce, and that the ladies of the household do many things for themselves and their families which ladies are not accustomed to do in England. He also refused to take wine when he was a settler's guest, not on grounds of total abstinence, but because he knew that in out stations wine was expensive. His own hospitality was profuse, but simple; indeed he kept open house. Every one who came to Auckland was welcomed and knew that formal invitation was not needed. 'I give good advice but bad dinners,' he used to say. The 'badness' being only a synonym for wholesome roast and boiled." To New-Zealand his thoughts returned in his last hours, and those islands were the green fields which he babbled. In their history, at all events, he will have an immortal place.

—The Church Missionary Society, the largest in Christendom, reports 123,724 native Christians connected with its missions, which are found on every continent. It employs 205 European and 179 native clergy; 56 European and 2,702 native lay agents, and 27,080 communicants. The number of baptisms for 1877 was 6,973, of which 3,355 were of children. It maintains nearly 1,500 schools, which have 57,145 scholars.

BISHOP BEDELL IN LONDON.—The following extracts are from one of a very interesting series of letters that Bishop Bedell, in attendance on the Pan-Anglican Conference, in London, is contributing to the "Standard of the Cross": "I think I said that an annual dinner is given by the representatives of the city of London and its guilds to the Bishops. It was our good fortune to be in London at the time, and more than ordinary interest was given to it by the presence of so many Bishops from all parts of the world. The Lord Mayor and the Lady Mayoress received the guests at the head of the long hall. They were gorgeously appareled, and on the other side stood the mace bearer and the sword bearer of the city of London, vying with each other in the quaintness and glory of their bedightment. Each guest was announced by the Master of Ceremonies, and queer work enough he made of some of our titles. For it is not to be supposed that he had ever heard before of many of the Colonial bishoprics, certainly not many of our new territories. The difference between Iowa and Ohio puzzled him greatly, and not he alone is puzzled at it. The new pronounciation of Haiti troubled him. Fortunately Shanghai (Bishop Schwereschewsky) gave his title, not his name, or he would have abandoned his office in despair. But Pennsylvania capped the climax, for he announced it as the "Lord Bishop of Pennsil-vaah-neh-ar." But we got safely through this ordeal, and followed the Lord Mayor into the Egyptian Hall, certainly it was an extraordinary and a gorgeous sight. The hall is magnificent; a lofty arched ceiling supported on rich marble columns, the walls lined with mirrors, and gilding everywhere. Within the range of columns the tables were spread, loaded with gold and silver, and flowers and viands, and surrounded by lacqueys clad in every color of the rainbow, many with powdered hair. The room is so large that a face could not be distinguished half way down it. The high table at which the Lord Mayor sat in the centre extended the whole length, and at least eight tables extend across the hall from it, like the teeth of a comb; (pardon the comparison). At these sat nearly 400 guests. The speeches could scarcely be heard. Fortunately, Bishop Potter had arrived a day or two previously, and therefore I was spared the distress of replying to the toast in compliment to the American Bishops, which had been at one time assigned to me. But it was obvious that the Lord Mayor did not keep his geography very clearly before him, for he coupled the Bishops from the Colonies and the Bishops from the United States together as both equally related to England. However, Bishop Potter very judiciously took it as an intended compliment. It is said that there were more than 100 Bishops in London at the time. About eighty were at dinner. The wife of each Bishop was invited, and, indeed, there were nearly as many ladies as gentlemen at the table. The band complimented us by playing our national airs during a portion of the time.

BAPTISM OF CHINESE CONVERTS.—A letter from the new Bishop of Rangoon (Dr. Titcomb) announces the baptism of forty-two Chinamen at the city of Burmah. A large number of Chinese are settled at Rangoon, and are among its most industrious workmen. For some time past a Chinese Catechist of the S. P. G. has been endeavouring to instruct them—his labours extending over a circuit of eight miles—under the superintendence of the Rev. J. E. Marks, of St. John's College, whose missionary zeal has so long been singalised in Burmah. A few inquirers were baptized some time ago by Mr. Marks, while others, whose baptism was deferred from reasons of prudence, continued to be liberal contributors to the offertories. They were mostly middle aged men and fathers of families. Bishop Titcomb goes on to say:—"Such was the state of things when I arrived here. I threw myself at once into this movement, and, by the medium of interpreters, both preached to the Chinamen and questioned them on religious truth. They pledged themselves to support a native Chinese pastor, if one could be procured so I wrote to the Bishop of Victoria, Hong-Kong, asking either for a Chinese helper already in holy orders, or one whom he could recommend as fit to be ordained on his arrival. There has been no time yet for a reply; but in the meanwhile, evidences of these men's sincerity have come crowding in so fast that in the opinion of myself as well as the two missionaries above named, it was felt unwise to delay the baptism of these men any longer. One fact alone will speak volumes. Mr. Colback went over to the village of Thamway, where many of the Chinamen are living, and found that they had literally torn down their household altars, and destroyed all their idolatrous badges of their own accord. On the first Sunday in July, therefore the Holy Sacrament was celebrated. The service was commenced at eight a.m., and was attended by the Chief Commissioner, who thus proclaimed himself a supporter of missions. The officiating clergy after myself, consisted of the Revs. J. E. Marks, and J. A. Colback. The service was conducted at the font in Burmese Chinese, and English. The Creed was recited by the Catechumens in Chinese; their answers to the questions before baptism were in the same language. The men were brought up before me for baptism in couples, and were afterwards drafted off, as the ceremony was completed for each couple, to the south isle of the church, which had been reserved for them. In this way there was not the slightest disorder, and every one present must have felt that it was a service of singular solemnity and interest. The actual number then baptised was thirty-six, several others arriving from a distance and being too late; six more will be baptised on Sunday morning next at St. John's College bringing up the number to forty-two."

—Miss Sophia Kemper recently celebrated the one hundred and first anniversary of her birthday at Easton, Pa. She is a sister of the late Bishop Kemper, of the Diocese of Wisconsin, and of the wife of the late Samuel Sitgreaves, minister to England under President Adams.

