

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, OCTOBER 30, 1879.

[No. 44.]

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By order,
F. BRAUN,
Secretary.

Department of Railways and Canals,
Ottawa, October 3rd, 1879.

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Oct. 30, 1879.

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... and C's Dentifrice
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... as the zepthers of
... g formed her chiselled
... gth you fain would
... e but more to Callen-

Blinds!

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Dominion Churchman.

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To all our subscribers who are not in arrears, on the expiration of their paid up subscription, we will supply the **DOMINION CHURCHMAN**, for one dollar per year, provided the one dollar be paid strictly in advance.

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To all new subscribers from this date, we will supply the **DOMINION CHURCHMAN**, at one dollar per year, if paid strictly in advance.

If not paid strictly in advance, the price will be two dollars a year; and, in no instance, will this rule be departed from.

THE WEEK.

THE Chinese met, on the last day of August, twelve thousand Tartars near Cashgar. Two indecisive engagements were fought, and many Chinese were killed. The Russians are said to have supplied stores to the invaders. Chinese troops from several parts have been despatched against them.

A new line of steamers specially adapted to the cattle trade will commence running between Montreal and London, next spring.

It is said that M. De Lesseps purposes to cut through the Isthmus of Corinth.

Sir Francis Hincks has been requested to allow himself to be nominated to the mayoralty of Montreal.

An unusually large quantity of wheat has been sown this Autumn in the United States. The appearance of the young grain is very promising, except in a few places where the Hessian fly has appeared.

Cholera has been rife in Yokohama, but is rapidly disappearing. A hundred and fifty thousand cases have appeared since the outbreak in April. The subsidence is attributed to the extraordinary sanitary measures adopted. Nordenskjold and party left Yokohama, October 11th, on their return to Sweden, intending to call at several Asiatic ports.

Twenty-eight thousand nailmakers in South Staffordshire have resolved to strike. These "strikes" are a hundred times more damaging to the prosperity of Great Britain than all the floods they have experienced.

The Hippencombe estate, in Wiltshire, 880 acres, with substantial buildings, has been purchased at £8 sterling per acre.

Oranges packed in sawdust are now safely transmitted to England from Australia.

A large concourse of visitors from Naples assembled at Pompeii on the 25th ult., to cele-

brate the eighteenth centenary of the famous destruction of the Roman city by the great eruption of Vesuvius in A.D., 79. Further important discoveries were made at the same time.

The beautiful old church of St. Nicholas, at Nikosia, in Cyprus, which is said to have been built by the crusaders at the end of the twelfth century, but which has been desecrated since the storming of the city by the Turks in 1570, is about to be restored for Divine worship, according to the English Church service. The project of restoration originated with the Bishop of Gibraltar, who says: "It is a remarkable fact that at the beginning of the fourteenth century there was at Nikosia, a church which went by the name of 'St. Nicholas of the English,' and is so styled in old records."

Special services were held on the 5th ult., in St. Giles' Cathedral, Edinburgh, on the occasion of the opening of the building, which has recently been restored by Dr. W. Chambers

OUR PAPER.

WE are glad to state that several of the Clergy and laity have done nobly in fulfilling, and more than fulfilling the promise they made to endeavor to obtain additional subscribers to the **DOMINION CHURCHMAN** in their respective parishes and neighborhoods. There still remain a large number of our friends who have not as yet sent us an account of the success they have met with. We trust they are actively engaged in doing all that lies in their power to promote the same end. We beg they will bear in mind that the present is in several respects the most favorable opportunity for energetic action to be taken in the matter. The season is propitious; and the time when the reduction in the price of the paper is made is the most suitable for special efforts—while that reduction places it within the reach of all Churchmen.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

THE faith that is a shield to quench all the fiery darts of the wicked one is precisely that simple and complete faith which the Centurion manifested, whose son was sick at Capernaum.

And what is faith? It is "the substance of things hoped for, the evidence of things not seen." It is the faculty which reaches to things beyond the senses, yet which apprehends them as certain—as certain at least as the things we see. And the faith of the Centurion was of a very different character from that which satisfies the modern preachers of faith as a distinctive watch-word. The Centurion's faith was evidently prepared to become commensurate with the utterances of Christ, whatever those utterances might involve. He had fixed no limitation in his mind, beyond which his faith would refuse to go. A faith so simple, so pure, and so complete was not only a phenomenon of the rarest, but it is now almost as uncommon in the Christian community as it was in the land of Israel in the days of the Saviour. And yet there is not wanting abundance of pretension to faith; it is indeed almost clamored for by some who nevertheless refuse to believe the plainest statements made by the Saviour Himself and repeated afterwards by His chosen Apostles. And this is the reason why the Church is not making the advance she should make against the attacks of infidelity—just because that which is so loudly contended for on behalf of "faith" is only

another form, and a very gross form, of unbelief. The Centurion believed the word which Jesus had spoken, wonderful and surpassing human apprehension as that word was, he thoroughly believed it, and he believed it in its entirety; and the result was the highest and the best he could have desired. The term "Faith" as used by St. Paul most frequently means not only faith in Christ, but also, the faith of Christ—the Christian faith, the entire system of Christianity. Any one who reads the Epistle to the Romans, "without note or comment," carefully and consecutively through all his great argument, cannot but be impressed with the truth that in most cases, where he uses the term "faith," he means to denote by it, the entire compass of the dogmatic truth of Christianity—Christianity with its great High Priest and its all-atoning sacrifice, with its ministerial orders and functions, and with its sacraments as its pre-eminent means of grace. Whereas the modern idea of faith is too much restricted to the one limited meaning, which confines it to a mere belief in Christ as the dispenser of certain benefits to the subject of it.

LOCAL CHURCH ENDOWMENTS.

AT the Missionary Conference held in New York on the 14th and following days of the present month, an important address was delivered by the Rev. Mytton Maury on the subject of the best means of reaching the masses. In a country so thoroughly steeped in republicanism as the United States, where every member of the community is supposed to belong to the masses, and to nothing more, such a subject introduced under such circumstances suggests a number of curious thoughts. Even in that country, with its heaven-inspired constitution of universal liberty and equality, we are told that "the vast proportion of our population is inhibited from finding themselves at home within the portals of our church buildings." The speaker further stated that, "As far as we can, we hear virtually, without any provocation, laid under interdict the great bulk of the population of every large city, I suppose I may say at least, in Anglo-Saxon Christendom." And he added, "I do not refer to the very poor, but to people who can pay something, and would cheerfully pay something, and scorn, with a self respect which is to be profoundly honored, to intrude upon the privileges of others."

The evil to which Mr. Maury alluded has reference to the seating of the congregation in church. And he regards one element of success to be attained in having free churches. In the church which he specially pointed to as having many regulations which have proved satisfactory, that of St. Augustine's, he stated as each man or woman enters the church, there are ushers to show them to the highest unoccupied seats. No place is reserved for any one, there are no privileged worshippers to whom precedence is given. On entering, every one is presented with a printed slip, upon which is printed all that portion of the service which is to be repeated by the people, so that there would be no difficulty in finding places. Everything follows in its proper order. The confession, and Psalter, even the hymns. Directions are also given as to kneeling, standing, and responding. And if any one desires to share in a truly congregational service, and to have his heart thrilled with the thought that all present are uniting in heart and voice in the adoration of Almighty God, Dr. Maury requests him to visit the Church of St. Augustine's. He further adds, "that if we would have services adapted to the

masses, unquestionably those services must be in whole or in part, choral, as music is the natural expression of feeling; and he asks, "Who would think of advocating the reading of our hymns by the clergy and people alternately? And "yet it is precisely the same thing as reading the Psalter or hymns of the Hebrew Church. Only place the words in the people's hands and before their eyes; choose such hymns as find their way to every human heart; select such grandly simple and stirring tunes as are familiar, or make them familiar by constant use; request every one to sing, and the problem of congregational singing will be solved. This will tend to draw the masses to your church."

Another element of success, Dr. Maury avers, is, instead of having mortgaged churches, which deter all classes from entering, to have them endowed, and he regards endowments as invaluable if we would gather the masses into the church; he remarks that some men are prejudiced against them, because they think that an endowed church means inactive parsons and laymen. He says in reply, that a more faithful body of men does not exist than the Clergy of the Church of England; and that that church with some certainty of support, invites to its priesthood hundreds of men of first class ability who would be deterred from entering the church of the United States. He thinks it would be well if the Clergy would endeavour to secure in every parish the beginning of an endowment. And how can this be done? He suggests an idea which he thinks may be acted upon with success. There is in New York an Insurance Company of the highest respectability which has recently adopted a plan of endowment policy of this kind:—You pay no more than for an ordinary life policy, but receive the amount insured in a given time, say twenty years. Now if this can be done for individuals, he asks why it may not also be done for parishes which are unencumbered. Their life is assured. The risk of the Company is reduced to zero, and there seems no reason why each parish, if this plan be adopted, should not be possessed of a greater or less endowment within the next twenty years.

This plan of endowment is just as well suited for Canada as for the United States; and if the system Dr. Maury uses in his Church of St. Augustine's were adopted in the so-called Cathedrals and other churches of Canada, who could calculate its effect on the Church?

MODERN MARIOLATRY.

A FRENCH journalist of the free-thought school, in reviewing with some bitterness the proceedings at the pilgrimages to Lourdes and La Salette, ends his article with the wondering query, "In all this, where is the place of Jesus Christ?" This question goes at once to the root of the matter and is the natural outcome of the reflections of every not wilfully blinded man. Such a state of things seems to contradict the experience of the student of the history of every ancient religion, except, strange to say, that founded by God Himself. Whilst in the worship of the heathen one great divinity, above all and beyond all, has always been the predominant feature, in the Jewish and the Christian religions the tendency to substitute the creature for the Creator has ever been uppermost. To those who read human nature aright and know how apt the mind of man is to strain after objectivity and to lean upon the tangible rather than to trust to the guidance of faith, this presents little or no difficulty, while to those who have read Church history

it is a matter of no surprise that the modern abnormal cultus of the Blessed Virgin should follow, as a kind of natural, as opposed to a religious revulsion, on the part of those devoted to the Incarnation of Our Saviour, from the opinion of those who either deny His God-nature altogether or slur over the fact that He has never cast off His Man-nature—that He still is, or He has ever been both God and Man, each nature being hypostatically united to, and to all eternity inseparable one from, the other. In theory, none hold this doctrine more strongly than the members of the Roman Church. In practice, however, they have contrived to strip Christ of his more tender human aspect, whilst they preserve all His more awe-inspiring attributes as a sin-hating and sin-punishing God and our future inexorable Judge. In modern Roman Catholicism, therefore, the worship of Mary has virtually ousted that of Christ. That is to say Our Blessed Lord is represented to the mind in the terrible light already referred to, or to the eye either as an infant in the arms of a woman or as a man on a cross. The whole intervening space is thus blotted out and the earthly life of Him Whose life ought to be our life, in Whose footsteps we are to tread, Whose example as a man we are to follow, is passed over in its entirety—the chief lesson of the Gospels, as the Church Catholic teaches it, being thus lost. And instead of the one central figure, in comparison with Whom all the others are but as accessories, there is placed before the eyes of Roman Catholic Christendom as the one grand object of their worship that character of whom nearly the least is known and the least said in the Gospel narrative. And yet in the face of this truth, she is so exalted and He so debased that before the "miracles" fabled to have been wrought by her—still wrought by her according to Roman authorities—those of her Son fade into nothingness in comparison. She is invoked as the "co-Redempress of man," and is worshipped as the "assistant creator" of the universe. If Christ is the Judge of the future, she is the "mother of mercy," she is "our life, our sweetness, and our hope," to whom "we exiled children of Eve cry and pour forth our sighs in weeping and wailing." Have we sinned? She is our "advocate." Are we told in the Scripture to look to Jesus, as the "Author and Finisher of our Faith?" The Roman Church commands us to beg His mother to "turn her eyes of mercy towards us and after this, our exile ended" to show us Jesus, the blessed fruit of her womb. And so on through every prayer that distorted and perverted modern ingenuity can invent to exalt Mary at the expense of her Son, to set the creature above the Creator.

