

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, MARCH 13, 1879.

[No. 11.]

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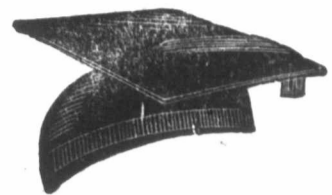
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This week's issue contains a Portrait & Sketch
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vost of Trinity College; also an Account of
the Life and Labors of Archdeacon Sweat-
men, Bishop-elect of Toronto; Able Edit-
rial Articles on The Third Sunday in Lent;
The Recent Episcopal Election; The Osha-
wa Case; Church Music; How to extend the
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SERMONS

Preached at St. Peter's Church, Cobourg, on Sunday, Feb. 9, 1879, on the occasion of the death of THE RIGHT REV. ALEXANDER NEIL, Lord Bishop of Toronto, by The Venerable Archdeacon Whitaker and The Venerable Archdeacon Wilson. Also the Address delivered at the Interment, by Rev. Canon Givens.

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THURSDAY, MARCH 13, 1879.

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ARCHDEACON WHITAKER.

WE this day present our readers with a portrait of the Ven. Archdeacon Whitaker; and since the result of the recent Episcopal election has proved that he has won the confidence and secured the warm regard of a large body of the laity and an overwhelming majority of the clergy of this Diocese, we trust a brief notice of his life and character may be interesting not only to his friends, but to the large circle of our subscribers who know him chiefly by report.

We find then that he entered Queen's College in the English University of Cambridge in the month of October, 1829. In January, 1833, he took his degree of B.A., being Junior Optime in mathematical honors and taking a first-class in classics. Two years after—January, 1834—he was elected Fellow of his College, and the following year was appointed Classical Lecturer. On Sunday, June 4th, 1837, he was ordained Deacon in St. George's, Hanover Square, London, by the Right Revd. Joseph Allen, Bishop of Ely,—and in the same place, and by the same Bishop, was admitted to the Priesthood on the 27th of May, 1838. Having spent a couple of years in scholastic work, he was in October, 1840, presented by the Master and Fellows of Queen's College to the Vicarage of Oakington, in Cambridgeshire, where he spent some ten or eleven years in parochial work.

During these years the brave old Bishop Strachan had founded, erected, and endowed Trinity College, Toronto, and the Rev. George Whitaker, Vicar of Oakington, was selected for the office of Provost. The selection, which was felt to be a duty of the very gravest importance, was entrusted to men of great weight and distinction. They were the Revd. John Jackson (now Bishop of London), the Revd. Henry McKenzie (late Suffragan Bishop of Nottingham), the Revd. C. B. Dalton, then Rector of Lambeth, and the Revd. Ernest Hawkins, then Secretary of the Society for the Propagation of the Gospel. Their object was to secure a man of high character, whose distinguished literary attainments would give value to the scholastic work in which he was to engage, and whose parochial experience would fit him for that important department of his duty, training young men for Holy Orders. Since that year—1851—his life and work have been before us. That work has been unceasing, and that life, though conspicuous for Christian consistency, has been one of almost constant persecution and cruel misrepresentation. The late Bishop of Huron led the onslaught, for he early saw that the Pro-

vest's theology was utterly adverse to his own Calvinistic and puritanic views. He was, however, no match for the object of his attack either in ability or scholarship. Skilled in scientific theology, deeply-read in both ancient and modern divinity, of a calm spirit and a Christian temper, the replies of the Provost of Trinity College were simply crushing. The Bishop of Huron was, we trust, too kindly a man to entertain malice, but some of his friends seem to this day never to have forgotten or forgiven his defeat. The necessity for enforcing the discipline of the College upon some of the undergraduates, also led in some cases to alienation, and to these purely personal causes much of the rancour with which he has been followed, under pretext of zeal for the purity of the faith, must be attributed. Those, however, who have known him best, have ever valued him most highly. Bishop Strachan, who was no mean judge of character, held him in the warmest regard and esteem, and our late Bishop not only appointed



him Archdeacon of York in 1875, but in his final Synodical address, delivered in June last, bore the highest possible testimony to his great qualities of heart and head. The judgment of these Prelates has been most amply sustained by the earnest and persevering loyalty with which a large majority of the Synod of the Diocese, regarded as a whole, have sought to elevate him to the Episcopal dignity. His defeat is owing to the causes above indicated, operating through that peculiarity of our Synodical constitution which enables a fraction over one-fourth of the members to frustrate the wishes of the remaining three-fourths.

When we remember the amount of misrepresentation to which, for many years, the Archdeacon has been so ruthlessly subjected, and recall the fact that he is by no means a demonstrative person, cultivating those powers of mere popular attraction, which often, for a time, are more powerful than weightier qualities, we must feel that the unanimity and resolution with which so large a body of both clergy and laity supported him is a

most striking evidence of the influence excited by such qualities and such a character as he possesses.

We are not unduly given to "hero worship"—to the subordination of our judgment to the conviction of others—or to unnecessary laudation of those who may be officially our superiors, but we cannot forget, or hesitate to express the impression made upon us by his first and also by his latest appearance in the Provincial Synod. On the former of those two occasions he was little known personally, except to those from this part of the Province. He took up his position—as has always been his wont—in one of the most inconspicuous seats. Indeed, no one can see him taking his place in any great assembly where his office does not compel him to be conspicuous, without observing his want of self-assertion. A day or two passed away at the Synod, and amid much discussion on various matters, no word fell from his lips. At last, on a point of some importance, he rose, and in a few quiet words attracted the attention of the Synod, and induced the frequent question as to who the speaker was. Another day passed, marked by the same retiring silence, till called up by another point of moment, when his clear and penetrating thought, expressed in diction so pure and unhesitating, brought the whole assembly under its spell. From that moment until the close of that and every other session at which he has been present, the whole Synod has fallen into the most absolute silence and shown the most deferential attention whenever he has been observed rising from his seat, or when the first tones of his voice fell upon the ear.

At the last session, when very unexpectedly called to the office of Prolocutor, no one who was present could mark without admiration the way in which he rose to the occasion, in discharging the difficult and trying duties of that office, and be otherwise than gratified by the manner in which he maintained for the Church in Canada a character for high-bred courtesy, warm sympathy and conspicuous ability, in his official intercourse with the dignified deputation sent to the Provincial Synod by the General Convention of the Church of the United States. No one who heard it is likely to forget his farewell address to Bishop Williams. We need not dwell upon the impression made by him on the General Convention to which he was deputed by the Synod, nor on that made upon the clerical and lay delegates from the Maritime Dioceses on their first reception into the Provincial Synod.

Any one who sees him must feel that he is a man possessed of far more than ordinary powers. The acuteness and force of his intellect, the beauty of his spontaneous yet polished language, the perfect taste and fitness of every phrase—the calmness as well as the conclusiveness of his arguments, and especially the Christian temper, the anxious fairness, and the perfect courtesy of his speeches has again and again extorted the praise of those who have been most unrelentingly opposed to him.

We have spoken out of the fulness of our heart. We should not have used such words had his friends been successful in their effort to elect him.

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We have not always been able to agree with his opinions, and it is quite possible that we may in other respects be compelled to differ from him; but we cannot avoid stating our conviction that had he been more worldly wise, had he in any way used his great abilities for his own advancement, he would to-day have been a much greater man in this world's esteem, though less precious before Him in whose sight a lowly spirit is of great price.

THE BISHOP-ELECT OF TORONTO.

THE Venerable Archdeacon Arthur Sweatman, Bishop-Elect of the Diocese of Toronto, is a distinguished graduate of the University of Cambridge, England, and has been in Canada about fourteen years, during which period few of our clergy or laity have been placed in as many important positions as he has.