—A French Episcopal Church, with Pere Hyacinthe as its bishop, is one of the results which *The Observer* intimates may come of the late Lambeth Conference; and in the following words: Father Hyacinthe is not a bishop, either Anglican, French, American, Scotch, or German, but it is proposed to make him one or other of them. For reasons why, see the report of a conference recently held at Farnham Castle, England, in which twelve American and several English bishops participated. The object was some sort of union between the "Old Catholics" of the Continent, and the Anglican communion. The current of opinion appears to be favorable to ordaining Hyacinthe as a bishop, that he may found a French Episcopal Church in communion with the Anglican, while the "Old Catholic" movement goes on in Switzerland and Germany under the lead of the bishops who have received ordination, more or less immediately, from Rome. *The Churchman* of this week takes occasion in a brief note to say "truth can save the Church, and an appropriate and beautiful ceremonial makes it to be loved and cherished," and speaks of the Old Catholics as "honestly and earnestly" seeking "to come back to the Faith once delivered to the saints."

A MUNIFICENT ENDOWMENT.—The Bishop of Newcastle (Dr. Tyrrell), one of the few Colonial Bishops who still receives a State salary, has intimated his intention of leaving £250,000 for the endowment of the See and for other Church purposes. He has been in the colony for thirty-four years, and early invested money in pastoral property. The bishop, who now owns four stations on the Gwydyr River and twelve on the Culgon River, which in average years bring in about £20,000 per annum net, has determined to set apart the whole of the profits in the Culgon stations till they reach £250,000, of which £30,000 is for the bishopric, £11,000 for augmenting the incomes of archdeacons and canons, £100,000 for clerical stipends, £10,000 for a fund for superannuated clergy, £5,000 for a fund for sick clergy, £25,000 for additional clergy, £25,000 for training candidates for orders, and £44,000 for educating the young. The bishop, who is a bachelor, is in his seventieth year.

British News.

TRURO.—The Bishop lately consecrated a new church, which, through the indomitable perseverance of the Rev. W. H. Allin, has been built at Mount Hawke, near that city. It is in the Early English style, and will accommodate 210 persons. Its cost has been 1,2007. The right rev. prelate preached, and in the course of his remarks said that ritual—which was the ritual of the body only among evil minded men—was to those who really believed in Christ, who really were moved by the Holy Ghost, who really were filled with such love one to another that they desired to be on earth a temple to his praise—to such ritual, the most beautiful, the most graceful, the most gentle, and most quiet, were alike the expressions, the offerings, the pure worship of a Christian congregation. Nothing was more beautiful than that which, in its measure, gathered in and imitated the reverence and adoration of heaven, as St John beheld it. We could not separate ourselves from the true ritual, but at the same time we must beware of making ritual all. At the luncheon the Bishop observed that the reason why the church was to be called the Church of St. John the Baptist seemed to be because St. John the Baptist was "the voice of one crying in the wilderness," and that church showed that Mr. Allin had cried in the wilderness to some purpose.

The same right rev. prelate has reopened the famous church of Perranzabulce, that is, of St. Piran-in-the-Sand. The saint had set up an oratory on the coast; at a much later period a church was built. The sextons of several generations cleared the sand from the doors at occasional intervals; but this eventually became so great a labour that parishioners came to the conclusion that they had no other alternative but to move the church further inland;—

They accordingly fixed upon a site in about the centre of the parish, and then commenced removing the old church piecemeal—a proceeding probably unique in the history of church building. They carried the arcade, the mullions of the windows, the old front, much of the old carving, some of the sculptured stones, and three stages of the tower—apparently thinking the fourth was of no particular consequence to the harmonious outline of the exterior—all to the new site and utilised them in the new building and generally they utilised them in such excellent keeping with the ancient edifice as to reproduce all its principal characteristics. Some of the splendid oak carving however, they put to very bad use. They turned it face downwards, and made it do duty for flooring, and when during the restoration, it was taken up it was found to be quite rotten. With the rest of the carving, however they made a kind of screen to go round the old front, which stood near the tower arch; and this carving is now being very wisely utilized, partly for a pulpit and partly for the ornamentation of the tower wall. The church was removed in 1804, a tablet now on the north wall stating that in that year the first stone of the new church was laid, "the greater part of the expense being defrayed by the liberal subscriptions of the persons whose names and benefactions are here recorded." The building as it now stands

consists of nave, chancel, south aisle, north and south transepts, and tower. The chancel was restored some time ago, and now the rest of the building has been thoroughly renovated.

A striking feature of the new work is a carved wooden arch which separates the chancel from the nave. Mrs. Peter, the widow of one of the lords of the manor, has been a liberal contributor to the work, restoring the south transept at her own cost, and working and presenting very rich and costly fittings for the chancel. The total cost has been about £1,000. In his sermon, which was on the subject of the day—namely, the Transfiguration—the bishop said there was scarcely a more sacred spot of land to Christian hearts in all England than in that parish. The little stone tabernacle of which the mouldering walls yet remained, and which was the first progenitor of that church, was a sacred spot indeed. There was no older sanctuary in the land, except, perhaps, St. Martin's Church at Canterbury; but if St. Augustine had come there, in Cornwall, he would not have had to have made his way among crowds of heathen people who wondered what he was come for; but there, in Cornwall, he would have found people to meet him with the full knowledge of the Gospel, worshipping there day after day, as well as from Sunday to Sunday, in that little church. St. Augustine would have found himself among people who knew and loved the Gospel which he taught:—

This was a strange thought, and they would do wrong to meet there without dwelling a little upon it that day. They knew, perhaps, that in the fifth century there came over from Ireland, which was already Christian, missionary after missionary, who took up his abode on those coasts of theirs. There came she who was afterwards called St. Breoka—from whom they had Breage—and St. Ia—from whom they had St. Ives—St. Uny, St. Gwithian, and, perhaps, greatest amongst them all, St. Piran. They were called in old books brothers and sisters, because they were all of the family of God. As brothers and sisters in this sense they came and settled along the coast of Cornwall, and taught the old forefathers of his hearers the way to God. We ought to be able to know much more about those old saints. We really knew very little; and here, as in so many other things, we owed very little to the Romanists. The Roman Church, when it had gained the ascendancy, did all it could to obliterate the memories of those old saints. It destroyed their reliques—even their bells and their books; and brought in new forms of its own, so that in old books we read scarcely anything about them, except their name. And where we had anything else about them it was mostly in the form of fables. It would be a mistake, however, to think that, at least when they were first preached to the rude Cornish forefathers, they were nothing but fables, and had no real meaning. For instance, the old story about St. Piran coming across the sea on a millstone did not seem to us to convey much meaning. But the legend did not stand alone, as St. Petroc was said to have come across on an altar stone, which denoted the exceeding difficulty of the enterprise, and showed that it was a very strong love which led lonely people in such wild days to come among such wild tribes. But the legend had also a deeper meaning to those to whom it was first preached. The millstone would show that they came to teach the people how to grind for themselves the bread of life; so that the story was just the same as that of St. Petroc, who came over on the altar stone; both put the same truth in a bold, picturesque, expressive way. But these were not the only traditions they had there. They had also in that parish what all England came to see—Perran "Round." Long before Sunday-Schools were imagined, or books and pictures were disseminated among the people, people gathered themselves together at that "Round," while the priests and clergy put before them in their own way, events of the Old and New Testaments in the form of dramas. Many things in those old dramas were very grotesque; but many things also were very clever, as well as quite true, and they were by no means contemptible.