How contrary this spirit is to that of the Catholic religion is evident from the fact that neither in the old Missal nor the Breviary as originally compiled can be found a single prayer to the Blessed Virgin or any saint. In these, the books which really serve as the keys to the doctrines of a Church, such a cultus is conspicuous only by its absence; and so thoroughly did this strike the restorers of the Catholic religion in England that they at once rejected all such worship as a fond thing, vainly invented, and utterly at variance with Catholic doctrine and practice. And if it is urged that some of the changes made by the Reformers in the Liturgy and formularies of the Church were too sweeping, of the propriety of such a change as this, there cannot be two opinions, as the fearful and demoralizing extent to which Mariolatry has spread in modern times, and especially in England, amply proves. Under the influence of the Jesuits, the Redemptorists, and

the Oratorians—the last two, perhaps, more particularly, the worship of the Blessed Virgin has been virtually systematized and propagated to a fearful extent, and it will be found that of the "indulgences" prayers and festivals more than two-thirds are in her honour, whilst to gain an "indulgence" at all, more prayers must be said to her than to God or to Christ Himself. Indeed it is not too much to say that the same tendency which existed and still exists in the Oriental and Greek mind to place a female deity beside the particular popular deity of the day, exists in the mind of the Roman Catholic Mariolater of the period, with this terrible difference that, whereas the heathen only placed his goddess side by side with his god, the Roman Catholic places his female divinity—for such only is the Blessed Virgin in his hands—above the one living and true God.

Under such conditions, therefore, it is no matter for wonder that the effect is demoralizing as well upon men's souls as upon their minds. The deterioration of soul that must ensue, as the consequence of such a lowering of the Creator in favor of the creature is too obvious to be dwelt upon, and it needs only that the doubter should see or read the accounts of the proceedings at Lourdes and La Salette during the pilgrimages which take place to these shrines now most affected by Mariolaters. It is enough to point out that the cultus of the Blessed Virgin at these places is founded on lies. What marvel then that the workings of the Father of lies are most visible there? And as with the deterioration of the soul, so is it with that of the mind. In the early days of 'verting, men "went over" influenced for the most part by some grand and lofty idea of participating in a magnificent ritual, of sharing in all that there is of truest and loveliest in art. These and such as these are of a bygone age. Now-a-days it is the effeminate, the religionless, the witless and the faithless, who betake themselves to Rome. To these the idea of the ancientness and the historicalness of the Roman Church has as few charms as the artistic, and with the monstrosity of the doctrine of the Immaculate Conception have come in the monstrosities in prayers and the equal monstrosities in art, which are the distinguishing features of Mariolatry. It was reserved for the men of this age to see a Duchess of Argyll solemnly invested by Father Faber, of the London Oratory, with the office of "Mistress of the Robes to the Queen of Heaven" and day by day tripping out in furbelows and crinolines a very fleshy stucco statue of the Blessed Virgin, moulded in some Neapolitan image factory, or Cardinal Newman setting to the tune of "Jenny Jones" some very weak verses in honour of "Mary, the Queen of the May," or his sons of the Oratory speaking of her as "Mama" and her reputed husband "Papa!" Of a piece with such babyishness is that last piece of superstition recorded of the Duke of Norfolk, who chose to consider the birth of the son and heir of "all the Howards" as a something out of the natural order and only to be ascribed to the virtues of a pilgrimage made last year to Lourdes and to copious draughts of its "miraculous" water! It was for the painters and sculptors of present day to produce glaring daubs and gaudy images—miraculous only in so far as they are miracles of hideousness, the too evident proofs of that deterioration of art which is the outcome of a corresponding deterioration in faith and morals. Still they suit the atmosphere by which they are surrounded, the atmosphere of no shrine of the true God, but that of some fashionable watering place where a spurious religion clokes the immorality of the rone or hardly veils cards and

cogged dice in the hands of the gamester; where is set up for the adoration of the faithful no altar of the Saviour, but the vulgarized statue of his Blessed Mother, often so disfigured by the vile taste of its worshippers, that, as recently in the case of the image at La Salette, the Pope himself had to interfere and thwart the tendency of its devotees to dress it up in all the finery of a Parisian Society leader! No wonder that the good staunch Roman Catholics of the staid old school are scandalized at such profanity, and that throughout the whole world the Catholic sense stands aghast at the blaspheming with which modern Mariolatry is full to overflowing.

CHURCH THOUGHTS BY A LAYMAN.

No. 15.

LAY WORK IN THE CHURCH.

We continue in this number the paper of which the earlier part appeared in last week's paper:

THAT the Church in all times has recognised others as workers, besides bishops, priests, and deacons, is most clear. The Papal, Russian, Greek, and other churches have in their organization various *minor* orders.

That the reformed English Catholic Church had similar features is shown by an act of Edward VI., which directs the Bishops to issue a reformed Ordinal providing for the continuance of minor orders. "Be it therefore enacted, &c., that such form and manner of making and consecrating bishops, priests, and deacons, and other ministers of the Church, &c., &c.,

A very singular fact correlative to the above is that to this day laymen read the litany in cathedrals, men who have not been "ordained to any holy function." Following upon this declaration by the Bishop of Oxford, the Bishop of Gloucester ordained a layman, N., Esq., to the office of Reader.

Mr. N. issued a circular to his neighbours and friends, stating the circumstances of this novel step, of which, as it is very scarce and interesting, we will give a digest in as few words as we can. After stating the position of his residence as being in a hamlet two and a half miles from the parish church, and inconvenience arising therefrom to the poor, he goes on to state that "he undertook the school-room service at C., omitting Absolution and other parts (not particularised) that belong to the priestly office," and that he shortens the services by omitting certain portions. His social position is that of a landed proprietor, he is a M. A. of Oxford, (he intimates that his scholarship is getting rusty), is in the commission of the peace, is patron of livings, and holds certain Impropriate Tithes, as he quaintly puts after this fact "so that I have necessarily a personal interest in Church matters." He writes, "My Vicar has assigned me a place just without the chancel rails, and I read the lessons there."

He continues, "My reason for having the approval of our excellent Diocesan was to feel for my own consolation and inward satisfaction that I have a recognised position, as, however anxious to be of use, I should never have thought of acting without special invitation on one hand and express commission on the other." The work done comprises visiting, reading to, and praying with the sick and infirm, inviting to cottage lectures (Mr. N. being both "Worker" and "Helper") where a service is held culled out of the Prayer Book.

Mr. N. points out that the sedilia in certain old churches is evidence of the existence of the order of subdeacon having existed in the ancient Church of England.

At the ordination of this gentleman the Bishop officiated with his chaplains in the presence of a large body of clergy, and he was presented by the Bishop with a New Testament.

This case is interesting and valuable, but its chief lesson is a warning.

That one of such social position, "a scholar and a gentleman," should accept so humble an office in the Church is of deep interest as a sign of the times. How changed from the days when the Church's ministers were not more honoured than butlers and footmen, when the good and brave Herbert took orders, setting his class a noble example, and teaching them by it that the true spirit of a Christian is the same as that which inspired the Psalmist to write, "I would rather be a doorkeeper in the house of my God, than to have honor in the tents of the ungodly."

His example is valuable too for this, that it will be a standing rebuke and answer to the vulgar, who are unable to recognise the true dignity of spiritual labour, and seek in their ignorance to put down to a low social rank those who would prefer poverty in God's service to any riches or rank the world could bestow. But the warning which this case raises is clearly that the wants of the Church cannot be supplied by this particular instrumentality, the revival of the office of Reader. That one man should by his falling in with the system proposed and sanctioned "by the whole of the Episcopate," and as the Bishop of Oxford said, draw on himself the attention of the country, and that he should deem it necessary to publish an apology to his friends for the step, is to condemn the system as utterly incapable of meeting the requirements of the Church. What is rather wanted is such an organization as will embrace naturally, with the smallest possible effort, a large number of laymen of all ranks, spread over and through every parish in the land.

But as men of the humblest social position may become valuable labourers in a parish under the watching and teaching of those of higher gifts and culture, it would be of great service if laymen of position would follow the example thus set, and undertake the supervision of humble workers. With this object in view, suitable persons for this office of Reader would be more likely to be forthcoming than if their functions were simply to do those things which are being done in so many parishes by unrecognised laymen.

The following case seems to us most suggestive on this point as others:

In a parish in the Midlands a work has been organised and carried on of singular interest and significance. I will quote the description given me by a gentleman of high social position, who is now its chief promoter, to whose pious zeal its success is largely owing. "The parish contains within it several distinct villages containing a large working population, in a district of which we gave a description in our paper "A visit to three priests." Our staff of Lay Agents is composed of eleven worker and twelve helpers. The former conduct school-room and cottage services and visit the sick, the latter go amongst the cottages and shops, etc., to invite the people to the meetings. These helpers are of great value: they save the worker the unpleasantness of inviting people to his own meeting; and the office of helper gives room for the employment of earnest young men who have not had sufficient Christian experience, or lack the necessary gifts for conducting a service. We have sixteen stations, *i.e.*, school-rooms and cottages in which eighteen Lay Services are held each week, besides Sunday Schools. The services are very

simple: the first part comprises prayers, collects, and the general confession taken from the Prayer-Book, hymns, reading of Scripture and a short extempore address, after which the service is closed with extempore prayers. The Cottage Service is restricted to one hour; the School-room Services one hour and a-half. The workers are restricted from dealing with doctrinal subjects other than those taught by the Church as necessary to salvation. The result of this system has been to call out many of those engaged in it to a clear and decided testimony of their Lord, and to encourage those engaged in it to press onward in this good work. Besides periodic gatherings to receive Holy Communion together at the Parish Church, fortnightly meetings are held for the strengthening and furthering of the work by taking counsel together." We may here remark that this work was organized and supervised by a clergyman who is known throughout Christendom as a very High Churchman. Here, then, is a proof that the Church can utilise those powers she possesses in her laymen, and thereby not only remove a deserved reproach and scandal and weakness, but strengthen the love and attachment and loyalty of those whom she has roused from supineness into active Christian labour. There is, however, against all this a serious objection; it is too isolated and eccentric, we use this word in its proper sense, as opposed to concentric, which expresses the idea we are anxious to make the feature of the organization we wished to see instituted. It is most satisfactory to know that those engaged in this work have had their attachment to the Church deepened and confirmed by the privilege of labouring in Her name and interest.