Our Bishop-Elect was born in London, England, in the year 1834, son of the late John Sweatman, Esq., M.D., of Middlesex Hospital. He very early displayed indications of earnest religious feeling and sentiment, and from 1849 to 1855 was Sunday School teacher in connection with Christ Church, St. Marylebone. In 1855, he entered Christ's College, Cambridge, where he was noted as a most earnest and pious man. He obtained a scholarship the following year. On the 5th of December, 1856, he was elected Superintendent of the Jesus Lane (or "Gownsmen's") Sunday School, the most remarkable school of the kind in Great Britain. In this position, his admirable tact and judicious firmness won the confidence of all with whom he became connected. He held this office till February 1, 1859, which was for a longer period than any of his predecessors. (This Sunday School is conducted entirely by University men, and was founded in 1827.) He took his B. A. degree with mathematical honors (8rd Wrangler) in 1859, and at Christmas of the same year was ordained Deacon in St. Paul's Cathedral, London, by Bishop Tait, of London; and Priest, Christmas, 1860, in the Chapel Royal, Whitehall by the same. He became curate of Holy Trinity, Islington, in 1859; founded the Islington Youth's Institute in 1860; and took the degree of M.A., 1862. In 1863, he was appointed to the curacy of St. Stephen's, Canonbury, and to the mastership of Islington Proprietary School.

On the invitation of Archdeacon (now Bishop) Hellmuth, he came out to be the first head master of the London Collegiate Institute, in 1865; and in 1871, he became Assistant Mathematical and Scientific Master in Upper Canada College, Toronto. In 1872, he was appointed Rector of Grace Church, Brantford, and Examining Chaplain to the Bishop of Huron. The latter post he has occupied up to the present time. From 1873 till 1879 he has been Clerical Secretary to the Synod of the Diocese of Huron, and also Secretary to the House of Bishops. He was appointed Head Master of Hellmuth College in 1874; Canon of the Cathedral, London, Ontario, in 1875; Assistant Rector of St. Paul's, Woodstock, and Archdeacon of Brant in 1876; and on the Bishop of Huron's visit to England, he was appointed by his Lordship as his Commissary from June, 1878, to February, 1879; during which time he conducted the affairs of the Diocese with marked ability and success, as well as with universal satisfaction.

The Bishop-Elect is a man of dignified and commanding appearance, of gentlemanly deportment, and will conduct the administration of the Diocese with the judicious firmness so much

needed. He will not be the Bishop of a few only. His almost unanimous election is a guarantee that all sections of the Church will rally round him and aid him in the arduous duties which lie before him. He is a sound and thorough Churchman, is truly Evangelical in the best and only proper sense of the word; and we are sure that his coming among us will be the commencement of an era of prosperity for the Church such as this Diocese has never before witnessed.

THE THIRD SUNDAY IN LENT.

THAT there is a fearful and a dangerous susceptibility to the influence of wickedness in the heart of man is abundantly shown in the church's teaching to-day. The Lord had cast out another of those evil spirits which were permitted in those days to exercise their power over men, probably in order that His glory might be displayed in overcoming them; and some of those who witnessed the occurrence, finding no other way of explaining it, attributed it to Beelzebub the prince of devils. This wicked and preverse way of accounting for the marvel was met by the Lord in two arguments. In the first place, Satan certainly, whatever he might do, would not act against himself; and further, if Satan cast out Satan then the children of the Jews could only have cast out by the same evil power. In the parallel passage of St. Matthew, He goes on to show how the wicked accusation was likely to go on increasing in the intensity of its weakness and the obstinacy of its determination, until it became the unpardonable sin. The Jews in reality calling the saving work of the Holy Ghost a soul destroying work. But Christ shows himself as the only One who can destroy the power of the strong man armed. He is the only One who drives out evil from our nature by purifying that nature by His own holy and immaculate person; from each individual by the work of the same Person in the grace given in His own appointed means; and His power extends over every form of Satan's power, physical or mental infirmity, or bodily disease.

And then comes the awful truth respecting re-possession which illustrates so fearfully the sympathy of our nature with evil, and the increase of Satan's power through every act of submission to the influence of it. This was spoken in the first instance, of the generation of Jews among whom the Lord had come; and it has its application in late times to the falling away of churches and of individuals. As soon as Christ appeared for the purpose, Satan was driven out of every position he had taken up, but the sympathies of the Jewish nation were towards evil, and after their rejection of Christ and His Apostles, their spiritual condition became far worse, than when the Lord spoke of them as a generation of vipers. The vanquished strong man returned, and the horrors of sin among the Jews, between the Lord's Ascension and the final destruction of Jerusalem—their hardness of heart, their blindness, and their cruelty—were never exceeded. The sway of Mohammedanism in the countries once enlightened with Christian truth, has, not without reason, been considered as a return of the Strong Man armed with seven others more wicked than himself. For these are nations among whom the Church of Christ had been received as a cleansing and garnishing power for a time but was afterwards rejected when the new unbelief roused old sympathies with evil.

And the same leading truth may be applied to individuals. It is remarkable that the sense of Satan's power was so strong in the early church

as to lead it to make exorcism an invariable preliminary to baptism. And indeed we may consider every act of penitence as an exorcism and every faithful resort to the principal means of grace as a conquest of Satan by Christ; unless, however the swept and garnished soul is pre-occupied with good, evil will return to it. In all spiritual discipline therefore, the occupation of the soul by the sevenfold gifts of the Spirit, is the true bar to the entrance of the seven evil spirits; and works of mercy, spiritual and temporal, will guard against the dangers and the sins to which our inactive devotion would make it liable.

CHURCH MUSIC.

A considerable portion of BACH'S "CHRISTMAS ORATORIO" was performed at a special service in Westminster Abbey on a recent Tuesday, by a band and chorus of 200, under the direction of Dr. Bridge. Every part of the building was crowded by an attentive congregation, and the performance, which was as a whole exceedingly good, created a great impression. The band comprised some of the best wind instrumentalists, this department of the orchestra being by far the most important in Bach's accompaniments to solos, &c. The obsolete *oboe da caccia* in Dr. Stone's hands proved most effective in the pastoral symphony. Mention must also be made of the admirable manner in which the difficult horn parts were rendered, not, as is often the case on English cornets, but upon French horns. The effect of these accompaniments in the chorus "Come and thank Him," was very good. The treble and alto solos were well given by the boys, Mr. Kearton taking those for the tenor. Dr. Stainer played the important organ part as few could have done it, Dr. Bridge of course conducting. The selection occupied about an hour and a half in performance, being preceded and followed by a few versicles and prayers, the Dean reading a short lesson after part 2.

It is to be hoped that this or a similar selection may be given annually in the Abbey.

JOHNSON vs. GLEN.

WE have to notice this week the judgment of the Court of Chancery in the important case of Johnson vs. Glen, et al. And we are safe to say that a more remarkable and thoroughly partizan judgment has never been given, unless, indeed, it may have been one emanating from the same court a few months ago *in re* Dunnitt vs. Forneri. In this latter the defendant, was refused permission to examine witnesses, because the court had no jurisdiction. The plaintiff was non-suited, it is true; but the merits of the case were gone into on the *ex parte* evidence taken, and the defendant mulcted in his own costs! And in the case before us a Canon of the Church of England is interpreted on the basis of a Presbyterian writer, Dr. Chalmers, and the whole spirit and practice of Episcopal government and practice for eighteen centuries entirely ignored, although it is written in every page of the history of the civilized world during the present era, and notably in the annals of English law since the Reformation.