—The death is announced of the senior member of Oxford University, the Rev. Arthur Gibson, M.A., vicar of Chedworth, Gloucestershire, and

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senior member Arthur Gibson estershire, and

late Fellow of Queen's College. Mr. Gibson took his B.A., degree in 1804. He was curate to Dr. D'Oyley, the coadjutor with Bishop Mant, in the well known illustrated edition of the Bible, and was one of the original members of the Athenaeum Club. He had held the living of Chedworth for half a century.

—A memorial to Henry Martyn, the missionary, is being erected at Stratford. It will be sixty feet high and surmounted by a martyr's crown.

—The Bishop of Chester has informed the Rev. W. R. Jolley, the vicar of St. John's Birkenhead, that he was not justified in refusing the Holy Communion to Mr. St. Aidin Baylee, because that gentleman bent the knee before the Holy Table.

—The following letter has been addressed by the Archbishops of Canterbury and York to the Bishops of their respective provinces:—"Lambeth Palace, London, S.E., August, 1878. Dear Lord Bishop—It is generally known that the Bishops from all parts, assembled in conference at Lambeth, agreed to recommend Tuesday before Ascension Day as on the whole the most suitable to be observed by all the branches of our Church as a Day of Intercession for Foreign Missions after the present year. A desire has been expressed, in which we concur, that the present year should not be allowed to pass without a Day of Intercession; and we recommend that, for this year only, Saturday, 30th November, or any of the following seven days, be observed for that purpose. It will doubtless be remembered that the Church in Tinnevely has already made the unprecedented accession of 20,000 souls to the Church a subject of public thanksgiving. Nor does this event stand alone as an indication that the hearts of the people of India are turning to God. We cannot but regard this as a special reason for our thanksgivings and prayers this year. We venture to hope that the clergy and laity in both provinces, if invited by the Bishops of their dioceses, will join together in setting apart a portion of time for special prayer as recommended. We remain your faithful brethren in Christ, A. C. Cantuar, W. Ebor."

—The Dublin correspondent of the Times says:—"The election of the Very Rev. Dr. Pakenham Walsh, D.D., Dean of Cashel, to the united see of Ossory, Ferns, and Leighlin, adds another name to the roll of Dublin clergymen who have had the good fortune to obtain a mitre. The Dean of Cashel is universally liked, and no bitter feeling will be aroused by his appointment. He was for many years the minister of Sanford, a suburban district of Dublin, and bore the reputation of being an earnest, hard-working clergyman, whose acts of kindness are remembered with gratitude. He took an active part in furthering the objects of many religious societies, and devoted much time to literary pursuits in the service of religion. His University career was distinguished, and he is an able and impressive, if not eloquent preacher. During the revision war in the General Synod, he did not take a prominent or active part with either of the contending factions, but rather tried to make peace between them; and for this, among other reasons, it is expected that he will unite the various sections of Theologians in his Diocese by his personal influence and example.

—The Right Rev. Lord Plunket, Bishop of Meath, has returned to Ireland, and presided on Wednesday at the meeting of the Meath Protestant Orphan Society, which was held in the Court-house at Kells. His lordship, after advocating the claims of the society, alluded to what has been called the Pan-Anglican Conference. "He confessed he did not like the name very much, for he thought it was rather a barbarous sound, and seemed rather to connect the Conference with that earlier stage of Christianity that existed both in England and Ireland 200 years before the Anglo-Saxon people came to have any part whatever of these lands. However, its name was there, and they must not fight with it. At that meeting there were a hundred Bishops—connected with the union—assembled for the purpose of holding counsel together, not with the view of

issuing any encyclical or syllabus, but merely with the view of extensive thought, and of learning one from the other information respecting their various spheres of duty. He could say for his part that he found it very good to be there. He alluded to the fact because he knew there were some deluded people who were under the strange notion that because the Irish Church had thought it right, in the exercise of her national privileges, to revise her canons and liturgy, that, therefore, they from Ireland should have been received with a somewhat cold welcome. He believed there were also some who entertained the ridiculous notion that probably the conference might take on itself the task of passing a vote of censure on the Irish Church. He was not at liberty to discuss all that took place at the meeting: but he was at liberty to state this, that they were received with the most cordial and hearty welcome, and that not one word was spoken during the whole time in the way of censure or disapproval of their conduct—in fact, they were received in a manner that caused even himself, who was somewhat sanguine and patriotic, a good deal of surprise. He would add one word more in connection with that conference, and it was that the remarks at it which elicited the greatest admiration, and the address which every one admitted to be the most able and brilliant, was the address delivered by an Irish Bishop—the Bishop who sat on that platform last year, and took part in the meeting of the Meath Protestant Orphan Society—their venerated Bishop of Killaloe.

THE "REFORMED EPISCOPAL."

The following from the Guardian deserves consideration:—

The "Reformed Church of England" is nothing better than an arrant fraud. It is no "Church of England" at all, but a mere knot of Puritan Non-conformists who are striving to push the fortunes of a new sect under the outward semblances of Churchmanship. Could we believe that the promoters of this new "ism" were thoroughly sincere and had thought at all about the grounds of their doings, their action would be very paradoxical and inconsistent. That men of Puritan tendencies should lightly esteem Bishops and the ordinances which belong specially to the Episcopal office is not unprecedented. We could understand their disowning Episcopacy and dispensing with confirmation and ordination. But it was reserved for these days to invent the singular irregularity of committing schism in order to dispense, not to dispense with, Episcopal functions. Surely these very Low Churchmen do not imagine that the mere mechanical act of the laying on of hands by one who has himself undergone a similar process from a Bishop acting without authority conveys grace and virtue *ex opere operato*? This is, indeed, to set up the outward instruments of grace in a way that the very highest of High Churchmen would disclaim. But if it is not the mere mechanical act of imposition of hands that avails, then both mission and commission from the Church are necessary before the official acts can bear any efficacy. Do Drs. Gregg and Cummins believe that the mere outward forms of consecration make each of them a channel, or rather reservoir, of Divine grace, so that they can distribute it up and down the land at their will? It is the oddest misconception the Church has heard of since the days of Simon Magus.