—Show this paper to your neighbors and get them to subscribe for it.

Diocesan Intelligence.

NOVA SCOTIA.

FROM OUR OWN CORRESPONDENT.

The qualifications of the Clerical Secretary are such that the appointment of that officer will doubtless prove a financial success. The Boards of Home and Foreign Missions both greatly need funds and if the work of the Secretary lately appointed should not succeed in bringing in more than \$1,000 a year over and above his travelling expenses, those Boards will, to say the least, be no better off than before, though the minds of many may have been aroused to future action. It is to be hoped that those who admire will prove the reality of their admiration in a substantial way.

P. E. ISLAND.—The Bishop confirmed 19 in the parish of New London last month—the Incumbent writing to our Halifax contemporary—says: "We all enjoyed the Bishop's visit very much. The time he was here passed quickly. The general feeling is: 'We want to see him again; and as soon as the time comes for the visitation, we will gladly welcome his appearance.'"

MONTREAL.

FROM OUR OWN CORRESPONDENT.

Mission Work.—It was once seriously proposed at a meeting of our Executive Committee and the matter has again been recently discussed, that in country places where the church and one or more of the various sects are "competing" for the people, a poll should be taken, and the sense of the community obtained as to whether or not they desire the ministrations of the church amongst them, or whether they prefer those of the sects! I am happy to say that this most extraordinary proposition received but little encouragement. Fancy St. Paul taking a pull at Athens before he should go there to preach "Jesus and the

Resurrection," or St. Athanasius taking a poll of the Arians of Alexandria as to whether or not they were willing to be instructed in the Catholic Doctrine of the Trinity! "When the trumpet gives an uncertain sound who shall prepare himself for the battle." In many of rural parishes and Missions, (as well as in places in the cities,) the trumpet of Bible teaching as the Church of England interprets it, has not always given forth a certain sound, and the result has been,—and always will be, that the church has had to go to the wall in such places. When dissent is a surprise it is exactly in the place where it can do the church the most real and telling injury. In every place where church teaching and practice have been assimilated to those of dissent, there dissent is strong and lusty, and the church puny and weak, and it is just in such places that, if a poll were taken the overwhelming majority would be against us.

For the information of your readers I may say that this "polling" proposition did not come from those who, in the days gone by, we used to call "Highchurchmen."

ST. ANDREW'S RURAL DEANERY.—Considering the difficulties of her position it is simply marvellous how well the church is doing in this portion of the Diocese! In no other section of the Diocese of Montreal are the clergy more faithful,—more self-denying, more uncomplaining than in this, and in no other Deanery are the brotherly ties which bind the members of the church together—laity as well as clergy, stronger than they are here. Much of this happy state of things is due to the strict, personal attention which Rural Dean Robinson, and Archdeacon Lousdell give to the affairs of the deanery. No journey is too far,—no roads too bad, no circumstances too uninviting to excuse either of these gentlemen to stay at home when a brother-clergyman wants their aid or when any other duty calls for their presence. And truly they have a wide jurisdiction to look after. From Vaudreuil, (close to the city of Montreal), away up to Portage Du Fort, Alwyn, Onslow, and Wakefield, (to say nothing of the work, among the lumber men,) is territory sufficient to call for the exercise of all the zeal, and faithfulness, and self-denial which God has given them. We hope from time to time to be able to give your readers some details of the work going on, in all our parishes in this deanery, as a specimen of which work we may be permitted to mention the case of Lachute. At Lachute the Rev. Henry Evans, M.A., having also in this "parish" the settlement of Arundel, some thirty-five miles distant. Previous to his coming here, nearly two years ago, Mr. Evans was rector of the small and quiet, and amply endowed rectory of Christyville, in the Eastern end of the Diocese. It says something as to the kind of man Mr. Evans is, when it is mentioned that for pure love of missionary work he resigned his appointment at Christyville with its ease and its endowment, and came to his present post in the mission field. At Lachute the number of Church people is small, but amongst the sects there is a quiet shaking of dry bones going on that is soon to tell, in the long run, in favor of Christ and His church. At Arundel a new church has been built since Mr. Evans came, and, notwithstanding the thirty-five miles, our services have been regularly maintained. Before long we expect to hear that a new church is going up at Lachute, and that large numbers of our separated brethren are preparing for confirmation. And this is a sample of what is going on in the Deanery of St. Andrews.

ST. JUDE'S.—The annual meeting of the Young Peoples Association of this church was held in the spacious lecture room of the splendid new church recently erected by this congregation. The Rev. J. Dixon rector in the chair; there was a large attendance and much enthusiasm was manifested. The Sec'y-Treasurers report was exceedingly satisfactory and shewed that some substantial work had been done during the year. Speeches were made by Rev. E. J. Rexford B. A. Rev. John Kerr of Sutton, and the Bishop. Music—Duets and Solos enlivened the proceedings. We congratulate Mr. Dixon on the state of his parish in general, and of his Young People's Association in particular.

CHRIST CHURCH CATHEDRAL.—The Rev. Mr. Crawford of the Diocese of Pennsylvania has been engaged as first assistant to Canon Baldwin.

The Parish Priest of this large and interesting congregation has been nearly over-worked for the past year or more, and an additional priest will be a great gain to him and to the congregation.

BOLTON.—The Bishop visited this extensive parish Sunday last (26th Oct.) He was accompanied by Archdeacon Lindsay, M.A., and a very delightful time was spent. There is no more hard working missionary in the Diocese than Mr. Clayton, the Parish Priest of this very extensive Mission.

ONTARIO.

The address of the Rev. E. H. M. Baker, R. D. is Mill Point, not Tyendinaga.

TORONTO.

DURHAM AND VICTORIA.—The annual Missionary meeting of this Parish was held in St. Paul's Church on Monday evening last, when earnest and interesting addresses were delivered by the Revs. R. H. Harris, of Omeme, Dr. Hodgkin, Mission Secretary, and Vice-Chancellor Blake. The speakers discussed the Mission work in general as the great Church question of the day, showing that the Missionary spirit is the life and soul of the Church, and that its cordial and united support calls for the consecration of our best gifts for the service of God and humanity. The Incumbent conducted the devotions and presented the annual report of the contributions of the Parish. Similar Missionary and Sunday School services have been conducted for the past two weeks by the Missionary Secretary throughout this Deanery, commencing on the 12th inst. at Bethany; Holy Trinity (Cavan), and Millbrook, and continuing the series in Cavanville, Bailieboro', Omeme, St. James's, (Emily) Dunsford, Bobcaygeon, St. Peter's, (North Verulam) Silver Lake, Rettie's Bridge, and Cobocok, up to last evening, with good congregations, and collections considerably in advance of former years.

SYNOD OFFICE.—Collections &c., received during the week ending October 25th 1879.

MISSION FUND.—*Thanksgiving Collection*.—St. Peter's, Toronto, \$12.24; St. Philip's, Unionville \$6.33; St. Thomas's, Shanty Bay \$2.00; Georgina, additional \$1.00; Christ Church, York Township \$20.00; Bobcaygeon \$1.15; Dunsford, \$1.43; Chester, \$2.50; Stayner, \$3.00; Aurora, \$4.12; Apsley, St. George's \$1.15; St. Stephen's \$1.03. *Donation*.—Wm. Magrath, Credit \$10.00. *Missionary Meetings*.—Bobcaygeon \$9.00; Dunsford \$3.2.

WIDOWS' AND ORPHANS' FUND.—*October Collection*.—Cobourg, \$167.00; Cameron, 82 cents; Cambray, \$2.09; Cobocok, 51 cents; Hartly, \$1.00; Rosedale, 58 cents; St. Stephen's, Vaughan, \$1.50; Trinity College Chapel, Toronto, \$16.80; Stayner, \$8.50; Creemore, \$6.40; Banda, \$5.10; Holland Landing, \$2.95; Sharon, \$1.05.

CAMBRAY.—The Rev. John E. Cooper, travelling Missionary, acknowledges with thanks a packet of books from the Church Womans Mission aid.

DUNSFORD.—*St. John's*.—The annual missionary meeting was held here on the evening of Friday the 17th. The Rev. A. C. Avant, Incumbent, occupied the chair. The Rev. Dr. Smithett, who was expected, was prevented from being present, so that burden was thrown upon the Mission Secretary, the Rev. Dr. Hodgkin, who proved himself quite equal to the emergency. In an excellent speech he gave a vast amount of information as to church work in the mission field at large, and in our own Diocese. He concluded with an earnest appeal for increased liberality, which was so far successful, that the collection at the close of the meeting was more than three times the amount of that of last year, although the congregation was not so numerous. On the following morning, at 8 o'clock, there was a celebration of the Holy Communion.

BOBCAYGEON.—*Christ Church*.—On Sunday Oct. 19th, at the morning service, the Rev. Dr. Hodgkin preached the missionary sermon to a very large and attentive congregation. The offertory here, as at Dunsford, was much larger than that of last year.

There were two celebrations of the Holy Communion; at 8 o'clock and at the close of the Morning Prayer. The number of lay communicants was forty one. In the afternoon, Dr. Hodgkin accompanied the Incumbent, the Rev. H. C. Avant, to a station about five miles north-west of the village, where Evening Prayer was held. Dr. Hodgkin preached. A Sunday School was commenced in this station a short time since, which has been so successful, that the accommodation is found to be insufficient, so that steps are being taken to build a school chapel. In the evening Dr. Hodgkin again occupied the pulpit at Christ Church, his text being Ezekiel xviii, 23. A powerfully argumentative and persuasive discourse was preached to a large congregation.

NORWAY AND CHESTER.—The annual harvest festivals were held in St. John's Church, and St. Barnabas, on Sunday the 19th inst.. The chancel and other parts of the churches were beautifully decorated with grain, fruits, flowers &c., by the kind assistance of the ladies of the congregation. The Holy Table had, besides vases of flowers, its fitting emblems of small sheaves, and rich clusters of grapes. The Rev. Professor Boys, of Trinity College, preached at both services—and a collection was made in aid of the mission fund.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

The ladies of St. Saviour's Congregation Waldemar held their first Social on Thursday the 23rd October. The whole affair was a great success, a tea was served of good quality and in great abundance in Mr. Hicks Hall at 6 p.m. at 8 p.m. an adjournment was made to the Orange Hall for Magic Lantern, speeches, songs &c., There were present Rev. Mrs. W. H. Clarke, Bolton; A. W. H. Chowne, Erin; P. L. Spencer, Palmerston; A. Fletcher, Caledon; and R. S. Radcliff, Missionary in charge. Good music was discoursed by some of the Church Choirs round Waldemar, Orangeville, Reading, and Luther Villages. Mr. Spencer, especially delighted the large audience with his interesting pictures on the sheet and for his discriptions after speeches, songs, Readings &c. A silver card holder was canvassed for. Miss Mary Stuckey, of Luther village proved to be the successful candidate. About \$50.00 was raised. Mr. W. R. Scott, occupied the chair.