But it is not merely that the whole basis of the judgment is thus utterly at variance with all the rules of legal interpretation. There are also particular points in the case entirely overlooked as to the matter of fact, which renders the judgment unsound. Take one only as an instance. The argument implies that, according to the by-law, no appointment can be valid without a consultation. And it is very clear from the evidence that

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whatever took place of the nature of a consultation had reference to Mr. Johnson's appointment quite as much, or more, than to that of Mr. Fortin. Now the Churchwarden telegraphs to the Bishop: "We looked for a telegram on Saturday confirming Mr. Fortin's appointment." This makes it very manifest that the real objection to the present appointment is not the want of consultation, but the fact that the Bishop did not yield to their remarks made at the consultation. If Mr. Fortin had been appointed there would have been no question of the validity of the consultation. Yet, if it was valid for one purpose it was valid for the other. Thus *we have their own confession of the validity of the consultation!*

And no notice is taken of the fact that the calling of the Vestry in the first instance was not only not contemplated by the Canon, but was clearly opposed to the whole spirit of it. The desire to avoid irritating discussions in the parish during the vacancy was the chief reason why the Bishop's suggestion in his opening address in 1871, that special delegates should be chosen at the time was not adopted, but that reference should be made to officers already elected, as in the existing Canon. And it was the calling of this first Vestry meeting, for which notice was given on the 21st September, which was the cause of all the trouble.

But it is not merely the judgment to which we strongly object, but the whole tone and character of the *obiter dicta* accompanying it. These virtually place the inspiration of the multitude above the inspiration of Scripture, and substitute the conscience of an individual congregation for the conscience of the whole Church of the past, thus destroying at one blow the whole historical value of the Church universal with its creeds and formularies. We make this statement in full view of the fact that the Vice Chancellor is, evidently, altogether oblivious of the principle it involves.

We see the first fruit of all this in the scandalous article in one of our city contemporaries, in which occurs the following remarkable, outrageous, and we may say blasphemous, passage: "*Divine right pales before . . . the cogent argument of the purse!*" This, then, is what we are coming to, and to this end have been directed the energies of the Church's inner enemies, while ostensibly contending against a creature of their own fancy in the pretended ritualism of the Diocese. Well may the Church rejoice that this accuser of the brethren has been cast out; which accused them day and night that it might thus shut men's eyes to the real object of their attack, the historical Gospel of the Son of God, for which they seek to substitute the fluctuating fancies of the ever changing multitude, which shouts one day "Hosanna to the Son of David," and cries out on the next day "Crucify Him, crucify Him."

Surely our intelligent laity will now see who are their real friends in desiring to promote the salvation of their souls by holding firmly to the old faith of their forefathers, our great reformers, who suffered and died to put it within our reach, and will be warned to avoid those who, to gain popularity, and are ready to pander to popular prejudice and error, and subvert the true faith of Christ as revealed in Scripture and believed and taught by the Church of Christ.

The peculiar obliquity of the judicial mind which could give utterance to the following sentences as part of a judgment delivered after argument, and after mature deliberation, is something remarkable, and must be a novelty to the Bench in Canada:—

"The question of the patronage of incumbencies

has been the subject of much discussion in the Church jurisdictions in this diocese, and it finally resulted in the canon I have quoted. It was passed after a resolution was rejected which proposed to vest the appointment in the congregation after consulting with the Bishop. But the object designed to be attained by the canon is probably that stated by the Bishop in his address to the meeting of the Synod at which it was passed, who desired to be aided in making the appointments, and if the Archdeacon and Rural Dean, to which the vacant parish pertains, should not be always available, there are other experienced and judicious clergymen familiar with the locality whose aid could be obtained. He says also, 'I should desire that we should be joined in such consultation by two delegates chosen for this purpose by the parish to be supplied; and while such a course would have the benefit of enlisting the best practical aid in forming my own judgment, it would afford the required opportunity for the expression of the feelings and wishes of the parishioners to whom a clergyman is to be appointed.' The plan of the Bishop was not entirely adopted; and though a majority of the constituent bodies of the Synod perhaps thought with the Bishop that 'everything like direct and absolute popular elections was most hurtful to the general interests of the Church,' yet they were like him also, doubtless 'sensible of the need of giving a careful consideration of the special requirements of the parishes to be supplied, and of the men best suited to meet those requirements.' The canon or by-law perhaps does not need such extraneous aid to construe it, but with the assistance derived from these expressions of the Bishop its interpretation is susceptible of less difficulty."

If the author of this paragraph knew anything at all about the matter he would know that the Bishop was not the author of the by-law finally adopted, nor did his remarks influence the construction of that by-law. The Synod evidently considered the Bishop's proposal to be almost, if not quite as cumbrous and objectionable as a popular election would be, and a large majority of the Synod were most decidedly opposed to anything which could partake of the character of a popular election.

If the by-law itself is not clear enough—and no one but a special pleader could possibly put more than one construction upon it—the amendment of Prof. Wilson's, which was rejected by a majority of 180 to 65, would have shown its intention most decisively. This amendment, rejected by so large a majority, was: "The nomination to the vacancy shall rest in the congregation; it being, however, provided that, before an appointment is made, the representatives of the vacant parish or mission, elected from year to year for the purpose at the Easter meeting, or in default of such election the churchwardens and lay delegates of the same (if such lay delegates are resident within the said parish or mission) shall consult with the Bishop for the purpose of his advising them, and stating any objections which he may have against the proposed appointment." This amendment, which the Synod so emphatically negatived, would have given the nomination to the congregations or their representatives, after having listened to what the Bishop might have to say about it. But if the argument of the "judgment" is sound, the amendment would have given the nomination and appointment to the Bishop! Had the majority of the Synod for a moment imagined that such a construction could have been put on this amendment by a Vice Chancellor of Canada, it would have passed unanimously.

As it is, we venture to assert that so monstrous a "judgment" has never before been given from the bench either in England or Canada!

THE RECENT EPISCOPAL ELECTION.

WE have refrained from making any remarks upon this subject until it terminated, and now it is over we trust we may be permitted to state our conviction that there was a marked difference between former elections and that which has now come to a termination. Every one of us

should feel thankful to Him who ruleth in the kingdoms of men, and giveth them to whomsoever he will, for the spirit of Christian courtesy and fraternal kindness with which the entire contest was conducted—if indeed it may be called a contest, when there was no other contending than in endeavoring to do conscientiously what each thought would most promote the best interests of the Church in the Diocese of Toronto. And now the combatants, if such they may be called, have lovingly agreed to lay down their arms, and by making mutual concessions have cordially united in electing a Bishop with whom all sections may cordially agree. We may therefore thank God, take courage, and unite in doing the Church's work, while we leave Church politics to the Bishop, whom we hope soon to see among us. The whole proceedings, as far as we have had any opportunity of observing them, and of joining in them, were conducted with the greatest quietness and decorum. There may have been in some private meetings some hasty and unguarded manifestations; but we neither heard nor saw anything of the kind. And now the whole is over, we may be allowed to congratulate ourselves and the diocese at the very great propriety with which the whole of the public proceedings were conducted, and at the very satisfactory issue which has been arrived at. A full account of the final proceedings is given in another column. Viewing the result, after the widely felt anxiety which was experienced, we trust we may quote the Psalmist's words: "This is the Lord's doing: it is marvelous in our eyes."

HOW TO EXTEND THE CIRCULATION OF OUR PAPER.

WE should take it as a very great kindness, and one which would be of very essential service in the forwarding of our interests, if clergymen would kindly aid our canvassers where the clergy minister. Probably the chief obstacle in the way of a canvasser for our paper is this, that being personally unknown to the people whom he calls upon, he is not regarded with the confidence which is necessary to induce the parties solicited to consider the statements he would make, consequently their minds are closed against the force of the claims alleged in favour of the paper. This distrust of a canvasser can perhaps only be effectually removed by the clergyman of the parish accompanying him and introducing him to some, at least, of the parishioners who might reasonably be expected to take the paper.