In America appearances seem to indicate that the Cummins schism has in the event been rather a blessing to the Church than otherwise. There was, indeed, at first, a certain hue and cry about the new sect which brought round the rebellious Bishop a gathering of followers holding on more or less regularly to the strange ministrations. But the loss to the Church seems to have been partly temporary only, partly to have found speedy compensation. We mentioned recently the statistics of last year's Ordinations; they exceed in number those of former years, the number of deacons outruns the number of priests, the total is considerably larger than will suffice to make good the annual loss by death in the ranks of the American ministry, which counts altogether about 3,000 men. Moreover, what is special cause for thankfulness, the General Convention of last year, the

first held since the Cumminsite schism was accomplished, was characterized by an astonishing abatement of party strife and bitterness, together with a cheerful, practical tone which is a symptom of good work being done and a promise of more. "The Board of Missions" and "the American Church Missionary Society," names which have figured repeatedly in the party contests of the Church, have been both merged in the General Convention, and the Church will henceforth know of no divided action in her domestic or foreign Missions. It really seems as if the expulsion of Dr. Cummins and his few sympathisers had relieved her system of certain acrid and unmanageable elements, which, whilst they remained, could not be assimilated, and were the source of chronic disorder and trouble. The prospects of the sister Church in the States, so far as we can judge by the accounts which reach us, were never brighter than they are now. She can now work with a vigor and unity which are full of promise.

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.

THE ENDOWMENTS OF THE CHURCH OF ENGLAND.

SIR.—Some months ago a few letters appeared in your columns upon the question, "Have the clergy in England at any time received support from state funds?"

The following extract from the first of a series of lectures on "The Church of England before the Reformation," delivered by Canon Barry, at the Chapter House, Worcester, on August 20th, last; touches the question very closely:—

"A popular error is," said the Canon, "that at some time in her history the Church had made a kind of concordat or agreement with the State, and that thereafter the State distinctly recognized the Church, and having adopted her, endowed her with certain revenues. But the fact was, that as soon as Christianity was accepted the Church and State were co-extensive, only that the persons composing them were united in the one case by a civil, in the other, by a spiritual tie; and that the ministry (or 'spirituality') of the Church was recognized as ordained by Christ, and as that which the State could neither create nor destroy. The idea of endowment would thus become an absurdity, because people could not endow themselves. The revenues of the Church—whether in lands attached to the Church or tithes paid or otherwise—did not under any circumstances, come out of the coffers of the State; and had they at any time been abolished, the State would have been none the richer."

The learned Canon goes on to say:—"The idea of nonconformity would no more have been entered into at that time than the idea of outlawry, for it was not considered conceivable that a man should be a citizen of England in his civil capacity and hold aloof from the national Church in his spiritual capacity. Hence the Reformation needed no violent revolution. The rights of the laity, overborne but never destroyed, had to be brought out at home, and abroad the Reformation was simply the throwing off of the Papal dominion; the assertion of royal supremacy was nothing but the refusal of obedience to the Papal usurpation."

I am sure, that this extract from Canon Barry's lecture adds a strong testimony to the general, but apparently not universal, belief that the Church's property is and always was her own.

Yours, CHAS. E. WHITCOMBE. Sept. 9th, 1878.

Family Reading.

RAYMOND. CHAPTER IX.

Raymond stood silent for a few minutes, looking down at Estelle with a half smile on his lips,

but his expression deepened into earnestness as he began to speak.

"In order to render my explanation intelligible" he said, "I must make you understand the relative positions of Highbrook House—the place I have been describing to you—and Carlton Hall, a magnificent modern palace, which has recently been built, at a short distance from it in a beautiful situation. It is inhabited by Mr. Carlton, a merchant prince, who bought the extensive estate to which it belongs some years ago. There was an old house then on the same site, which he did not consider handsome or large enough, so he pulled it down, and replaced it with the present building which certainly has every embellishment art can give it; he lives there now entirely, with his family having retired altogether from business—as he well might, for I believe his wealth is immense; and though he retains a house in London, he has given up all connection with the city. Highbrook House also belongs to him, as it came into his possession along with the land on which it stands; but he has no use for it; and it often remains empty, because he will only allow persons to occupy it whom he is certain will prove pleasant neighbours for his family; there are none others so near, and the distance between the two houses is just sufficient to render constant intercourse easy and agreeable. It is for this very reason that I wish you to live there, Miss Lingard."

"I think I understand you," she said, looking up brightly. "You believe that I should find kind acquaintances at Carlton Hall, who would bring some solace and variety to my loneliness. I am very grateful to you for trying so much to help me."

"But I am afraid I do not deserve any gratitude at all," he answered, smiling, "for you have mistaken me, and my motives are purely selfish, although I should of course be truly glad if you did find comfort in the society of your neighbours. No, Miss Lingard, I must tell you the truth, that my special reason for wishing you to live near Carlton Hall is the great desire I have that you whom I admire and respect so much should become the friend and constant intimate of the one person who is dearest to me in all the world. My future wife has her home there, as it is her father's house; but she will remain in it only until the happy day comes when I shall take her away to be the light and blessing of my life."

He paused, passing his hand over his eyes, as if even to speak of her whom he loved so deeply was enough to move him with a strong emotion, and he did not observe the sudden strange immobility with which Estelle Lingard seemed stricken. A moment ago she was all glowing with hope and brightness, but now, as the revelation he had so unexpectedly made came flashing along the electric chain of her thoughts, and brought to her heart the certain conviction that life from that hour for her would be fatally changed, she seemed frozen into a stillness and pallor like to that of death. Raymond, however, saw nothing save the image of the one beloved face which his own mind had conjured up before him; and soon he began again with the history he had to tell her—unconscious apparently, that she had as yet made no response. Estelle neither moved nor spoke till he had made an end of all he had to say. She sat perfectly motionless, her hands clasped tightly together, her large dark eyes gazing out into the vacant air, while she listened with a calmness wrought out of the whole strength of her soul to the words that one by one were stealing all hope and brightness from her future.