HURON.

(FROM OUR SPECIAL CORRESPONDENT.)

The Lord Bishop on Friday the 10th inst. accompanied by the Rural Dean of Brant, visited the mission of Burford and Mount Pleasant at present in charge of Rev. Thos. Watson. In Trinity Church Burford nine candidates received the apostolic rite of laying on of hands, and seven in All Saints Church, Mount Pleasant. His Lordship contemplates the division of this large mission, thereby relieving an overtasked clergyman, and making an advance in the way of church extension. On Saturday the Bishop was joined by the Ven. Archdeacon Nelles, and the Rev. Thos. Davis in his visit to the little hamlet of Middleport on the bank of the Grand River, to consecrate the tiny gem of a rural church called St. Pauls, and God's acre surrounding it. At this Church there was the solemn and impressive service of confirmation administered to one candidate—a lad wasted by consumption and daily expecting his Saviour's summons to the rest of Paradise, yet eager to be confirmed that he may receive the cup of salvation in the sacrament of his Lord's death; doubtless more than one in that church envied that dear boy's faith and high hope, and perfect submission to his heavenly Father's will. This circumstance imparted a more than usual impressiveness to the Bishop's address. It is no wonder that his Lordship is revered and loved in every parish and mission of his diocese.

On Sunday Oct. the Rev. Dr. Hodgson preached a very interesting sermon. The offertory was larger than that

of the Holy Communion. A close of the Morning lay communicants. Dr. Hodgson, Dr. H. C. Avant, north-west of the river was held. Dr. School was commencing since, which accommodation is being taken. In the evening the Rev. Dr. Kiel xviii, 23. A persuasive discourse.

The annual harvest festival of the Church, and St. Michael's. The chancel was beautifully decorated with flowers &c., by the congregation. The services were rich and interesting. Professor Boys, and both services and the mission fund.

RESPONDENT.)

Our Congregation on Thursday evening was a great success. The service was of great quality and in great numbers. The Orange Hall was filled with songs &c., There were L. Clarke, Bolton; L. Spencer, Palmer, and R. S. Radford. Good music was furnished by the church choir, and Luther's hymns were delightfully sung. After speeches, a card holder was successful candidate. Mr. W. R. Scott,

RESPONDENT.)

Friday the 10th of October, the Rev. Dean of Brant, and Mount Pleasant. In the candidates received hands, and seven of them were pleasant. His vision of this large congregation of about eight hundred met to worship within the sacred edifice. There have been north and south transepts added to the church immediately to the west of the chancel. To them the entrances are beneath two gothic arches, that are supported by four neat iron columns on stone foundations, and they are well lighted by handsome triple windows, the glass stained to correspond with the older windows. To each transept there is also an outer door. The east window over the Communion table is a triplet, and over it a quatrefoil window with the sacred monogram, I. H. S. There has also been added a gallery at the west capable of seating 100 people; and it too is supported by iron columns. An addition has also been made to the schoolroom, connecting it with the church and designed for a bible-class room. There is a handsome stone font in front of the chancel, just opposite to the Communion table. This was

his visits are a welcome pleasure to both pastors and people, he speaks from the heart to the heart; wherever he ministers he leaves an impression on all minds for good. The Rev. Dr. DeLew is the clergyman in charge of Middleport and Onondaga; his learning, and devotion to his sacred duties eminently fit him for a wider field of usefulness which no doubt will soon present itself.

EAST BRANTFORD.—On Sunday the 13th the Bishop inducted the Rev. Thos. Davis M.A., of Trinity College, into the Rectory of St. Jude's Church and confirmed nineteen candidates. In the evening his Lordship inducted the Rev. G. C. Mackenzie Rural Dean of Brant, as Rector of Grace Church, Brantford; both churches were filled to repletion, and the Bishop's fatherly words of counsel to both incumbents and congregations on their relative duties will have a lasting and beneficial impression. On Monday the Bishop confirmed a large class of candidates in Trinity Church, Galt, prepared and presented by the Rector, Canon Hincks. The Rev. Canon Dixon of Guelph and Dr. Beaumont of Berlin participated in the service. It was most gratifying to see all the newly confirmed—many of them young boys and girls—without one exception come forward to the Holy Communion. May the means of grace ever be to them fresh springs of faith, help, and comfort, in the race upon which they have entered.

FORDWICH.—A very successful social was held here on the 3rd inst., at the residence of Mr. John Elliott, for the purpose of raising funds to purchase a library for the Sunday School of which Mr. Richard Hopkins is superintendent. After supper, out-door games were played, while those who remained in the house were favoured with music and singing. A considerable number accompanied the Rev. Mr. and Mrs. Geo. W. Racey from the adjacent village of Gorrie, and contributed much to the enjoyment of the evening. Too much praise cannot be given to Mr. and Mrs. John Elliott and the other friends who assisted in getting up this entertainment. About 170 were present, and the amount realized was \$23.50.

GORRIE.—A successful entertainment in aid of the Sunday School of which Capt. John Raine is superintendent, come off on the 17th, at the residence of Mr. Richard James. After tea the younger portion of the company amused themselves with games of various kinds while the elder portion were entertained by music, singing recitations, and addresses. A vote of thanks was tendered to Mr. and Mrs. James for their kindness in allowing the social to be held in their house. The amount realized was \$17.59.

H. R. H. the Princess Louise has been pleased to honor the Hellmuth Ladies College by becoming its Patroness.

Re-opening of the Memorial Church.—On Sunday, the twentieth after Trinity, the Bishop Cronyn's Memorial Church was re-opened for Divine service. The church was built by the family of the late Bishop Cronyn, the first Bishop of the Diocese as a memorial of him and his son, V. Cronyn has resolved that he would make the required enlargement. Additional accommodation for three hundred worshippers has been provided, and on Sunday a congregation of about eight hundred met to worship within the sacred edifice. There have been north and south transepts added to the church immediately to the west of the chancel. To them the entrances are beneath two gothic arches, that are supported by four neat iron columns on stone foundations, and they are well lighted by handsome triple windows, the glass stained to correspond with the older windows. To each transept there is also an outer door. The east window over the Communion table is a triplet, and over it a quatrefoil window with the sacred monogram, I. H. S. There has also been added a gallery at the west capable of seating 100 people; and it too is supported by iron columns. An addition has also been made to the schoolroom, connecting it with the church and designed for a bible-class room. There is a handsome stone font in front of the chancel, just opposite to the Communion table. This was

from the Sunday School a tribute to the memory of the late Rector, Rev. Mr. Tilley. There is service in the church every morning this week. The preacher on Sunday at morning and evening service was Rev. G. G. Ballard, St. Thomas. A very large number partook of the Holy Communion, truly the Rector, Rev. J. B. Richardson is doing a good work, and is proving a worthy successor to Mr. Tilley, the first minister of the newly organized parish. The Sunday School also bears evidence to the paternal care of the pastor and his assistants. There are at present on the roll three hundred and seventy-five scholars with an average attendance of three hundred and ten. There are thirty-four classes. There is a large Bible-class taught by Mr. Cronyn, and a large female Bible-class taught by Mrs. Cronyn.

ALGOMA.

PORT STANLEY.—The Rev. M. Tooke acknowledges with thanks the sum of \$2.00 from Chas. Hooper, Esq., of Toronto, and also the continued aid to his Sunday School, in the way of papers from the Churchwoman's Mission Aid, Toronto.

The Missionary Bishop of Algoma is thankful to be able to report so large an increase in the amount contributed to the Mission Fund of his Diocese during the year ending 30th September, as will justify him in adding at least two missionaries to his present staff of clergy. He will therefore be glad to hear from any clergyman, (in *Priest's Orders* and good standing,) who is willing to become a co-worker with him in the Missionary Diocese of Algoma.

PRINCE RUPERT'S LAND.

The Rev. Canon O'Meara would gratefully acknowledge the receipt of the following sums in aid of a travelling missionary amongst the new settlements in Manitoba—the greater part of them being first instalments of annual subscriptions promised for three years for the above object: Henry Covert, Esq., Port Hope, \$10.00; H. H. Meredith, \$5; Hon. B. Seymour, \$5.00; Rev. Dr. O'meara, \$5.00; H. H. Burnham, Esq., \$2.50; T. M. Bensom, \$2.50; C. Bingham, Esq., \$2.00; D. E. Charlesworth, Esq., Port Hope, \$5.00; R. D. Cox, Esq., Port Hope, \$5.00; Seth Smith, Esq., Port Hope, \$5.00; Mrs. Gladman, \$5.00; Mrs. Spalding, Port Hope, \$5.00; T. H. Ambrose, Port Hope, \$5.00; D. Smart, Esq., Port Hope, \$5.00; Chas. Smith, Esq., Port Hope, \$2.00; John Smart, Esq., Port Hope, \$2.00; Mrs. Helen, Port Hope, \$2.00; B. H. Dixon, Esq., Toronto, \$20.00; J. H. Kerr, Esq., Toronto, \$10.00; W. Howland, Esq., Toronto, \$10.00; J. Jackes, Esq., \$5.00; Langton, Esq., and family, Toronto, \$4.50; a member of the congregation of the Church of the Redeemer, Toronto, \$5.00; Mrs. Williamson, Toronto, \$4.00; J. Herbert Mason, Esq., Toronto, \$5.00; Two members of St. George's congregation, per Rev. W. Cayley, \$10.00; Samuel S. Robinson, Esq., Orillia, \$4.00; Mrs. Walker, Orillia, \$2.00; F. Evans, Esq., Orillia, \$2.00; Miss Wylie, Orillia, \$2.00; The Right Rev. the Lord Bishop of Huron, London, \$5.00; Mrs. Becher, London, \$10.00; Miss Becher, London, \$2.00; Miss Macklin, London, \$6.00; Miss Robertson, London, \$2.00; Rev. M. DeLom London, \$4.00 Mrs. Boomer, \$5.00; J. Shanly, Esq., London, \$2.00; W. Hamilton, Esq., London, \$8.00; Rev. Canon Innes, London, \$2.00; Sheriff Waddell, Cobourg, \$5.00; Burn, Esq., Cobourg, \$2.00; Burnham, Esq., Peterboro, \$4.00; Sums under \$2.00 \$5.00; St. James' Cathedral S. School, \$50.00; St. George's Parochial Branch of Church Woman's Mission Aid, \$40.00.

The above list contains only an account of actual cash receipts; there are many others who have promised annual subscriptions, for three years, but whose names do not appear as their first payments have not yet been called for.

—Show this paper to your neighbors and get them to subscribe for it.

—Pleasure is the mere accident our being, and work its most natural and holy necessity.

British and Foreign.

GREAT BRITAIN AND IRELAND.