We think that every clergyman must find it to be his interest to promote the circulation of our paper amongst his parishioners, as an indispensable means of Church teaching. The influence of the press in our time is ubiquitous and incessant. If men will decline to work in connection with a good and friendly press, they will certainly find, after a little time, that the enemy have stolen a march on them; and when the ground is once gained by others, it may be then too late to preserve the interests which could with ease have been secured at the first. Wherever there is a field for the reception of teaching, there Satan will sow his tares, if the soil is not pre-occupied by the good seed. It concerns us to be before hand with him. And in the distinctive teaching of our Church—and all Churchmen will allow that we have our distinctive teaching—we must have an organ which will steadily, and from week to week, build up Church members in such convictions as are necessary to a reliable and faithful and loyal adherence to their Church.

If our Church members are to discriminate between the claim of their Church upon their confidence, obedience and veneration, over that of the many organizations denominated Churches around them, they must be enabled to do so, at least to a very large and indispensable extent, by the silent and incessant teaching of the Church Press. Mere authority is unfortunately weak in our day, but conviction is not; nor are the minds of men torpid, but are anxious, and earnest to investigate every subject that is open to their study and research. We think, then, that the clergy who would secure a steady and loyal adherence of their congregations to the Church, which has a rightful claim to their allegiance, will not employ all means which would contribute to that end, if they use not some endeavour to gain the aid of the weekly press in the work.

Quietude, resting on the mere torpor of ignorance, can not be much counted on in our time. Security must rest upon the solid moral basis of intellectual conviction, otherwise on faith. Progression, courage, toil and fitting sacrifice of worldly substance, are necessary means for sustaining our cause.

BOOK NOTICES.

A LETTER to the Archbishops of Canterbury and York on "The Burials Question." By a North Lancashire Vicar. Large 8vo., pp. 23; London: W. Clowes & Sons.

This pamphlet is a contribution to the literature of a subject which, beyond the mere question at issue, involves much that affects not only the status, but also the faith and doctrine of the Church of England. The author is one of the fifteen thousand clergymen who formally protested against an innovation which is injurious, not only to the Church, but to the best interests of Christianity; an innovation which, by interfering with the property of the Church, would allow to the Socinian a service which ignores Christ as the God-man and King of His Church, and by an Act of the Legislature legalize the denial of those doctrines which the Church holds so dear, and to surrender which would make her cease to be Catholic and Apostolic.

"SAINTLY WORKERS." Five Lenten lectures delivered in St. Andrew's, Holborn, 1878. By F. W. Farrar, D.D., Chaplain in Ordinary to the Queen, &c., &c. Cr. 8 vo., pp. 207; \$1.25. New York, E. P. Dutton & Co. Toronto: Rowsell & Hutchison.

The object of the author in the delivery of these sermons was to present some of the lessons which may be learnt from past ideals of holiness, and we think the intention has been successfully carried out.

The Martyrs, Hermits, Monks, Early Franciscans and Missionaries are the subjects of the sermons, and yet therein is no sympathy for the peculiar features of mediæval religion, on the contrary repeated warnings to beware of their intellectual errors, and to see that the attempt to reproduce the mere external aspects of their lives would be at once impossible and pernicious; but there is the desire to call attention to the lives of men pre-eminent for goodness, the "heroes of unselfishness." The candour and fairness of treatment is a noticeable feature throughout the volume, (e.g., pp. 50, 63, 82 et seq.; 149-153 &c.)

From the concluding sermon on *The Missionaries*, from St. Paul, to Coleridge Patteson—martyrs both—we should like to make extracts did our space permit us.

Diocesan Intelligence.

NOVA SCOTIA.

(From our OWN CORRESPONDENT.)

HALIFAX.—At the Bishop's Chapel on the first Sunday in Lent, the preachers were the Rev. J.

Padfield, Principal of the Diocesan School for girls at St. Margaret's Hall, Halifax, and the Rev. G. Osborne Troop, B.A., Curate of St. Pauls, Halifax.

St. Marks.—The clergy have received an acquisition to their ranks in the person of the Rev. W. J. Winterbourne, who is officiating in St. George's Parish under the Rev. James B. Uniacke, at St. Mark's, Russell Street, and the village Church.

LUNENBURG.—The funeral of the late Sheriff Kaulbach took place here on Saturday, March 1. The procession was the largest ever seen in the county. The funeral service was performed by the Rev. H. L. Owen, Rector and R. D., assisted by the Curate, Rev. C. E. Groser, M.A.

Mr. Kaulbach's grandfather was one of the first settlers in the county, in 1752. He and his father have been sheriffs for 80 years. The respected Vicar of Truro is the late sheriff's youngest child. The widow of the first sheriff Kaulbach died a few years since in her 104th year. Sheriff Kaulbach (who was in his 82nd year) was a faithful Churchman; his place in St. John's was rarely vacant, and the restored Church owes not a little to his purse. Whatever monument may be raised to him will be of comparatively small moment for generations in the county, as (the *Progress* truly remarks) "his deeds of forbearance and clemency" have inscribed his memory "in humble homes, on grateful hearts, deeper than could be cut on stone or marble."

HALIFAX.—The Garrison Chapel choir, aided by the Rev. R. Morrison, assistant chaplain; H. M. Forces gave a very successful entertainment on March 3rd, in the Military Gymnasium. The proceeds were given to the poor.

MONTREAL.

KNOWLTON.—The visit of his Lordship the bishop of Montreal on Friday 28th ulto, and Saturday 1st inst., gave rise to one of those happy greetings among old friends that is but seldom witnessed. Forty years ago when a young missionary he had known many of the people and during that interval they had been fast friends. Now, he came as their Bishop, welcomed only in the way that the strongest ties of love and fidelity could welcome him. The service was at 4 p.m. One candidate was confirmed, the clergy assisting were the Revs. C. Bancroft, Rector, C. J. Houton, and J. W. Garland. In the evening a reception was given at the parsonage when all the parishioners were invited to meet his Lordship, the next day the Bishop visited the Orphans' Home and dined with Judge Dunkin.

SOUTH STUKELY.—Sunday 1st inst. was the first bright and sunny Sunday enjoyed for about two months in these parts, and it will be a day long remembered here. The Bishop attended at the morning services in St. Matthew's Church. Four persons were baptized, two adults and two children the adults were a man and his wife, and one of the little ones baptized was their child. The other child belonged to one of the candidates confirmed. Four candidates were confirmed, the two baptized adults being among them, the other two were both French, and were received into the Church from Romanism.

WATERLOO.—On Sunday evening 2nd inst. the Bishop preached in St. Luke's. The clergy who took part in the services were the Ven. Archdeacon Lindsay, the Rev. J. W. Garland, and the Rev. Mr. Ball.

—The Bishop hopes by his visit through the rural parts of diocese at this season of the year, to reach some of the difficulties felt by the missionaries, and if possible to heal them. Some of the clergy are badly provided for, but his Lordship feels that there is a latent power in the country that has up to this time been unused. It is in the hands and hearts if the people; they can do more, and are willing to do more for the clergy if they are only shown how to do it in a practical way. For example, the clergyman's horse should be provided with both hay and oats from the farmers of the mission, because the clergyman keeps a horse for the benefit of the people, the clergyman

should never have to buy his wood—a cord from each parishioner, or even half a cord would keep the parsonage well supplied for a year. Besides, much could be done in the way of making the parsonage, outbuildings, and grounds, comfortable and respectable by the people putting forth their hands to help on the work with their own labor.

ONTARIO.

The Lord Bishop has divided the Diocese into eight Rural Deaneries, chiefly for the purpose of promoting the interests of the Mission Fund

MADOC.—On Thursday, March 6, a donation party, consisting of members of the Church of St. John the Baptist, waited upon their clergyman, the Rev. Gower Poole and his wife, and bestowed upon them many useful and substantial presents.