"I made acquaintance with Kathleen Carlton last autumn," continued Raymond, "when she came with her father and mother, to spend the winter in Malta, for the benefit of Mrs. Carlton's health, and the very first time my eyes ever looked upon her angel face I felt that I had met my fate. I have no power to tell you Miss Lingard, how perfectly lovely and engaging she is—you will see her soon, I hope, yourself, and then, I think, you will not wonder that she soon became intensely dear to me, and that now my very existence is completely bound up in her, so that life without her presence seems utterly worthless to me. I had been in constant intercourse with her for some months before I dared stake all my hopes on earth for one brief moment by asking her to be my wife, for I felt at the time that if I had lost

her I could hardly have continued to live; but I was saved that uttermost agony, and I could hardly believe my happiness when I found that she was really mine—mine by promise then, as she had been already for a long time in heart. My Kathleen is Mr. Carlton's only child, and she is precious to her parents beyond all words, as you may well believe, but far more precious still to me; and I thought myself very cruelly used, at first, when they insisted, on account of her extreme youth, that our marriage should be delayed for a year or more. It is true, however, that she is very young, not yet eighteen; and it so happened that almost immediately after our engagement was settled my uncle died, and left me a large property in Jamaica, which I found it was absolutely necessary I should visit myself, once at least, in order to make arrangements for its being properly managed. This reconciled me somewhat to the delay on which the Carltons insisted, for I could not have taken my darling with me to that unhealthy climate, and I am glad to have this necessary voyage over before she actually comes to me, as I am very sure I could not make up my mind to separate myself from her for any reason whatever when once I am happy enough to have her by my side. They have promised that the wedding shall take place as soon as I return—that is in a year from the present time; and I am going to Carlton Hall now to spend two months there before I start. I should have been with them for the last few weeks, but after they left Malta they were invited to spend some time with a friend of theirs in Florence, where I could not accompany them, so I was perforce obliged to come to England to wait for them, and I have been very glad to spend the unwelcome interval with you and your uncle. Now, dear Miss Lingard," continued Raymond, turning towards her, though still not noticing in the soft gloom the marble whiteness of her face, "I have told you the facts of my history, past, and present, but I must go far deeper into my feelings before I can make you comprehend all the reasons of my intense desire that you should live at Highrock House. I have not lived in close intercourse with you for so many weeks without learning enough of your priceless value to make me long inexpressibly to have you as my friend, in the truest and fullest sense of the word—my life-long friend Estelle—in whom I may place entire confidence, and to whom I may come for sympathy and help in times of trouble, such as my darling Kathleen in her youth and inexperience could scarcely give me, even if I were willing, as I never could be, to dim her unclouded brightness with the faintest shadow of life's burdens. Yes; this is the prayer I have to make to you this night, and I do pray you most solemnly and earnestly to consent thus to be my friend, now and evermore; but not mine only—hers also, who is part of myself. Oh, Estelle! she needs a friend, especially during my absence; and I do not feel as if I could bear to leave her unless she has one, such as you alone could be, ever by her side to support and guide her. She is so very young; and faultless as she seems to me, I am aware of one weakness in her character, which increasing years may remedy, but for the present there is no doubt that she is extremely impressionable and easily led—so much so, that a very little persuasion is enough to change her feelings or opinions on almost any subject. To you, who will now, I hope, consent to receive all my confidence I will own that I dread the time of my absence from her very much. She is heiress to immense wealth, I am sorry to say, for I have enough to make our home happy without it; and I know that up to the very day of her marriage she will be sought after as a prize by many unscrupulous persons. It was so at Malta, it will be so in England; and I fear she may not know how to meet such attacks with sufficient reserve and determination. Do you suppose for a moment that I doubt her being faithful to me? No; she will be true to me, my darling, if she had to die for it; but I do dread her being led into mistakes and difficulties from which the advice of a kind and wise friend alone could save her. She has not one in her mother, who is not only an hysterical invalid, but a vain and selfish woman besides; and she would have such a one in you, Estelle; therefore, it is that I entreat of you, to make Highrock House your home, and be my

Kathleen's constant companion and guide till I return. If you grant me my first request, I think you will do this for me readily, for I am very certain you are not one to give your friendship with any stinted measure, if ever you do bestow it; though I think you might not do so easily. So now once more I make my prayer with all possible solemnity and fervour—Estelle Lingard, will you be in very truth for evermore my friend?"

The sound of his low voice ceased, and she had heard him to the end; over her head rolled on the shining worlds that for illimitable cycles of time had sped unchanged upon their boundless course, while countless myriads of ephemeral beings such as she was had breathed, suffered, and vanished into dust again. Yet, in that brief space, while the echo of Raymond's tones yet lingered on the air, it was nothing less than ages of anguish that passed over her palpitating human heart in its capacity for pain. She was one to whom had been given the fatal gift of a power of affection that was indomitable in its tenacity and strength. Her life had hitherto been absolutely loveless; none had ever cared for her, not even her father, selfish and unkind as he ever showed himself; nor had there been one on whom her natural tenderness could fasten itself till the day, so recent but so momentous, when her deep heart woke up self-revealed, and she knew that all the love she could ever give to any one upon this earth had gone forth irrevocably and unchangeably to this man who asked her now to be his friend in the same breath with which he told her that another and not she would be his wife, his love, his treasure! What would it mean for her to be his friend? What answer was she to give him?

(To be Continued.)

"THE LOST CHORD."

"Seated one day at the organ,
I was weary and ill at ease,
And my fingers wandered idly
Over the noisy keys.

"I knew not what I was playing,
Or what I was dreaming then,
But I struck one chord of music,
Like the sound of a grand Amen.

"It flooded the crimson twilight,
Like the close of an Angel's Psalm,
And it lay on my fever'd spirit
With a touch of infinite calm.

"It quieted pain and sorrow,
Like love overcoming strife,
It seem'd the harmonious echo
From our discordant life.

"It link'd all perplexed meanings
Into one perfect peace,
And trembled away into silence
As if it were loath to cease.

"I've sought, but I seek it vainly,
That one lost chord divine
Which came from the soul of the organ
And entered into mine.

"It may be that Death's bright angel
Will speak in that chord again,
It may be that only in Heaven
I shall hear that grand Amen."