The *Church Times* points out that whereas mediæval preachers and divines were remarkable for their familiarity with every part of Holy Scripture, it is scarcely too much to allege that for a large proportion, perhaps a positive majority, of modern Roman Catholic writers, the Bible scarcely seems to exist at all, so rarely does even a superficial acquaintance with it or a reference to it appear in their works:—It is a very remarkable comment on this aspect of the question that not one, so far as our memory serves us, of the Anglican converts to the Roman Church, however eminent otherwise, was known as a *Biblical* scholar or student. We do not mean that they did not read their Bible—Cardinal Newman's sermons alone would refute that paradox—but that it never formed their special and peculiar study. Not one of those very High Churchmen who did make the Bible their peculiar care, and who spent their powers upon it, ever showed the least tendency to join Rome; not Dr. Pusey, with his "Commentary on the Minor Prophets," and "Lectures on Daniel the Prophet;" not Isaac Williams, with his "Devotional Commentary on the Gospel Narrative;" not Dr. Neale, with his "Commentary on the Psalms," nor Mr. Galton with his "Lectures on Canticles and Revelation;" not Archdeacon Churton, with his "New Testament," nor Prebendary Ford, with his "Illustrations of the Gospels," and that without citing any other names, of which the same principle holds good. This is far too marked a circumstance to be merely accidental, and it quite squares with the extraordinary scantiness, poverty, and almost contemptible character of Roman Catholic contributions to Biblical literature during the present century; Mr. Smith's unfinished fragment on the Pentateuch being the only such work of any mark issued in England, and even the publications of the German Catholic faculties being altogether inconsiderable. Study, then, of the Scriptural writings as a whole, and that so as to become soaked through and through with their spirit, is the best of all preparations for an English Churchman who is likely to have controversy on his hands.

MISSION WORK.

The *Public Ledger* thinks that the best lesson Philadelphia's two thousand teachers can set their pupils for the coming year is that of thinking clearly, seeing facts with their own eyes, and giving their answers according to their own understanding. Fortunate are those pupils whose teachers know how to teach such a lesson.

The Rev. Dr. Dix is said to be preparing a full and complete history of Trinity Church.

Judge J. L. Rice, of Keokuk, Iowa, recently deceased, bequeathed \$10,000 to the Library Association of that city for the erection of a building; \$5,000 to Williams College, of Massachusetts; and \$1,000 to St. John's Episcopal Church, of Keokuk.

The Rev. Dr. Harrison, of Troy, New York, is mentioned as the probable successor of the late Bishop Odenheimer, of New Jersey. The Church party of which he is a member, are in the ascendant in that Diocese.

The Diocese of Maryland last year dispensed \$2000 among her disabled clergy. The Massachusetts Society for the relief of widows and orphans of deceased clergymen has \$75,000 invested funds.

The recent consecrated Bishop of Jerusalem when a mere child showed an extraordinary interest in the conversion of the Jews, although he had never seen in his youthful day one of that race. He often said to his parents, "When I am a man I will be a clergyman and preach to the Jews, and try and convince them that Jesus of Nazareth was the Messiah." He kept his promise. After graduating from one of the English universities he was ordained to the ministry and began his labours among the Israelites. So successful was he in his work that he was soon appointed superintendent of the Church of England Missions to the Jews on the Continent. Afterward he succeeded to the incumbency of Christ Church, Jerusalem. In that city he had the opportunity of becoming an oriental scholar. At the end of a ten years' laborious pastorate in Jerusalem he resigned his charge and returned to England.

Grace Church, Washington, D. C., has been robbed of fifty yards of carpet which the thief actually sold to one of the trustees who had selected and purchased it for the church.

The *Church News* (Baltimore) says: "As the politics of the country have suffered from the influx of uneducated voters, so, as Bishop Doane recently pointed out, the Church is suffering from an influx of uneducated converts, not sufficiently instructed in the

principles of the Church. One obvious remedy in this case is the careful preparatory instruction of every class for confirmation. None should be presented or admitted to that rite who have not received instruction equivalent to what is required of children by the rubric.

Mrs. Gobat, the widow of the late Bishop of Jerusalem, only survived her venerable husband a few weeks. She died on August 1st, and their remains are laid side by side on Mount Zion, the spot they loved so well for the King of Zion's sake.

Correspondence.

All letters will appear with the names of the writers in full.

THE TORONTO MISSION FUND.

SIR:—I was glad to see the Rev. A. W. Spragge's letter on this subject in your issue of the 2nd instant.

I believe we are all aware of the existence of the By-law referred to, but as it has practically been ignored for so long, it is, to say the least, very unfair to revive it so suddenly.

I think the time has now come when the Missionaries should claim and receive a fair representation on the Mission Board. Who, I would ask, know so well the requirements of our Missions? Not the Rural Deans, whose sole acquaintance with Mission work usually dates back some 15 or 20 years, and who are continually repeating the blunder of recommending the formation of Travelling Missions in a well-settled country. Can it be supposed that any Missionary can do more than give Sunday services and visit his parishioners three or four times a year, whose mission averages from one to two hundred square miles or even more?

Then we are told the Church is not advancing so rapidly as she ought in country places; the wonder is she advances at all.

There is another point to which attention should be paid. The Mission Board grants range from \$200 to 400 per annum. This is sufficient in ordinary Missions; but take the case of a travelling Mission newly formed of one or two out-stations of some older Missions and perhaps 3 or 4 new places. The former have probably contributed some little to the clergyman's stipend, but what about the latter? There is most likely some dissenting place of worship near, to which the people go, and they are not at all anxious to have the services of the Church; you cannot expect such places to contribute much for two or three years.

The Board, however, makes a grant—a large one they say—of \$300 per annum; the two old stations give, possibly, \$150 a year, which is very irregularly paid, and that is all the poor Missionary has with which to keep himself and family and a horse able to do 20 or 30 miles every Sunday, in all weathers, and over all roads. Now, Sir, this is not right, it is not just—these are the places which require a really large grant.

Many of the older Missions have been receiving aid from the Board for years, and ought now to be almost, if not entirely, self-supporting. These larger grants could be made to new Missions, which would be worked in a proper manner and not, as is often the case, by a half-starved, harassed, "seedy-looking" man, with a horse which looks as though a feed of oats were a luxury not often indulged in.

I think much of this might be remedied if there were missionaries on the Mission Board—for the errors of the Board usually result merely from ignorance of the true wants of our Missions. It may be thought that I write strongly on the subject. It is true I do, but my personal experience during the past two years (and it is that of many of my brethren) has been such as justifies me in doing so.

An average common School teacher would decline to accept the miserable stipend received by many a country Missionary.

I am, Sir,

Yours truly,

HERBERT W. ROBINSON.

A CHURCHMAN'S DUTY.

SIR.—It is lamentable to observe the differences which disturb the peace of the church. Our Lord when on earth, and attending Divine Service, did not enquire whether the minister of the synagogue was a Sadducee, a Pharisee or an Herodian. Such should be our custom when attending the services conducted by a properly authorized clergyman.

In your issue of Oct. 2nd, LAYMAN says in his "Church Thoughts" that the duett between Parson and Clerk "mocked the yearnings" of a prevert. Now, this duett is of very ancient date and is quite scriptural. In 1 Cor. 14:16, he will see that at that time, one, a clerk, occupied the room of the unlearned. To my mind, this text proves that neither choirs nor people responded. When one who is "unlearned" in our beautiful Liturgy attends our services and all the people *gabble* the responses, he is confounded with the babel of voices. But when the minister reads distinctly, and is equally distinctly answered by the clerk, this duett is not only pleasant but instructive and profitable also.

I cannot understand our beloved "Evangelicals" in considering one "Protestant" body as good as another. If so, why should I take the trouble, and be so unpopular as to be a churchman? St. Paul says the Lord gave some Apostles, and some Prophets, &c. Apostles are represented by our Archbishops. Neither Paul nor Barnabas was of the original Twelve, neither were they called Apostles until they were ordained such, (Acts 13:2, 3;) Andronicus and Junius, (Rom. 16:7;) Epaphroditus, (Phil. 2:25.) The word *messenger* in the original is *Apostle*. Comparing with Phil. 1:1 we find there were other bishops at Philippi. Therefore he was the Apostolic Bishop—the first or chief Bishop. Prophets are represented by our Suffragan Bishops. They ordained to the apostleship, Paul and Barnabas, who previously were teachers, Acts 11:26. Deacons were evangelists, Acts 21:8. Pastors and Teachers are sometimes called elders of churchss.

Romanism having more orders than the Lord gave, (Eph. 4, 11), is a wind of doctrine different from St. Paul's doctrine. Presbyterians, Methodists, Congregationalists, &c., having fewer orders than the Lord gave are also "winds of doctrine."

I would further remark that had the service been extempore in St. Paul's time, one learned would have had no occasion to fill the place of the unlearned. The passage in the Fourth chapter of the Epistle to the Ephesians enables us to distinguish between the spurious orders and the genuine. Moreover St. Paul gives us to understand that these order are to remain until we all come into the unity of the Faith. Now, if this is not Apostolical Succession from the pen of St. Paul, I would ask, What is it? or, What can be?

Yours, &c.,

WM. MONSON.

CHURCH SUNDAY SCHOOL INSTITUTE.

DEAR SIR.—The Church of England Sunday School Institute is exercising a valuable influence even in Canada. I was told last year by the Lord Bishop of Ontario on his return from a visit to England that the uprising in the Church in that Country during the last ten years amounted almost to a revolution. The Church had awakened from her torpor and had put forth the enormous latent forces of her empire. The result was visible everywhere: in the stately Cathedral, in the noble parish church, in the humble village sanctuary. Bishops have been moved to increased activity, priests have been fired with a burning zeal, the wealthy laity have expended their hundreds of thousands in the restoration of those wonderful creations of beauty, the old Cathedrals, in the erection of our churches, in the augmentation of stipends, in the support of missions and in the furtherance of secular and Sunday School education. The attendance of the people at public worship has been vastly unusual the services here being recited with a heartiness and warmth hitherto unknown, and the spirits of the clergy have been raised by the universal yearning by the masses for a loftier and nobler exhibition of the grandeur of the grand old Church of England. He informed me that by this wave of zeal, dissent was being submerged, ritualism crushed, that the church having arisen in her might, had shaken off the wretched excrescences which were marring her beauty, and eating into her vitals, and that now she was standing forth in the world in all the magnificence of her strength—in all the splendour of her purity. I sat delighted with his glowing picture, and soliloquized rather than asked, "And what are we doing in Canada?" He shrugged his shoulders, and said "Not much." But he warmly expressed the hope and the belief that the wave of zeal which was rolling over Britain would reach Canada, and I proudly thought when I yesterday listened to his admirable address to the Sunday School teachers and scholars of Ottawa that his words were coming true. Perhaps I am wrong. I hope I am, but from my lay point of view I cannot help thinking that there is a sad want of practical wisdom and administrative ability in our synods. Why do not these centres of ecclesiastical authority—these brains and nerves of our system—why do they not arouse from