OTTAWA.—St. Alban's.—The first of a series of quiet entertainments was given in the School room on Wednesday evening. There was a large attendance; and so pleased were all present with the very superior nature of both readings, recitations and music, that great success is predicted for the future entertainments. As explained by the Rector of the Parish, these "entertainments" They are intended to consist of readings on grave subjects, subjects of religious, historical or biographical, with now and then a lecture on some interesting topic, both readings and lectures to be enlivened by a little sacred music. And they have been commenced for several reasons. It is our "Ottawa Season." Parliament in session, politics engrossing attention, the city crowded, everybody busy and bustling about. Visits are being given and received. Snow-shoeing and tobogganing parties, dinners, dances, ketteldrums, luncheons and "at homes" are all of daily occurrence. It is also our Lenten Season.—We are now for six weeks by the Church of God invited to sobriety of thought and self-denial and prayer, and to those more frequent means of grace which, if rightly observed, tend to holiness of life,—our everlasting peace. How is the Church to meet and contend with the World? is confessedly a very difficult problem. These quiet entertainments are therefore an attempt to provide a somewhat sober recreation for our church people during Lent. And then, there is on the building a not very large debt of \$6,500; and several good women connected with the church, are engaged in an effort to reduce this debt by at least \$1,000 this season. The readings were conducted by Dr. Meredith, Rev. Principal Grant and Mr. Perry; and the music by Canon Jones, Miss Carter, Mr. & Mrs. Waters, and Dr. Meredith.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending March 8th 1879.

MISSION FUND.—*January Collection*.—Charleston, 71 cents; Boston, \$1.02; Campbell's Cross, \$1.10; Cataract, 85 cents; Alton, 61 cents; Albion and Mono, \$4.73; Alliston, \$1.50; West Essa, \$1.05, Fisher's School House, 45 cents. *Thanksgiving Collection*.—Albion and Mono, \$3.80; *Parochial Collections*.—Shanty Bay, on account, \$7.28. *Special Appeal*.—Bradford, on account, \$15.00; Charleston, Edward Delaney, \$2.00; Thomas Chambers, \$1.00; George A. Mackenzie, subscription, \$50.00. *Donation*.—The Misses Henderson, England, \$150.00; Thank-offering from a clergyman, \$10.00. *Subscription*.—Chief Justice Hagarty, balance \$25.00; Collection at opening service of Synod, Feb. 27, 1879, \$22.95. *In answer to \$1000 offer*.—A. J. Close, \$25.00, making in all more than \$1300 toward the \$3000 required.

PERMANENT MISSION FUND.—Chief Justice Wilson, 1st annual subscription, \$20.00; Mrs. John Strachan, \$10.00; Marcellus Crombie, half of annual subscription, \$5.00; Miss Henderson, England, \$50.00; Miss Mary Henderson, England, \$150.00.

WIDOWS' AND ORPHANS' FUND.—*Annual Subscription*.—Rev. R. W. E. Greene, \$5.00.

MEETING FOR THE ELECTION OF A BISHOP.—*Continued*—Tuesday, March 4th, the 22nd ballot was

concluded at 5:30 p.m. with the following result. Clerical, Principal Lobley, 79 ; Dr. Sullivan, 18 Mr. Pearson, 1. Lay, Principal Lobley, 39 ; Dr. Sullivan, 53, lost votes, 6.

The 23rd ballot, (9 p.m.) was. Clerical, Prin. Lobley, 75, Dr. Sullivan, 18, Mr. Pearson, 1, Archdeacon Sweatman 1. Lay, Principal Lobley, 39. Dr. Sullivan, 52, lost votes, 7.

The chairman of Dr. Sullivan's supporters, Mr. C. Gamble, wrote the following letter to Dr. O'Reilly, the chairman of Principal Lobley's supporters.

Toronto, March 5th, 1879.

My Dear Sir,—With the approval of the leading supporters of the Rev. Dr. Sullivan, I venture to address you as the Chairman of the Committee representing those opposed to us, to propose to your Committee that a conference be had between a certain number of the leading members of the Synod, now voting upon the opposite side, with the view of considering whether any understanding can be arrived at which would prove satisfactory to the Synod generally, and thus end the contest which has been conducted for five days past without arriving at an election. If you will undertake to select say ten or twelve members of Synod, who may be regarded as representative men of your side, I am prepared to assure you that an equal number of leading men on our side will meet them in the most friendly spirit and confer with them with the object I have indicated. Yours very truly,

CLARKE GAMBLE.

W. T. O'REILLY, Esq.,

Dr. O'Reilly replied as follows:—

Toronto, March 5th, 1879.

My Dear Sir,—I beg to acknowledge the receipt of yours of this morning stating that you are authorized by a number of leading supporters of the Rev. Dr. Sullivan to address me as chairman of the Committee representing those opposite to him, to propose a conference between certain members of both parties with a view to arriving at a solution of our present difficulties. In reply, I beg to say I have submitted your proposition to a full meeting of the supporters of the Rev. Prin. Lobley, and that six clergymen and six laymen have been appointed to meet an equal number of gentlemen on your side, the time and place of meeting to be arranged by you. I need only add that, inasmuch as this arrangement has received the endorsement of my friends as a body, we shall require an assurance that the gentlemen who are to meet us shall be endorsed and approved by the whole of the Rev. Dr. Sullivan's supporters. Yours very truly,

CLARKE GAMBLE, Esq.,

At ten o'clock on Wednesday morning, the following gentlemen met in St. James' school house:—

- | | |
|--------------------------------|----------------------------|
| Principal Lobley's Supporters. | Dr. Sullivan's Supporters. |
| Rev. John Pearson, | Rev. S. W. Young, |
| “ John Langtry, | “ A. Sanson, |
| “ W. Beck, | “ S. J. Boddy, |
| “ C. J. S. Bethune, | “ Rural Dean Stewart, |
| “ J. Middleton, | “ S. Jones, |
| “ W. Logan, | “ W. S. Rainsford, |
| Dr. O'Reilly, | Clarke Gamble, |
| C. J. Blomfield, | Col. G. T. Denison, |
| Col. D'Arcy Boulton, | Hon. V. C. Blake, |
| T. R. Cartwright, | Professor Wilson, |
| C. J. Campbell, | J. M. Benson, |
| Captain Blain, | A. H. Campbell. |

After four hours discussion, the names of Dr. Sullivan and Prof. Lobley were withdrawn, and the Ven. Archdeacon Sweatman unanimously nominated. At a subsequent meeting of Dr. Sullivan's supporters, the nomination was at once ratified, but Principal Lobley's supporters asked as a concession the dissolution of the Church Association, which concession was at once and heartily granted, as will be seen from the following resolution:—

Moved by Rural Dean Allen, seconded by Mr. C. J. Campbell, “That this meeting will support the nomination of Archdeacon Sweatman upon receiving sufficient assurance that the Church Association will be dissolved.”—Carried. W. T. O'Reilly, Chairman.

Moved by Vice-Chancellor Blake, seconded by Mr. A. H. Campbell, that the following resolution:—Moved by Rural Dean Allen, seconded by C. J. Campbell, that this meeting will support

the nomination of Archdeacon Sweatman upon receiving sufficient assurance that the Church Association will be dissolved,” be accepted, and that the accompanying assurance of certain members of the Church Association be forwarded to the Committee of which Dr. O'Reilly is chairman. (Signed) C. Gamble, Chairman.

DEAR SIR, In enclosing to you the accompanying resolution of my Committee, I am instructed to say that the undertaking is signed upon the express understanding arrived at in the interview between yourself and Mr. Blomfield on the one part, and my Committee on the other, that the dissolution of the Church Association in no way interferes with the continuance of the Protestant Episcopal Divinity School, and the Evangelical Churchman. Yours truly, C. Gamble.

Toronto, March 5th, 1879.