STUDY OF THE NEW TESTAMENT.—I have long been convinced that if anything can stop the progress of infidelity and vice, that if anything can allay those animosities which have so long pained the heart of every generous Christian—in a word, that if anything can establish the purity and honour, the peace and glory of the Church, or spread the triumphs of personal and domestic religion, it must be an attentive study of the Word of God; and especially of the New Testament, that best of books, which, if read with impartiality and seriousness, under the influences of that blessed Spirit by whom it was inspired, would have the noblest tendency to enlighten and adorn the mind, to animate and transform the heart.—Doddridge.

- GIVING.—1. Let everyone contribute something. A mite is acceptable to the Lord.
 2. Lay aside every week something for the Lord, that you may have to give.
 3. Give liberally.
 4. Give as the Lord has prospered you,
 5. Give to those who are in need.
 6. Give cheerfully. "God loveth a cheerful giver."
 7. Give freely. "Freely ye have received," etc.
 8. Give, remembering your accountability as stewards of the Lord.
 9. It is a test of your love to his Church and to his cause.
 10. It is the way to prosper. "Give and it shall be given to you."
 11. Remember the golden rule: "As ye would that others should do to you, do ye even so to them." And the proverb, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty."

TO WORKING MEN.—Our Lord Jesus Christ was, as we suppose, a working man. He handled the chisel and the saw, as working men do now. But we have never heard of him that he neglected the worship of his Father's House. We have rather reason to believe that he was "in the synagogue every Sabbath Day."

We own the temptation of a working man to spend his Sunday as he chooses. For six days you have been serving others. For one day you want to be your own master.

But how does the fact that you work six days a week excuse you from the duty of public worship? Is not God your God, and haven't you a soul as well as other men?

Rest consists in no idleness, but in change, change of thought and scene. And there is no more complete rest and refreshment from the grinding cares of life than the worship of God. Try and see if it be not so.

VILLAGE CONVERSATIONS ON THE LITURGY.

(Continued from page 448.)

W. Many people make game of the Bible. We have seen a great deal of this in our own times. Such people are against the Bible and the Prayer-Book because the Bible and the Prayer-Book are against them. Poor souls! But the Prayer-Book shows me how to pray for them. "O merciful God, who wouldst not the death of a sinner, but rather that he should be converted and live, have mercy upon all infidels (unbelievers), and so fetch them home, blessed Lord, to thy flock, that they may be saved;" (Collect for Good Friday) and I would beg of the Lord that He would "make them a clean heart, and renew a right spirit within them" (Fifty-first Psalm); that instead of spreading about wickedness and sin as they do, they might "teach his ways unto the wicked, that sinners might be converted unto Him." But whatever other people may think of these matters, Thomas, if you and I go to church, and wish to be good Christians, we should try to get all the benefits we can from the prayers; we should seek to have our minds fixed upon what we are doing.

T. To be sure we should. But, for my part, William, I cannot say that I understand much about the Church Service, I wish you could explain to me a little about the meaning of it.

W. Why, Thomas, I think you might have asked many a better man than me; but, however, I shall be willing to do the best I can.

T. Why, neighbor, I do not ask you to explain the meaning of every one of the prayers, but only just to give me a sort of notion about them, that I may know a little what I am doing when I am in the church; for, to tell you the truth, I know very little about the matter. I hardly can tell when I am to kneel down, or when I am to stand up, or when I am to sit; and I want to know all about it.

W. Why, Thomas, there are a great many little tracts about the Prayer-Book, that explain these things a great deal better than I can. And there is one at the beginning of many of

the Prayer-Books, that I have learned a good deal from.

T. What is it called?

W. "Directions for a devout and decent behaviour in the public worship." (A Tract bound up with the Prayer-Books which are circulated by the "Society for Promoting Christian Knowledge.") But pray, Thomas, did you ever read the rubrics themselves: those rubrics tell you all about it; and, if you were to read them, you could not well make a mistake about the proper time to kneel, and stand, and so on.

T. Why, to tell you the truth, William, I do not know what you mean by the rubrics.

W. O, don't you? Well, then, I'll tell you. The rubrics mean those directions that you see, in the Prayer-Book, commonly printed in a different sort of letters from the rest. *Italic* letters, I think they call them.

T. O, then, the rubrics are the directions, are they? Well, then, if they are directions they must direct me what to do. But why do they call them rubrics?

W. I think I have heard say, that rubrics is a kind of old Latin word that means red letters; because in former times these directions were printed in red letters.

T. Well, then, I must study these directions. But nevertheless, William, I should like to hear you explain a little besides; for I may perhaps understand rather better from your plain way of talking.

W. Well, I will do the best I can the next time we have half an hour to spare towards it; but I must be going now; my wife will be expecting me home to dinner by this time.

T. Yes, it must be about the time now. I suppose your wife has been staying at home to cook your dinner.

W. O no; she went home by the other road, and so you did not see her. No, Thomas, it would not be so easy a matter as you suppose, to keep my good woman away from church; and, to tell you the truth, I should not feel comfortable at my prayers myself, if I thought she had not the same privilege as I had. Besides, I think my dinner somehow would not taste half so good, if I thought it kept either of us from worshipping God.

T. Well, but what are you to do for your Sunday's dinner, if there's nobody left at home to cook it?

W. O never fear that, Thomas; we shall not go without our dinner, I dare say. A few potatoes will boil without anybody to watch them; and my wife cooked something yesterday, and we shall have that cold to-day.

T. I think my wife would like to do as your's does, for she is very fond of going to church; but she cannot go now at any rate; she must stay and take care of the little children; for they cannot walk, nor take care of themselves, poor things!

W. Why, no, Thomas; where there is a family of little children, it is a different matter: the poor babies must be looked after. But, however, we will have a little more conversation about these things another time, if we can find an opportunity.

T. Why, William, I suppose you are going to church this afternoon?

W. To be sure I am.

T. Well, then, cannot you call in at our house as you go? You can come about half an hour before the bells begin to chime, and then we can talk about these things, and, after that, we can walk to church together.

W. Well, then, Thomas, it shall be so.

T. But, William, before you go, I wish you would just tell me when the Prayer-Book was made, and who made it; I mean, who put the prayers together?

W. O, we can talk about that this afternoon; and so good bye for the present.

(To be continued.)

Children's Department.

INTERPRETATION.

The lamp burned low, the hour was late,
 The embers died within the grate,
 Yet with an anxious brow she sat,

And questioned keenly of the day
 Just closed, that had been toiled away
 In work that would not brook delay.

"I had not meant," she sighed, to see
 It slip my grasp, and yet there be
 No separate duty done for Thee!