their lethargy and pluck from the altars of English zeal some of the flame which has fired the British heart, nerved the British arm, and thrilled the British breast? Why do they not break away from the old routine of red-tapism and hew out new channels by which the enormous latent strength of the laity of Canada may be utilized in elevating this branch of the noblest Church of the globe to the towering height in the Dominion of Canada which her excellence demands? The synods seem palsied, their hands lie listlessly before them; and while the laity are anxiously waiting for the joyful call which their ecclesiastical rulers should in clarion notes, send forth to every hamlet and hut in the Dominion "Arise! Arise! and work!"—while, I say, we are thus waiting, our enemies are marching with a heavy tread, and a rapid stride over our fair domain. I believe that we are now ripe for such a revolution as Britain is now passing through, and I hope I may be permitted to say that no fitter voice to strike the first note can be found on the Episcopal Bench than the Lord Bishop of Ontario the originator of the Pan-Anglican Conference held at Lambeth Palace in London. He stands admittedly among the first, if not at the head of our ecclesiastical dignitaries in learning, ability and administrative talent. Were he encouraged by his associates, he would doubtless infuse new life into our system, strike out new lines of thought, mark new lines of action, and breathe a new life into both clergy and laity. But he can not do this without cordial nay, zealous support. I have the honor of knowing something of his Lordship, and I feel that his great powers are lying dormant simply because he sees no instant way of exerting them. But now the mist is rising, and if our synods will but take the initiative I do not doubt that he and thousands of others who are now tugging at the chains which confine their energies, will be found ready and proud to march to the war. I have long been impressed with these views, and when I heard his Lordship yesterday at St. John's church, Ottawa, I could not help thinking that the very meeting over which he was presiding was a proof that the wave had already reached Canada, and that the time had already arrived for a simultaneous rising of the various constituents of the Church of England to meet its long hoped for, and sighed for approach. "But what," you say, "has this to do with the Church Sunday School Institute?" Much. When the Circular of the Institute reached Ottawa, steps were immediately taken to carry out its excellent suggestions, and accordingly there were yesterday, a special early communion in each church for the Sunday School teachers, a special sermon in each church at the morning service, and in the afternoon a mass meeting in St. John's church of the teachers and scholars of all the schools. At this meeting there were represented Christ Church, St. John's, and St. Alban's of Ottawa, St. Bartholomew's of New Edinburgh, St. Paul's of Robertsville, and Trinity of Archville. The church was crowded. The parents and friends of the pupils were amused by the novel proceeding and attended in large numbers, public interest was excited by the new departure, and the occasion was a triumphant success. The Lord Bishop presided. The Ven. Archdeacon Lauder, Rev. Canon Jones, Rev. Mr. Pollard, Rev. Mr. Hannington, and the Rev. Mr. Phillips took part in the proceedings. The service was short, and the children sang several hymns which had been previously rehearsed by them. The audience of nearly a thousand was addressed by Mr. Hannington, Rev. Canon Jones, and by his Lordship the Bishop. He was evidently much impressed by the large gathering, and spoke cheerfully of the movement. His address was admirable, but I cannot repeat it in full, and a skeleton would do it injustice. I will refer only, to one point. He dwelt with his usual force and vividness of expression on the crying want of properly qualified teachers. He pointed out the fact that as the public school system of Canada did not permit religious instruction in the secular schools, a sermon would fall almost dead on the ears of the very young. As the great majority of parents were unable or unwilling to undertake the task of imparting religious knowledge to their children, this duty had fallen with increased weight on the Sunday School. The Sunday School is now considered one of the most valuable assistants of the Church possesses, and its importance cannot therefore be too highly estimated. "And what," exclaimed his Lordship, "what is its work?" Alas! we are driven to this, that on one day in seven we devote but one hour, a miserable one hour, or perchance, a wretched hour and a half to this vast work! With this our people must be content. How important then that these ninety minutes be well used! If this be all the time the parents of the millions of Canadian children can spare for their religious instruction, of what overwhelming consequence is it that they be made the most of! And yet, what do we find? The heads of families who are competent, decline to offer their services as teachers. Anxious that their children should be instructed in all that pertains to their highest interest, they are unaccountably willing to trust these interests to young, inexperienced, and as a rule utterly incompetent teachers. His Lordship then pointed out that it would be the first duty of the Sunday School Association of Ottawa to extend its operations, so as to furnish a

supply of trained teachers, and he enforced upon the laity their clear duty to encourage their young people in preparing themselves for Sunday School teachers by attending and taking an active interest in the classes which had been formed for this purpose.

I will conclude by paying a slight and altogether inadequate tribute to the zeal with which these classes are being taught by the clergy of the city, and especially by the Rev. Dr. Jones, Canon of St. Alban's, and Rev. Mr. Pollard Incumbent of St. John's. Their indefatigable industry and unflagging perseverance have done much in promoting these valuable appliances in Church work, and I do not doubt that they will speedily find themselves in a strong competition with the zeal of others over whose minds their noble examples are exerting a powerful influence. I must add that it is proposed further to awaken an interest in Sunday School work among the really excellent laity of the Church in and about Ottawa by speedily holding a conversazione to which the leading churchmen will be specially invited, and when the wants of our Sunday School system will be fully and frankly explained to them, in whose hands the remedy really lies.

WM. LEGGO

Superintendent of Christ Church Sunday School, Ottawa.

Ottawa, Oct. 20th 1879.

THE BISHOP OF NIAGARA'S CIRCULAR.

SIR.—As a large number of the clergy of this diocese received my circular, asking them to observe Sunday the 19th as the day of general thanksgiving for a very bountiful harvest, only on Monday the 13th inst. instead of on Friday the 10th or at the latest on Saturday the 11th as they should have done, I write to exonerate myself and the Secretary-Treasurer of the diocese from all blame in the matter. All the circulars were mailed by the latter gentleman himself on the evening of Thursday the 9th and those addressed to the clergy in the city (as far as heard from) were all received on Friday; but those addressed to Guelph, Fergus, Burlington and Oakville did not reach those places till late Saturday evening, or on Monday morning.

There has been gross neglect in the post-office somewhere; and, as those going east, west, north, and south were equally late, I am compelled to come to the conclusion that it was in our Post-Office in this city.

T. B. NIAGARA.

Hamilton 24th Oct. 1879.

CORRECTION.

SIR.—The statement made in your paper of the 23rd inst. that no sittings have been provided for the poor in St. Mark's Church is most incorrect. The very reverse of this is the true state of the case. There is accommodation of free and unappropriated seats to the number of not less than 150, while the more prosperous members of the congregation have invited their poorer brethren to share their seats, and in no case that I know of has that invitation been refused, so that the poor occupy—as they did not before—the front seats.

Yours faithfully,
J. S. BAKER.

HELP FOR SUNDAY SCHOOL TEACHERS.

SIR.—In reply to a query propounded in your last number, I would suggest the following books as useful aids to teachers in our Sunday Schools: I. *On the Catechism*;—Sadler's church Teacher's Manual. The Winton Catechist, and Short notes for lessons, on the Catechism, by John Menet, published by S. P. C. K. I. *On the Prayer Book*. Davies' Manual is perhaps the best, next I would place for purposes of Catechising, Questions on the Prayer Book, published by the Tract Committee of the S. P. C. K.; Proctor on Common Prayer is excellent and there are many good things in Shinn's little Manual of instruction; III. *On the Scriptures*. The list here might be made very extensive but Eugene Stock's lessons on the life of our Lord, on the Acts of the Apostles; Conybeare and Howson's St. Paul, the S. P. C. K. Commentary, and Holland's Leaflets are all cheap and comprehensive. With a few of these books and with careful study and reflection an ordinary teacher might do well. Yours faithfully,
W. C. BRADSHAW.

—Show this paper to your neighbors and get them to subscribe for it.

Family Reading.

GOLD IN THE SKY.

CHAPTER XIV.—MRS. JAMIESON'S PLOT.

Well, Basil, what do you propose to do next?" inquired Mr. Jamieson one evening of his friend. "How do you propose to catch Ned Blades, alias Mr. Symonds?"

"Oh, we will have him all right—I wish I felt as sure of many other things as I feel of that," was the reply.

"I do not make so sure as you do of the matter; his disappearance has been most effectual; he is a sharp clever fellow in his way, and he will have lost no time in appearing in some new place in a new character, and so effectually disguised, that detection will not be so easy a matter.

"Well, the police are pretty sharp after him," replied Basil. "He has left his wife and children chargeable to the parish, and when strong able men practise that sort of game the parish is generally pretty clever in finding them."

Mr. Jamieson acknowledged there was something in that, and further expressed his strong desire that there should be no mistake about the finding of that worthy.

Mrs. Jamieson had been considerably excited, and somewhat amused with the stable midnight adventure; but she said little to her husband or to Basil Crawford on the subject of her amusement at their expense, for they had been evidently privately much mortified at the way they had been tricked by Mr. Blades, who since that time had totally disappeared.

"Basil, will you come and dine with us next Tuesday?" she said this evening.

"I shall be most happy to do so, Mrs. Jamieson," was the reply.

"Oh, I am so glad you will come! I was afraid you might be engaged, at such short notice, and I very particularly want you to come."

Mr. Jamieson gave his wife a meaning look, which either did not or would not see, and with some interest, Basil remarked, "Indeed! Why do you particularly wish me to come next Tuesday?"

"Well to begin with, you must know I have discovered a young lady."

"Absurd!" remarked her husband, as if slightly put out.

"This is interesting," said Basil; I hope the young lady is equally so."

"Much more so," was the answer. "And as I consider her an acquisition of mine, I shall feel myself aggrieved if you do not become very enthusiastic about her."

"Who is she? May I, at all events, satisfy my curiosity so far?"

"You shall hear. Do you remember my telling you, when we came home from Cornwall in the summer that we had come across some people of the name of Majendie, that they stayed three days at the same hotel with us, and that we became so friendly, and afterwards I asked you if they could be any relation to your friends of that name at Atherton, but you did not seem to think it likely? Well, to continue the story, they are a large family; but there was one girl amongst them I took particular fancy to, and this Grace Majendie called on me afterwards in town, as I had invited her to do, and I have seen her several times; but I have always forgotten to tell you that the father of the family is second-cousin to Dr. Majendie of Atherton, although the two families have rarely met. Grace Majendie is going to spend the afternoon with me, and to stay and dine on Tuesday, so I thought you might like to meet her; and I told her I should invite you, and that you were so intimate with her cousins."

"How strange these roundabout meetings and connections are," said Basil, interestedly. "I never heard them speak of these London Majendies down at Atherton. Well, it is strange that the world should be so small that, travel where we will, we find connections or friends of our own intimate friends. I shall be delighted to meet this Miss Majendie."

"I suppose you will say that she is not to be compared with her cousin, but still I think a good deal of my Miss Majendie," was the answer.

Shortly after this Basil Crawford took his departure; and no sooner had he gone than Mrs. Jamieson assailed her husband.

"Now, Roderick, why did you look so put out when I invited Basil to come to dinner on Tuesday?"

"It was not your asking him to dinner, but you did it in such a stupid way. Why could you not say we had three friends coming, and that it was no party, and let the matter be, instead of entering into a long rignarole about Grace Majendie?"

"I wanted to make him interested about her before he sees her."

Basil Crawford did feel considerable interest when he heard of the young lady whose name was Majendie, and who was, moreover, a cousin of Gwendoline's; he looked forward to Tuesday with some curiosity and pleasure; and not for any consideration would he have allowed circumstances to prevent his going.