We undertake on the consecration of Archdeacon Sweatman as Bishop of the diocese of Toronto, to use our best endeavours to procure the dissolution of the Church Association. Signed, S. W. Young, W. S. Rainsford, Septimus Jones, S. H. Blake, Daniel Wilson, A. H. Campbell, C. Gamble, A. Stewart, W. McGrath, J. K. Kerr, B. H. Dixon, George T. Denison.

At eight o'clock the Synod was in St. James', and the twenty-fourth ballot proceeded with, with the following result:—

Clerical vote, 95; for Archdeacon Sweatman, 88; Archdeacon Whitaker, 2; Principal Lobley, 1; Dr. Sullivan, 1; Mr. Wilson, 1; Rev. Chas. Hamilton, 1.

Lay vote, 94; for Archdeacon Sweatman, 93; Archdeacon Whitaker, 1.

This practically unanimous election was telegraphed at once to the Archdeacon, and the Synod adjourned till twelve o'clock to receive his reply. Before dispersing, the 100th Psalm was sung by the vast crowd which thronged the Cathedral, the organ pealed forth the Hallelujah chorus, the bells chimed out their congratulations to the new bishop, and in every face might be read lively satisfaction at the friendly issue.

THE RECENT ELECTION OF BISHOP.

To the Editor of the Dominion Churchman.

Sir,—The Very Reverend the Dean of Toronto having received the letter from the Venerable Archdeacon Sweatman (the Bishop-elect) promised in his telegram which was read on the adjournment of the recent meeting of Clerical and Lay representatives, I am instructed to send you a copy of the same for publication. I have the honor to be, Sir, your obedient servant, Richard Snelling, Registrar of the Diocese.

Toronto, March 8th, 1879.

CHAPTER HOUSE, London, Ont., March 6th, 1879.

MY DEAR MR. DEAN,—The announcement of my election to the vacant See of Toronto came upon me, with great unexpectedness. I feel that I can only humbly recognize the decision of the Synod as overruled by the guidance of the Holy Spirit of God, and therefore calling me to a duty which I dare not decline.

My attachment to this Diocese of Huron is very strong; for several years past I have been identified with its work in the Synod, and my fond anticipation was to devote the remainder of my ministerial life to its service; it will cause me also sincere regret to sever the ties of interest which bind me to the parish of Woodstock. In addition to this absence of any desire for a change of sphere is the sense of the very heavy responsibility and arduous difficulties which must attach to the office of Bishop of Toronto under the present condition of the diocese.

With these considerations, nothing could have induced me to accept so sacred and weighty a charge, but the conviction that in the almost unanimous voice of the Synod, the summons of God to the work was to be heard and obeyed.

Having responded to the call, I am prepared to address myself to what I regard as the grandest enterprise that could engage any man's efforts—the leading of the Church in the diocese committed to me to that state of temporal and spiritual prosperity, of honor and usefulness, which can only be attained by a united, loving co-operation of all the members of the body of Christ towards

one great end—the glory of his name and the perfecting of His Church in the salvation of man.

Great as the task is which lies before me, I enter upon it with a courage and hopefulness—not only because it offers a great reward in the accomplishment of blessed results, but because I feel I can count upon the hearty support of those who have chosen me to do it; and still more upon the assisting, enabling grace of God, who has been pleased to call me.

I feel deeply how much I stand in need of the prayers of the Church at this time, that God will endue me with all needful grace and spiritual strength, and that He will prepare me by His Holy Spirit, to fill to His glory the high office in His Church to which I am to be set apart.

Asking you for your prayers, that my judgment may be sound, my heart sincere, my life holy, my faith pure and constant, and my labors unremitting.

I am,

My dear Dean,

Yours most sincerely in a common Lord,

(Signed)

ARTHUR SWEATMAN,

The Very Rev. Dean Grasett, D.D., Toronto.

BATTEAU.—Saturday last was the occasion of a sorrowful ceremony in this place. On Wednesday, March 5th, Ella Jane, the eldest daughter of Mr. and Mrs. Wm. Bouchier, passed away from her earthly home. She had only just reached her sixteenth birthday, and had endeared herself in the hearts of both young and old, for whom she had ever a kindly word or smile. For some months past she had been a close prisoner to her room, through a severe and painful illness, and when at last God saw fit to release her from her earthly pains, all alike seemed to have lost a dear young friend. At 2.20 p.m. the solemn cortege left what had lately been her earthly home. The funeral procession, which was a very large one, presented a very touching sight. First came the Rev. L. H. Kirkby, the incumbent of the parish, then came the Sunday-school children, then the Sunday-school teachers, and after them the choir; then the coffin, borne by six young men of the Sunday-school; then the relatives and friends.

The Church was draped in white and black with the recollection that it had been from Mrs. Bouchier's exertions mainly—they owe the blessing of being able to worship God “in the beauty of holiness”—had it not been for this lady's untiring zeal and Christian benevolence, they might yet be without a Church. After the lesson had been read by the Rev. L. H. Kirkby, the choir sang that beautiful hymn, “Christ will gather in His own,” with such feeling—that there were few dry eyes amongst the large congregation. After all that was mortal of the dear departed one had been lowered into its last resting place, and as the solemn and awful words “dust to dust,” were uttered, the Sunday School children came forward in a body, and “showered” down flowers upon the coffin, as a last mark of affection.

NIAGARA.

FROM OUR OWN CORRESPONDENT.

HAMILTON.—Receipts at Synod Office during the month of February, 1879:—

MISSION FUND—Offertory Collections.—Water-down, \$2.42; Aldershot, \$1.51; St. George's, St. Catherines, \$22.19; Thorold, \$7.95; Port Robinson, \$4.20; Alma, \$2.75; Grantham, \$2.75; Homer, 75cts.; Merritton, \$2.00; West Flamboro, \$7.60; Port Maitland, \$1.00; South Cayuga, \$3.00; Church of the Ascension, Hamilton, \$335.25; Rymal, 22cts.; Woodburn, 96cts.; Saltfleet, 88cts. Parochial Collections.—Water-down, \$14.75; Stoney Creek, \$19.80; Bartonville, \$7.20. On Guarantee Account.—Carlisle, \$25.00; Rockton, \$26.00; Fergus, \$47.00; Alma, \$21.00; West Flamboro, \$100.00; Norval, \$75.00; Drayton, \$15.00; Erin, \$80.00; Luther, \$25.00; Reading, \$55.00; Palermo, \$32.

WIDOWS' AND ORPHANS' FUND.—Church of the Ascension, Hamilton, \$163.00; Acton, Rockwood and Eramosa, \$22.00; Rymal, 67cts.; Woodburn, \$1.67; Saltfleet, 97cts.

ALGOMA FUND.—Rockton, \$1.00; Thorold and Port Robinson, \$5.00; Ancaster, \$7.00; Acton,

Rockwood and Eramosa, \$12; Clifton, \$7.50; Church of the Ascension, Hamilton, \$72.00; Grimsby, \$5.00; Norval, \$5.75; Stewarttown, \$5; Rymal, \$1.24; Woodburn, \$5.37; Saltfleet, 88cts. *Intercessory Collection*.—Acton, Rockwood and Eramosa, \$1.00.

JARVIS.—His Lordship the Bishop visited this place on Wednesday, the 5th inst., and delivered his admirable lecture on what he saw and heard at the Lambeth Conference. It was listened to with deep interest by a large audience, and replete as it was with useful and encouraging information, its effect must be most salutary.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LISTOWEL.—On Monday evening last, a goodly number of the congregation of Christ Church met at the parsonage for the purpose of presenting their pastor, Rev. H. Cooper, with a testimonial of their appreciation of his ministrations among them. The testimonial was in the form of an address, accompanied with an elegant Polyglot Bible, bound in soft morocco and containing copious references, index, maps, etc.; a purse of money was also included in the presentation. Following is a copy of the address:

To the Revd. H. Cooper, Incumbent Christ Church, Listowel.