"This little trustful sleeper here,
 Who clogs me with a love so dear,—
 How could I keep my conscience clear.

"If, recreant to the word I said
 That day beside the dying bed,
 I failed to win the nursing bread?"

"So, working with such full account,
 As finds therein its full reward,
 I've left no margin for my Lord."

Just then the golden head was stirred,
 As in its nest a crooning bird;
 And then her voice she deemed she heard:

"O sister! such a dream I had!
 So sweet and strange, it made me glad:
 I thought that you were sitting sad

"Because the king of all the land
 Had sent the people his command
 To bring him, each a gift in hand.

"And in my dream I saw you there,
 And heard you say,—'No hands can bear
 A gift that are so filled with care.'

"What care?"—the king said; and he smiled
 To hear you answer, wailing wild,
 'I only toil to feed a child!'

"And then, with such a look divine,
 ('Twas that awaked me with its shine),
 He whispered,—'But the child is mine!'"

She sprang to clasp, with arms out-thrown,
 The little dreamer; all was lone
 And hushed: the dream had been her own.

EARTH'S MANY VOICES.

MEEK AND LOWLY.

"Thus saith the high and lofty One that inhabiteth eternity; whose name is holy: I dwell in the high and holy place, with him also that is of an humble and contrite spirit."

"Beautiful! certainly, beautiful!" said the passer-by stopping for a moment to admire some tulips which grew together in a garden; and then as he walked on there was a stir among the tulips, one bending its head to the compliment, another stiffening its slender stem and drawing itself up proudly; and one—one with a golden turban—murmured, "Beautiful, indeed!—of course we are beautiful. Well, my little friend," said she, after a pause, to a violet which grew near her on the ground; "well, my little friend, what do you say to us for neighbors? It is not often that people so humble as you get into such grand company, is it? But what is the matter?" she exclaimed, as no answer came from the flower at her feet; and, looking down, she beheld it bent to the earth, as if it had been crushed. There it lay, helpless, among its green leaves.

"That tread was so heavy," whispered the violet, feebly, without raising its head.

"What tread? Did the passer-by who praised me crush you like that?"

"He did not see me," was the gentle reply.

"Did not see you? No, to be sure he did not. That is it. It is a pity you don't make more of yourself. There is the brisk little daisy, now, as upright as an arrow. Hold yourself up like him, and you will be seen then."

"Oh, dear!" laughed the daisy in the grass, "no one gets such tumbles as I do. There's not a child comes this way but scampers right over me, and down I go! Many a friend of mine has met his death in that manner."

"Ah, well! you humble folks are very much to be pitied," remarked the self-satisfied beauty; "it must be sadly unpleasant to be of no consequence."

"But we are not uncared for," said the sprightly daisy, as he opened more widely his little silver petals, and gazed up more steadily than ever with his bright eye into the heaven above him.

"Possibly," answered the tulip, somewhat annoyed at the dandy's assurance. "Still, you must allow that it is a very fine thing to wear gay colors, and to lift your head so high, and to feel yourself of some importance."

"But I'm not sure that growing on a tall stem, and wearing all the colors of the rainbow, can make us either happier or more important," said the daisy stoutly.

"What!" cried the tulip in a pet; but then she checked herself, and said, with an air of disdain, "The happiness may be a matter of opinion, perhaps; but a tall stem and gay colors do make one more important. Every one stoops to look at me."

"Yes, and most people pass us by, I know; but Heaven does not forget us," the daisy replied.

"Very fine to talk about Heaven down there. A great deal you must know about it!" And here the conversation ended; for some children came laughing by, and one of them, springing forward, snatched little daisy from his nest in the grass, and carried him away. Night came on, and the flowers were silent in the darkness; but when morning broke, and the sunshine slowly returned to the garden, the tulip, looking around for some one to chatter to, found, to her surprise, the violet which had been crushed the day before standing up among its leaves, seeming as fresh, and giving forth as sweet a fragrance as if nothing uncomfortable had happened.

"Why, how is this, little one?" was the impatient exclamation. "Was it only pretence, after all? or how have you managed to hold up your head again?"

"It is as little daisy said," replied the violet; "Heaven did not forget me."

"What do you mean, pray? What a nonsensical idea to be sure! Heaven think of you? See how high it is above your little head!"

"I know," said the violet; "yet it cares for me, for all that. It sent me soft refreshing dews last night, and they gave me strength."

The tulip looked rather puzzled, and at that moment caught sight of some small glittering things among the violet leaves.

"Oh! what lovely diamonds!" she cried quickly: they are just fit for such as I am; I must have them, violet."

"They are the dews—the soft, cool dews of which I told you," was the reply.

"Oh, but I must have them!" exclaimed the selfish beauty. "How is it I am left without any?"

"I don't know, really," said the violet, feeling sorry for the vexation of its neighbor. "They must surely have passed close to you on their way to me; they must have touched you: perhaps they glided off your smooth petals; but they found a resting-place, though a poor one, down here."

The tulip only said: "But I must have them: how glorious I would be with such a coronet?"

"Let little violet keep her dew-drops," said a graceful lady-fern, as she bent from the rock at whose feet the violet grew; "let little violet keep her dew-drops. You might have had some, if you had not stiffened and straightened yourself so proudly that they found no resting place, and therefore glided away."

The tulip was about to answer angrily; but again some passers-by stopped near her, and she drew herself up to be admired.

"Exquisitely perfect! a queen of flowers!" was the remark that gratified the poor vain flower.

"And how sweet the scent is," added another.

"Oh, that is not from the tulips: there are violets somewhere," answered the first speaker; and then the two passed on.

"Violets somewhere," repeated the tulip—"violets somewhere; that is all you get, you see; Come, do confess that it must be very nice to be so praised and noticed as I am."

"I assure you, the little violets would be very much missed if they were to go away," said the fern, taking the part of her meek and humble friend; "sick people love them, and little chil-

dren love them, and the poor love them, and so do the rich. If you are well known for your beautiful colors, they are well known for their sweetness; if you are admired and praised, they are loved; if you are visited and petted by the rich and great, they are visited by heaven."

The tulip seemed particularly vexed whenever she was in any way reproved; but not exactly liking to be rude to the lady-fern, who was a stranger, she looked about for a quarrel elsewhere. Presently she heard a rustling and a whispering at her feet; the little violets were stirring gently.

"What are you about down there?" asked the tulip pettishly. "You are trying to make me think you have found some one to notice you; but that will not do."