After what her husband has said Mrs. Jamieson naturally felt some little extra anxiety as to the success of her plan; accordingly, when Tuesday arrived, and her guest was announced just before luncheon, it was with considerable interest that she hurried to meet her, to see whether she were looking her best, and whether her dress was a becoming one.

Grace Majendie had one of these tall, slender, willowy figures, which look graceful at all times; moreover, she had one of those ivory-white skins which sometimes accompany the large soft black eyes she possessed. Mrs. Jamieson certainly was entitled to feel proud of her "discovery," as she called her; but, strange to say, she was this day not entirely pleased as she looked at her. Miss Grace Majendie had sat shivering in a cab, as she drove to Mrs. Jamieson's, and her dress was of an olive green, and somehow did not seem to suit the white skin. Mrs. Jamieson had seen her look better; and Mrs. Jamieson felt aggrieved.

"There, am I not quite as punctual as I said I should be?" said the girl, with a bright joyous voice, rising rapidly as Mrs. Jamieson entered, and greeting her affectionately.

"My dear, you look perished with cold; pray make haste and get your hat off, and come down into the dining room, where there is a roaring fire, and lunch ready," was all the answer she received. But, quite unconscious that there could possibly be anything wrong, Miss Majendie chattered away in the usual confidential affectionate way which characterised her friendship with Mrs. Jamieson. Mrs. Jamieson, however, remained proof against these overtures. Each time she felt herself softening under their influence, one more look at the pale skin and the olive-green dress was sufficient to harden her again.

The dining room fire and the luncheon, however did some good—Miss Majendie warmed and improved, and Mrs. Jamieson relented slightly; still she thought the dress, although handsome, as her guest always dressed, was scarcely fitted for dinner wear. "And she knows that three people she has never seen before are coming; she is usually so very particular in having just the right thing." "I rather wonder at her," Mrs. Jamieson said so herself.

In the afternoon they drove to a couple of winter exhibitions of pictures, and otherwise amused themselves and one another until it was dark, and past five o'clock, and time to go home. When they arrived there tea was brought to them, and the children gathered round them, and what with one thing and another, any one would have thought Mrs. Jamieson's displeasure had had time enough to subside, but, as we have before remarked, she was a somewhat obstinate little woman, and difficult to turn when she had given an opinion; besides, the unfortunate olive dress did not improve when viewed by evening light—gas-light and fire-light combined failed to "liven" it up.

"I must go and see how the dinner-table looks, and what they have done with the desert," the hostess said, at last. "The children must go off to the nursery, and you had better go and get ready for dinner, my dear, and when you are ready you can either come to my room or return and wait for me here."

Later, Mrs. Jamieson arrayed herself in gorgeous attire for dinner; no consideration for the plainness of her guest's dress influenced her in any way. Her preparations were well-nigh completed when a tap was heard at her door.

Mrs. Jamieson had no cause to be displeased either with her own dress or appearance, nor did she appear to be so as she turned from the cheval-glass at this sound, and said "Come in!"

The door opened, and a tall, slender willowy young lady, with a smiling face, appeared; but even as Cinderella put off her little cinder-coloured dress, so had this young lady, put off her dingy olive-coloured costume; and surely Cinderella herself had not been metamorphosed with greater success and brilliancy.

Grace Majendie looked very handsome as she came smiling forward into the full light of gas and fire; her dresses were at all times rather heavily handsome and sombre for the wear of an unmarried girl, but nothing could have suited her better than the mixture of brown velvet and maize-coloured silk which she now wore.

Mrs. Jamieson, between her surprise and pleasure, found some difficulty in expressing herself; at length however, she brought out the words, "Why, where did you get that dress from?"

"It did not drop down from the clouds; those nice sort of things do not happen, the maid brought it this afternoon. You surely did not think I was going to disgrace you by appearing at your table in that olive green affair!"

"The olive-green was a pretty dress," said Mrs. Jamieson, slowly, and regarding it now with far more charity than she had previously done.

"But this is better, is it not?"

"I should think so! This is lovely; you certainly do know what suits you; but a girl who does not know how to dress suitably is not worth her salt; but you are worth your salt. Now just come here and sit down, while I tell you something. Pray take care how you sit down, that dress is really too good for anything of the kind; nowadays one ought to stand perpendicularly."

Mrs. Jamieson placed her friend in her arm-chair before the fire, and in her delight at her appearance she forgot the wisdom of silence she had laid out for herself with regard to Grace Majendie, and added, "You know I want you to look particularly well this evening because Basil Crawford is coming."

"As if I did not always look particularly well," said Miss Majendie, playfully.

"Yes but I was very particular about this evening, because I want him to be immensely impressed."

"Why?"

This question was a somewhat difficult one to answer; Mrs. Jamieson scarcely liked to reply, "Because our dear young friend Basil Crawford has been badly used by another young lady, and we intend to use you as a means to restore him to his usual self," so she hesitated, and while she hesitated, Miss Majendie added, "It is no use, dear, you know I am still devoted to the memory of the 'Dear Unknown,' and whilst his image fills my heart I can never wed another."

"Do not talk such nonsense, child! What on earth do you mean?"

"You do not mean to tell me you have forgotten about when we were in Cornwall early last summer, and I was so enchanted with the 'Dear Unknown' we used to see about. We never found out who he was; we only know he was staying with Sir Thomas Trefien; and, oh, you do not mean to tell me you have forgotten the splendid way he stopped and caught that wicked pony which was running away with the child!"

"I remember," said Mrs. Jamieson, slowly; adding, "really, Grace, you have sometimes a way of saying things so seriously, that any one who did not understand you would fancy you meant what you said."

"I am not quite sure that I do not mean what I say in this instance," she said, as she rose, and followed Mrs. Jamieson out of the room. And there was something in her voice which set that lady wondering if the girl were in earnest; as they passed out at the door she looked at her face, but there was nothing to be told from it. Grace Majendie could, when she pleased, be very reserved, and wear an expression on her face which would defy any one to read.

The guests soon arrived; a middle-aged widow-lady, an uncle of Mrs. Jamieson's, and, lastly, Mr. Basil Crawford.

Now it is quite certain that he and Miss Majendie were very considerably curious to see one another, but they were such well-brought-up young people that neither betrayed this interest in the slightest degree; indeed, the polite bow which each bestowed on the other during the moment of introduction was somewhat unnecessarily formal; and Grace Majendie, having impressed Basil Crawford as a handsome and most magnificent young lady, continued her conversation with Mrs. Jamieson's uncle, listening to her words as if her whole soul were wrapped in his description of the advantages a person with rheumatic gout would derive from a stay at Wildbad.

Basil Crawford, on his part, gave all his attentions to Miss Trixie, who regularly expected all his devotion. Grace Majendie was a clever, lively girl, brought up for society, and always sought after it. Basil Crawford took her in to dinner, and found her just what had been described; beyond this he was not especially attracted by her. During dinner they talked a good deal of the Atherton Majendies, and Grace Majendie was evidently much interested in her relations, particularly in Gwendoline, whom she had only once seen, and that when both had been children.

At that time Gwendoline, with her father and mother, had been in London, and she had been brought to spend an afternoon with her cousins; and after a stormy afternoon of disputes, tears and quarrels, Gwendoline had taken off her shoe and flung it at Grace, and Grace, not to be behindhand, had lodged her cousin in the coal-scuttle.

All this was detailed to Basil Crawford, to his amusement; and the dinner proceeded in the usual pleasant manner in which small sociable dinners do proceed; and had it not been for an untoward event which took place later in the evening, their ceremonious treatment of one another might never have been broken through, and they might never have become better acquainted.

The gentlemen had just entered the drawing-room, and Miss Majendie had been asked to play, and the housemaid at that moment had entered the room to collect and carry away coffee-cups before the tea was brought in, when Mrs. Jamieson desired her to turn on the gas in the burner nearest to the piano. At the time it did not occur to Mrs. Jamieson that this girl never touched the drawing-room gas, but that it was the parlor-maid who always attended to it.

With all goodwill and readiness the girl provided herself with a long wax taper, with praiseworthy forethought that it was more than probable that she might first turn it the wrong way, and so plunge the party into semi-darkness. She was, however, a short person, and her utmost endeavours failed to reach the great glittering crystal appendage which hung above her head, and every one was so occupied in observing Miss Majendie's movements, and in helping to arrange her and her music at the piano, that no one observed the performances of the short housemaid.

Her own experience of gas chandeliers had evidently been of the kind which pull down and run up again, for, finding it above her reach, she made a desperate effort and caught hold of one of the branches with a sudden and violent spring. Its fastenings were fragile and rusty—the next day the master of the house recollected they had never been looked after in his time, for the chandeliers had been bought as fixtures with the house—and the result was more awful than can be described. The house-maid dropped, so did the chandelier with her, only the crash which followed is much more easily to be imagined than described—what became of the unfortunate housemaid for the time being was never accurately known; the only wonder was she neither died nor went out of her mind.

The whole great glittering edifice of glass, with its hangings and ornament, fell with a mighty crash to the ground, where it lay in myriads of broken pieces; the parlor-maid who had entered with the tea-tray, upset the whole contents of it into her mistress's lap, with a wild scream; indeed, every lady present joined in the scream; and Mrs. Jamieson's uncle, who was very lame with rheumatic gout at the time, was afterwards averred to have sprung a full yard into the air.

For a few moments no one could speak, and no one knew exactly what had happened. The strong rush of gas from the open pipe above them caused some one to gasp "Put the gas out!"

The next moment the middle-aged widow recovered herself, and dashed at the other chandelier, and turned the light completely off at that one; and plunged in complete darkness, the pitch of horror seemed to be reached.

"At the main—turn it off at the meter!" cried Grace Majendie, catching hold of somebody who was nearest to her; this turned out to be Basil Crawford, and together they rushed out of the room.

On the stairs they met the other servants, flying from up-stairs and down-stairs, to know the cause of the violent crash and disturbance.

They seemed to be too bewildered to answer any

question, although Miss Majendie several times shouted to them—"Turn it off at the main!—where is the meter?"

"I didn't do it, I assure you I didn't do it, ma'am!" was all the answer she could receive; until the sobbing cook admitted that it was in the passage which led out of the kitchen into the pantry.

Down-stairs she flew, with Basil Crawford after her, leaving all the servants describing at full length where they had been at the moment of the accident, so as to clearly prove that the accident was in no way their particular fault.

The passage was found, and Basil Crawford turned off the meter, and then they retraced their steps together, with no little difficulty and trouble, for various things lay in the way, and it was strange to them in the darkness.

By this time Miss Majendie could laugh at things in general, and very heartily she did so, although she was still trembling with excitement and the remains of the fright.

Basil Crawford joined very heartily in the laughter, and felt much admiration for the prompt decision and action she had shown; and from that hour forward there was no more stiffness and formality between them.

The hubbub up-stairs took long to quiet, but at length candles were procured, and matters improved. All the children up-stairs, however, had woken up, and were crying with all the strength they could muster; whilst Mrs. Jamieson went to see after them, her husband sang to the company, with much expression and success, "Oh dear what can the matter be!"

However, the party broke up somewhat sooner than it would otherwise have done.