REVEREND AND DEAR SIR,—The congregation of Christ Church, Listowel, now under your ministerial care, avail themselves of this occasion to express that kindly appreciation of your indefatigable exertions as their clergyman which they all so deeply feel, and to assure you of the high esteem in which you are held by all attendants at the services over which you preside. Our Church in Listowel cannot but always bear you in kind remembrance; and as our lay efforts in connection with Christ Church in the past have always received your hearty co-operation in all matters relative to our worldly as well as our spiritual welfare, we are encouraged for the future, notwithstanding seeming difficulties, by your presence in our midst. We trust that Mrs. Cooper, your family and yourself may ever be the recipients of our Heavenly Father's benediction, and you may be spared long to live in the utmost health and prosperity. We desire, on behalf of the members and congregation of your charge in Listowel, to tender you the accompanying present and purse as the merest tribute of their good will toward you. Signed on behalf of the congregation, R. MARTIN, C. TABBERNER, Wardens.

Rev. Mr. Cooper replied in suitable terms, expressing the surprise and pleasure that his parishioners had given him. He conveyed to them his warmest thanks, and expressed an ardent hope for their eternal welfare. Baskets of provisions having been taken along, an inviting lunch was prepared, after partaking of which, the company spent the remainder of the evening in a very pleasant manner with their pastor and his family.

British and Foreign.

GREAT BRITAIN.

The Archbishop of Canterbury and several of the Bishops of the Church have given warning to teachers of the new sect known as the "Reformed Episcopal" that they must not officiate in any of the churches of the Establishment under pain of the penalties prescribed by Act of Parliament. The Bishops state that the consent of the Ordinary of the diocese is necessary to be obtained before any one can officiate in a church of the Establishment, who has not been ordained by a bishop of the Church of England; and that if any unqualified person is permitted to officiate in a parish church, the incumbent will be liable to severe penalties which will be enforced against him.

The wealth of England is computed at \$39,200,000,000; the wealth of France at \$40,300,000,000.

In 1876 the entire quantity of meat imported into Great Britain is stated at 16,165,632 pounds. In 1878 the amount had increased to 53,661,216 pounds. These statements are made with regard to the American trade alone. The *Pall Mall Gazette*, in speaking of the increasing dimensions of this trade, remarks that "every year Europe can spare fewer cattle, and it is to America we must look to make up the deficiency in the home supply."

Since A. D. 1809, more than 29,000 Jews in England, have embraced the Christian faith, and have been baptized.

Her Majesty has been pleased to appoint the Rev. Thomas James Rowsell, brother to our esteemed citizen, Mr. Rowsell, of the firm of Rowsell & Hutchison, one of Her Majesty's chaplains, to the office of Deputy Clerk of the Closet to Her Majesty, in the room of Canon Lightfoot, Bishop-designate of Durham.

The Prince and Princess of Wales and the Crown Princess of Germany attended Divine Service in the Chapel Royal, St. James's, February 9th. The service was preached by the Rev. T. J. Rowsell.

The Queen has been graciously pleased to confer upon Mr. Francis William Rowsell, nephew of Mr. Rowsell, of Toronto, late Director of Navy Contracts, the honor of the Companionship of the Civil Division of the Order of the Bath.

Bishop Perry, late of Melbourne, was installed on the 11th ult., at Llandaff Cathedral by Senior Canon Hawkins, in the presence of the Bishop and all the Cathedral dignitaries, as Prebendary of St. Andrew's, and Residentary Canon. The Right Reverend Prelate succeeds Canon Perowne, now Dean of Peterborough.

Mr. G. W. Duff Assheton Smith, of Vagnor, has forwarded to the Dean of Bangor, a contribution of £2,000, towards the restoration fund. More than 6,000, or about half the required sum, has been contributed in a fortnight. More than £22,000 was expended upon the first stage of the restoration, completed in 1873.

The Archbishop of Canterbury has placed in the hands of Messrs. Macmillan & Co., for publication, a memoir of his late wife, with some notices of his son, The Rev. Craufurd Tait. The volume will contain also the diary kept by Mrs. Tait during the melancholy illness and death of their children at Carlisle some years ago.

HASTINGS.—On the recent Hospital Sunday, the collections by the Church of England amounted to £283 12s. 8d., and of the Non-conformists £68. 6s. 1d. The latter claim to be the more numerous, and have for the last few years secured the upper hand in the corporation; but, however great their numbers, their charity is not commensurate.

The two Provinces of Canterbury and York met in Convocation on Tuesday, the 18th ult. A memorial was presented to the Lower House of Canterbury by Canon Gregory, signed by communicants, members of the Church of England, against the re-marriage in churches of divorced persons. Prebendary Ainsley presented a report on the relations between Church and State. Among the reports presented to the Lower House of York was one on the Marriage Laws. The committee recommended uniformity in the laws of the three Kingdoms, and the abolition of the Scotch irregular marriages, but objected to the separation of the civil contract from the religious rite, as on the Continent. Among the subjects considered in the Upper House of Canterbury on Wednesday were—the position of the Nestorian Christians, the Reformed Episcopal Church, the Burials Bill, and the Athanasian Creed.

UNITED STATES.

BROOKLYN.—The Rev. Dr. Schenck who has always been identified with the extreme "Low Church" party extended a most hearty welcome to the Rev. W. J. Knox-Little, of St. Alban's, Manchester, on the 27th inst. Mr. Knox-Little preached at St. Ann's on the Heights, at the invitation of Dr. Schenck, and those who heard him on "Women's work in the Church" are never likely to forget him.

Mrs. John Jacob Astor has during the last ten years secured in the West homes and the means of livelihood for some hundred and fifty homeless children, at a cost of about \$6,700. Within a few days past she has given to the Children's Aid Society \$1500, to be used in sending another colony of twenty homeless boys, aged from six to seventeen years, to homes in the country. This little band consisted chiefly of orphans. The boys sent out in past years are now not only able to support themselves, but are some of them well-to-do farmers.

Sixty-nine clergy of the Church in the United States have died during the past year.

WEST VIRGINIA.—Says Bishop Peterkin: There are in West Virginia twenty-five organized parishes. Of this number, six only are even nominally self-supporting, and of these six, three only give as much salary as \$800—nine, however, have parsonages. We have 25 church buildings, and two chapels. Of the parishes, six are now vacant, with a fair prospect,

however, of supplying all but one of them. In addition to the regular churches mentioned we have 31 mission stations, which are supplied with one or more services each month. At present there are not more than ten points—churches and missions included—which are entirely without some such supply. Scattered about in all these places, there are, as far as I have been able to learn, 1,471 communicants. The outlook is encouraging, though we do not claim that we have prospect for any immediate and overwhelming success. What the diocese is actually doing is to support itself at an expense of about \$2,800 a year, and to raise for its missionary operations about \$800 a year.

During the ten years of Bishop Morris' Episcopate there has been built in Oregon and Washington Territory a large number of churches, schools, etc.; and the property now owned by the Church has cost about \$225,000. On all this property the indebtedness is only about \$10,000.

The late Geo. M. Marsh, of Portsmouth, N.H., leaves the bulk of his property, estimated value between \$50,000 and \$100,000, to the Bishop of the Diocese of New Hampshire, the rector of St. John's Church, and other trustees, for the purpose of erecting a Church, to be called Christ Church.

St. Sauveur's Church, Philadelphia, a chapel occupied by a French congregation, was consecrated by Bishop Stevens lately. The Rev. C. Miel is the pastor, both services and preaching being in the French language.

MISSION WORK.