"Hush, hush, tulip, silly one!" said the lady-fern as she bent gently like the violets; "hush, silly one! the little violet has some one to notice it; there is a soft breeze come from heaven to comfort it and bid it bear neglect."

"A breeze from heaven gone to talk to that little lowly thing, while I am passed by without a word! Oh, I dare say! I will never believe it," answered the tulip scornfully.

"But it is so," said the fern; "you would have been noticed by the breeze from heaven, only you held yourself so straight and stiff that you could not feel it, and it passed you by."

"Oh, lady-fern, lady-fern! am I losing all the heavenly visitors because I am a tulip?" cried the flower—still, however, without bowing her head.

"Nay, not because you are a tulip, exactly," replied the lady-fern; and, as a fair white tulip close at hand bent lowly on her slender stalk, she added, see your neighbor there; the breeze of heaven is talking to her also, for she does not stiffen and straighten herself so foolishly; her heart, too, is full of the dews of heaven, because she opens it to receive them; but you, poor beauty, you shut yours up so closely, and you hold yourself up so proudly."

"CLEAN HANDS."

"I say, Harry, what has made you take this wonderful clean fit all of a sudden?" asked John Shelford of his little brother, who was drying his hands after a vigorous pumping. "This is the seventh time I have seen you go to the pump and wash your hands to-day."

"Because I want to be strong," replied Harry.

"Well, but washing your hands won't make you strong."

"Yes it will, the Bible says so."

"I don't believe it does," said John.

"I'm sure it does, though," returned Harry positively; "papa read it at prayers this morning: 'He that has clean hands shall be stronger and stronger,'" and Harry waved his arms in the air, and went through sundry gymnastic exercises, as if to see whether his numerous washings during the day had increased his strength.

"Well, you don't suppose that means really clean hands: you are a silly boy. You have had all your trouble for nothing."

"No, I haven't. I'll ask papa to-night if the Bible doesn't really mean what it says."

So in the evening, when Mr. Shelford had come home from business, as soon as he had finished his tea, Harry began:

"Papa, doesn't the Bible say that if you have 'clean hands' you'll be stronger?"

"Certainly, my boy," said Mr. Shelford, smiling; "I see you remember what we read this morning—how Job said: 'The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.'"

"There," cried Harry, "I knew I was right; and washing your hands will make you strong, won't it?"

"It is very good for little boys to wash themselves, and it helps to make them strong and healthy if they keep clean; but there are some stains that we can't get out with soap and water, and it was freedom from these stains that the Bible meant. The other day I saw a little boy lift his hand to strike his sister, that made it far dirtier than if it had been making mud-pies for a whole day."

Harry blushed and his papa went on:

"When I was a little boy, I was taught that it

was my duty to keep my hands from picking and stealing,—picking, you know, means taking little things that don't belong to you; like stealing lumps of sugar out of mamma's cupboard, or picking fruit of the young trees that I tell you not to touch."

"Then Eve made her hands dirty when she took the forbidden fruit," put in John, who feared the conversation was getting personal.

"Yes, indeed she did, and no one can tell the number of soiled hands that have been the result of that action."

Now John, can you remember the name of a man who 'stretched forth his hands to vex certain of the Church?' That made his hands very dirty indeed."

"That was Herod, papa, when he killed James and put Peter into prison."

"Yes; and do you know who tried to clear himself from the blame of a very terrible act by washing his hands?"

Both boys were silent, and Mr. Shelford asked again:

"Who took water and washed his hands, saying, 'I am innocent of the blood of this just person?'"

"Oh! that was Pilate, papa," said Harry, "when he let the people crucify Jesus."

"Yes, but the stain of the sin was just as much on his soul after he had washed his hands as before, and it is the same with our sins, whether we call them little or great; we cannot get rid of them or their consequences, however we try to clear ourselves. No washing of our own will do it. So what must we do, Harry? When you make your hands dirty with wrong things, how can they be made clean?"

"God can wash them, papa; that is what you mean, isn't it? because David said, 'Wash me, and I shall be whiter than snow.'"

"And Peter," added John, "asked the Lord Jesus to wash not only his feet but his hands and his head; but Jesus said he need only have his feet washed."

"Yes, because, as the Lord said, he was washed already, by faith in Christ's cleansing word. It was the same cleansing that David meant when he prayed, 'Create in me a clean heart, O God.' And I want my dear boys to pray too."

"Wash me, but not my feet alone,
My hands, my head, my heart."

Then you will have the blessing that is promised to him that 'hath clean hands and a pure heart; and you will every day grow 'stronger and stronger' in the best kind of strength, till you are like those to whom St. John said, 'I have written unto you, young men, because ye are strong.'

TRUST.

A good woman was visiting among the poor in London one cold winter's day. She was trying to open the door of a third-story room in a wretched-looking house, when she heard a little voice inside say, "Pull the string up high—pull the string up high." She looked up and saw a string. She pulled it, when it lifted a latch, and the door opened into a room where she found two little half-naked children, all alone. They looked cold and hungry.

"Do you take care of yourselves, little ones?" said the good woman.

"No, ma'am, God takes care of us," replied the elder of the children.

"You have no fire on this cold day. Are you not very cold?"

"Oh, when we are cold we creep under the quilt, and I put my arms round Tommy, and Tommy puts his arms round me, and we say, 'Now I lay me, and then we get warm,'" said the little girl.

"And what do you have to eat, pray?" asked the visitor.

"When grandmother comes home she brings us something. Grandmother says we are God's sparrows, and he has enough for us; and so we say, 'Our Father, and 'daily bread' every day. God is our Father."

Tears came into the eyes of this good woman. She had sometimes felt afraid that she might be left to starve; but these two little "sparrows," perched alone in that cold upper room, taught her a sweet lesson of trust in the power of God, which she felt that she would not soon forget.

Church Directory.

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

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

St. GEORGE'S.—John street, north of Queen. Sunday services, 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. S. Darling, M.A., Rector. Rev. John Pearson, Rector Assistant.

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

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

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We publish the following commendations received from the Metropolitan and the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

BISHOP'S COURT, MONTREAL, Jan. 9, 1878.

MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

JOHN FREDERICTON.

HALIFAX, Sep. 6, 1877.

SIR,—While deeply regretting the suspension of the Church Chronicle, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.

J. T. ONTARIO.

TORONTO, April 28th, 1876.

I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation.

SAULT STE. MARIE, ONT., May 4th, 1876.

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves.

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