All but Basil Crawford had gone; and Mrs. Jamieson said to him, "Well, Basil, what do you think of her?"

"She is a charming girl—elegant, graceful, accomplished, and most energetic at the right moment!"

He said this so heartily that Mr. Jamieson smiled to himself.

"Is she like her cousin?" further questioned his wife.

"Not in the least," was answered shortly.

"Nellie, you are not quite silly, after all," said her husband, later, when the last lingering guest had gone; "your plan has not succeeded badly; indeed, I think he is decidedly taken with her. Why are you looking so serious?"

"Simply because my plan has turned out an utter failure," she replied. "Did you not hear how heartily he praised her, and, again, how his voice changed when he said she was not in the least like her cousin?"

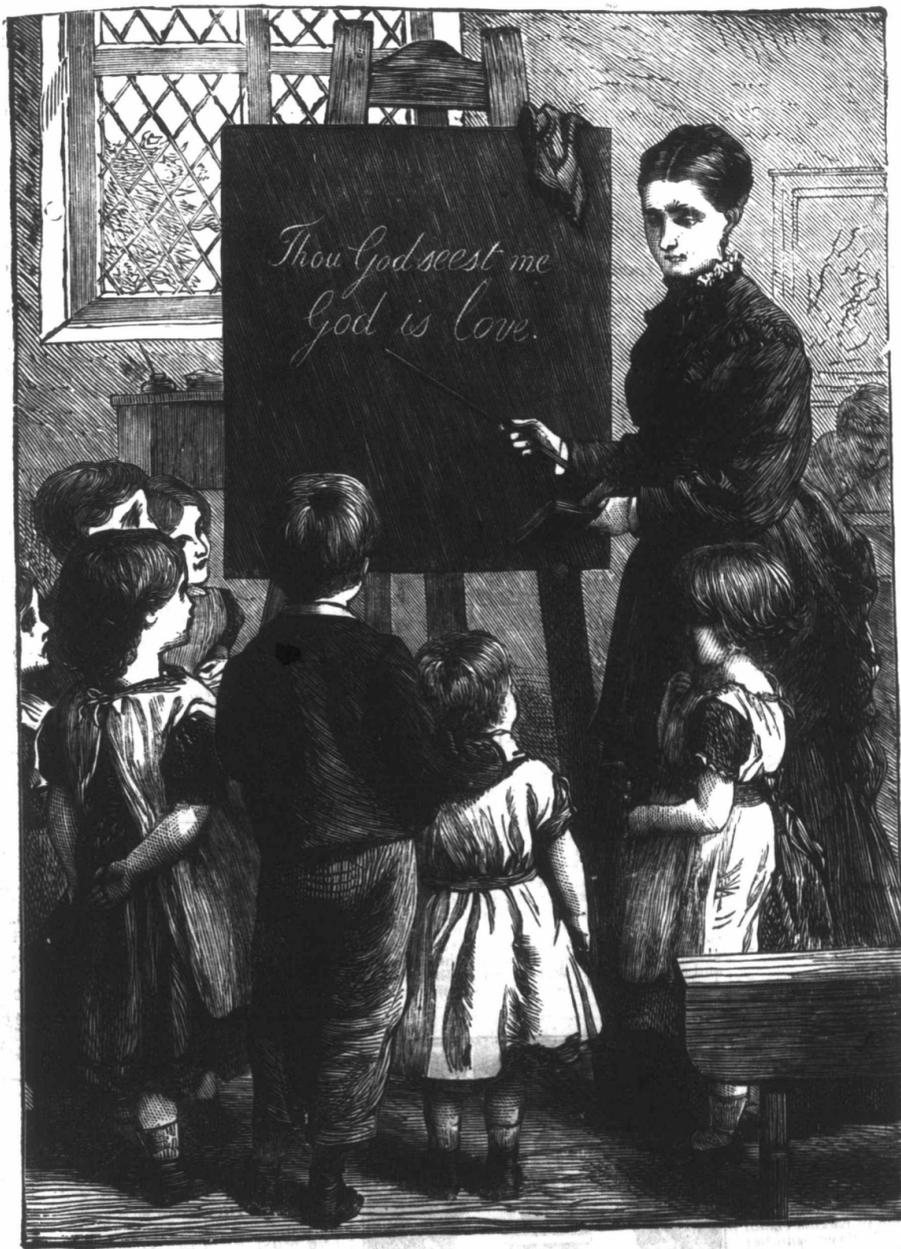
"Well, judging from the tone of his voice, I should say he thought her more charming than her cousin, I think it may be all right yet, Nellie." Mrs. Jamieson said no more, but she privately kept her own opinion; for she was an obstinate little woman, and but seldom changed it when she had once given it.

(To be continued.)

ATTENTION TO CHILDREN.

Of the late Mr. Leonard Montefiore, whose death occurred recently, the *London World* says he was peculiar as being a young man of wealth and position who in these selfish days devoted himself to the moral and intellectual improvement of his less fortunate fellow-creatures. His bright presence made him equally welcome in the salons of the rich and the garrets of the poor, adding lustre by his wit to the one, and bringing comfort by his sympathy to the other. All children loved him, and no wonder; he was such a famous romp, and his fairy tales were so delightful. About Christmas-time he would go far and wide to find story-books for his little friends, and would carefully select those untinged by cruelty or sadness. That his mental endowments were above the average his literary work can testify; but most noteworthy of all was the combination of mind and heart which formed a character so admirable, and makes so deeply felt the loss of Leonard Montefiore.

—Show this paper to your neighbors and get them to subscribe for it.



Children's Department.

THE BLACKBOARD LESSON.

Little boys and girls do not often do bad things when they know that their kind, loving father, or mother, or teacher is looking at them; but those who have learned the two lessons which you see on the black-board will try to be good even when their father, or mothers, or teachers cannot see them; for they know that God is everywhere, and can always see them—whether it is day-light or dark; and that he loves them, and is pleased to see them trying to be good.

These words, "Thou God seest me," were said by a poor woman who had been driven away from her home and had no place to go. She found that, although she was in a lonely wilderness, where no human eye could see her and no human help could reach her, still God saw her and sent her help and encouragement. Perhaps poor Hagar (that was her name) did not know this other lesson you see on the black-board—very few people are able to learn it quite well in this life—but she may have been beginning to learn it. It was many hundreds of years after her time that a good man, speaking as he was moved by the Holy Spirit, said these words, "God is love," and wrote them down. But still this poor woman might be learning the thing that the words mean, although she had never heard or read the words. We have the words; we have heard them often, and we can see them any time we like in the Bible; and there they are on the black-board. If learning the lesson means just committing the words to memory, it is easily done. But that is not all; we need to learn the things which the words mean; and then, when we have really learned that God is love, and that we are His, we shall be very happy.

"IF I ONLY HAD CAPITAL."

"If I only had capital," we heard a young man say, as he puffed away at a ten-cent cigar, "I would do something."

"If I only had capital," said another, as he walked away from a dram-shop where he had just paid ten cents for drinks, "I would go into business."

The same remark might have been heard from the young man loafing on the street corner. Young man with the cigar, you are smoking away your capital. You from the dram-shop are drinking yours, and destroying your body at the same time, and you upon the street-corner are wasting yours in idleness and forming bad habits. Dimes make dollars. Time is money. Don't wait for fortune to begin with. If you had \$10,000 a year, and spent it all, you would be poor still. Our men of power and influence did not start with fortunes. You too, can make your mark if you will. But you must stop spending your money for what you don't need, and squandering your time in idleness.

THE HOUR BEFORE YOU GO TO CHURCH.

We have in our eye at present the hour before you go to church on the Sunday forenoon. We are anxious about it. The note struck then is likely to give tone to your spirits all day. Redeem it; redeem it as much as you can from family duties; redeem it wholly from plaiting of hair and putting on of apparel; redeem it wholly from vain conversation. How very much the power of the clergyman's preaching depends on the preparation of the hearer's heart! If you come up to the church with your mind crowded with trifles and puffed up with vanity, what can clergymen do? They can do nothing but beat the air. What else can they do, if there be nothing before them but air to beat at. It will make a sound, and that is all. We fear that many of our dear people

spend more time on the Sunday morning in putting veils on their faces than in taking the veil off their hearts—more time in trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.

AT THY SIDE.

A little traveller am I,
Upon a road that looks
As pleasant as the flowery paths
Beside the summer brooks.

I may have very far to go;
No one can tell, they say;
For some the way is very long,
For some ends in a day.

I've gone a very little way;
And yet I can't go back
To pick up anything I've lost
Or wasted on the track.

And if I careless pass each stone,
I mayn't my steps retrace;
And so I need a Friend all through
To keep by His grace.

For there are snares I do not see—
I am a foolish child;
Then, Jesus, I will ask Thee now
To keep me undefiled.

My feet from falling, keep, O Lord!
My heart from wandering wide;
Until, the last stone passed, I dwell
Forever at Thy side.

THE BIBLE.

Daniel Webster once told a good story in a speech, and was asked where he got it. "I had it laid up in my head for fourteen years, and never had a chance to use it until to-day," said he.

My little friend wants to know what good it will do to learn the "rule of three" or to commit a verse in the Bible. The answer is this: "Some time you will need that very thing. Perhaps it may be twenty years before you can make it fit in just the right place; but it will be just in place some time. Then if you don't have it, you will be like the hunter who had no ball in his rifle when the bear met him."

"Twenty-five years ago my teacher made me study surveying," said a man who had lately lost his property, "and now I am glad of it. It is just in place, I can get a good situation, and high salary." The Bible is better than that. It will be in place as long as we live.

An hour spent with a good book is always so much solid and substantial gain. Fire, flood, mistake or accident may rob us of our material possessions, but they cannot get at the treasures of the immortal mind.

A Church, if it is to do God's work, must grow with the life of God; it cannot be created in a year by calling together a heterogeneous mass of people held together by no tie stronger than that of admiration for a choir, an organist, or a preacher.

"What, I'd like to know," said a school-boy, "is how the mouths of rivers can be so much larger than their heads?"

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Births, Marriages and Deaths,

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DEATH.

HENDERSON.—On the 14th September last at Woodbrook in Trinidad, West Indies, Emily, wife of Samuel Henderson Esq., and second daughter of the Rev. James Bovell, M.D.

MARRIED.

In the Church of the Epiphany, at Chicago, on the 15th October inst., by the Rev. J. H. Knowles M.A., Canon of S. S. Peter and Paul, Daniel Bayard Dingman of Osgood Hall, barrister-at-law, Listowel, Ontario, to Jennie D. eldest daughter of R. Carman, Esq., formerly of Belleville, Ontario.

Church Directory.

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

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givens, Rector, Rev. T. C. DesBarres, Incumbent.

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

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

HOLY TRINITY.—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. 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 Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector. **ST. PETER'S.**—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

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

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

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

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

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 4 & 7 p. m. Daily services, 6.30 & 9 a. m. (Holy Communion after Matins), and 2 & 8 p. m. Rev. R. Harrison, M. A., Incumbent, 38 Lumley St.

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

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

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

CHURCH OF THE ASCENSION.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m.

ST. MARK'S.—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Ingies, Incumbent.

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