CABUL.—Many of our readers will be surprised to know that there is a Christian church in this city. But in the Bala Hissar (or walled fort) and not far from the Ameer's palace, there has been a little Armenian Church ever since the days of Nadir Shah, and this little band of Armenian Christians have been allowed to worship their God and Saviour undisturbed in that church all through the many political disturbances and administrative changes that have taken place in that city. At one time there was a considerable number of Armenian Christians in Cabul, but now there are not more than some twelve souls. Most of these have received baptism from clergymen of the Church of England, four of them by the chaplains of the British forces in Peshawar. Indeed, on weekdays, the little Christian flock have been lately worshipping according to the Persian translation of the English Book of Common Prayer, the chief person of the congregation being a young man named Luka, who received his education in the Peshawar Mission School. The first and last sermon the Christians in Cabul ever heard in their little church in the Bala Hissar, was one preached in Persian by the late Dr. Wolff, on the 6th of May, 1832.

TASMANIA.—Replying to a letter from the Bishop congratulating him on having attained the fiftieth year of his ministry on October 28, the Archdeacon (Dr. R. R. Davies) of Hobart Town wrote as follows about Church progress: "I was appointed chaplain by King George the Fourth; and ever since then I have acted as chaplain in this diocese. Since the death of the Bishop of Waiapu, better known as Archdeacon Williams, of New Zealand, I believe I am the senior clergyman in point of standing, although not in years, in not only the Australian colonies, but in the whole Eastern Hemisphere. When I arrived here we were in the diocese of Calcutta, and had to send our quarterly returns there. Of course we had no Episcopal oversight, and some things were done which we should think strange. For instance, the Rev. S. Marsden consecrated the old church of St. David's and burial-ground by the authority of the Bishop of Calcutta. Now we have more than thirty bishops of our own; seven in India, seven in New Zealand, and the rest in various parts of Australia and the islands of the Pacific. The rite of confirmation was unknown until Archdeacon Broughton, afterwards Bishop of Australia, visited the colony, and administered the rite of confirmation with the laying on of hands, which he explained to the various congregations; and, as may naturally be supposed, crowds were thus confirmed, received comfort in the ordinance, and afterwards attended the Holy Communion. If we have thus increased in our spiritual privileges, we have much more in our temporal. When I arrived here the total population was 60,000, 20,000 here and 40,000 in Sydney; now the population is four millions. When we look back on the past half century, we may well exclaim, 'What hath God wrought! But what will the next half century produce?' Of course, in these remarks I am open to correction, for I only give the round sums; but I believe I shall be found correct."

Bishop Spalding, of Colorado, by the invitation of the Presiding Bishop, has agreed to take temporary oversight of New Mexico and Arizona.

Some anxiety has been felt, owing to the absence

of news from the Bishop of Pretoria (Dr. Bousfield) and his party. Letters have now been received under date November 23, stating that he was then preparing to ascend the Drachenberg, the range of mountains dividing Natal from the Transvaal, and it is hoped that before this he and his party have reached Pretoria. The "track" journey of 400 miles from the coast was a very trying one, an excess of drought depriving the oxen of food *en route*, and the outbreak of war occasioning such difficulties of transport, that for two months the whole party had to live in tents. Of the oxen, half had died from lack of food and disease on the road. The health of the party was good. Since leaving Maritzburg they had been quite cut off from civilisation. "Three months' dust," says the Bishop, "sun, dirt, cold, drought, barrenness, thunder and lightning, hail like eggs, and yet only half-way."

Correspondence.

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

INTERCESSION ON BEHALF OF MISSIONS—ROGATION DAYS.

SIR,—Churchmen will hail with satisfaction any steps on the part of the Church which may be taken towards a return to the due and proper observance of Rogation Days. A discussion has taken place at the late convocation of the Province of Canterbury, on the change of the day of Intercession on behalf of Missions from St. Andrew's Day to one of the Rogation days. In that discussion the Bishops of Exeter, Ely, Lincoln, Bath and Wells, and Oxford, drew attention to a lost, but now, we trust, to be restored, object of the Day of Intercessions: viz., special prayer for the blessing of Almighty God upon the crops, in process of growth.

Would it not be a means, under God's blessing, of uniting, the prayers and avoiding the differences of churchmen upon the all-important topic of Missions, that the corporate Church should observe upon one of her own appointed Rogation Days, prayer, for the material as well as the spiritual harvest. Perchance an annual union in prayer, would tend, more than argument, caucuses, or sermonizing, to dissipate the alienations which have of late been so sadly prevalent among Christians, professing one Lord of the harvest, in regard to the sole and only work of Christ's Church on earth, Missions, at our doors and abroad among the nations.

In this country, where the hands of our Bishops are less tied by the State than in the Motherland, I am sure the clergy, would faithfully follow any suggestions, and use any special form of service, of the House of Bishops, or of their own Dioceses. Yours truly, W.

WHO IS HE?

SIR.—From the March number of the *Province*, a Church paper published at Galesburg, Ill., which has just come to hand, I clip the following extract. In behalf of the good name of the Church of Canada, let us know, if possible, who the delinquent is, and let us hope that the Bishop of whichever diocese he has been connected with, may take the necessary steps to remove the disgrace attached to us as a Church, by the publication of such an item of news.

"A 'clerical tramp' has been in Chicago. He came from Hartford last, but he is known in nearly every large city. He assumes the full uniform—cassock, vest, and all; and, when he gets the opportunity, officiates in chancels. He belongs to one of the Canadian dioceses. His stock in trade is his inebriety. He is entirely unworthy of confidence. We learn from the Bishop of Illinois that he has forbidden him to officiate in that diocese." Begging your insertion of the foregoing, I remain,

Waterdown, March, 4th, 1879. J. F.

CHRISTIAN SCIENCE.

SIR.—Allow me to bring to the notice of your numerous readers a most valuable work: "The Elements of Christian Science," by Wm. Adams, D.D., Professor of Systematic Theology in the

American Church; A Briton by Birth and education. It may be had of Rowsell & Hutchison, Toronto, for \$2.75. More than eighteen centuries ago, the Apostles, Peter and Paul photographed, as it were, the present generation. Is not rebellion to the Parent, to the State, and to the Church, the rule now-a-days? Is not selfishness instead of love and duty the bond of union in the family? Do not our legislators servilely bow to the wishes of the majority instead of being guided by the eternal principles of justice and equity? And how little faith or holiness is there, *can there be*, in a sect-rent Christianity? Among the various causes which have brought about this state of affairs, none have been so prolific of evil as some of the Moral Philosophies taught in our halls of learning. The evils that Locke's Sensual Philosophy and Paley's Selfish Philosophy have entailed on thousands, especially on some of our clerical guides, are so monstrous that *faith is well-nigh a word without a meaning*. Some uphold Locke and Paley as shining lights in Christian morals; but they are the wreckers' lights that lure to destruction. That "school of thought," that imbibes its philosophy from the impure fountains of Locke and Paley, and such like, cannot be aught else than unlovely, unloving, and unspiritual.

"All I shall say of Dr. Adams' Christian Science, is this: It is what it claims to be—the Christian Ethics of the Ancient Church—*verbum sat*. It deservedly ranks with the imperishable ethical works of Butler,, meets the wants of the age better than any other, and merits its appellation—the book of the nineteenth century. A. SLEMMONT

OUR CHURCH PAPER.

DEAR SIR.—I am glad you have published the letters as to the duties of Churchmen towards the Church paper. Speaking from my own experience, I say that we can all help the cause of the Church through your paper if we will only make the effort, and I consider it is our duty to do so.

I do not know if the suggestion can be carried out, but I should like to see you publish some of the favourable opinions which I know you have received, and which, coming as they do from different and widely separated places, would show how highly the paper is esteemed. This would encourage your friends, and enable them to quote such opinions when they recommend the *DOMINION CHURCHMAN*.

I may tell you that I was glad to see the course you adopted during the late Episcopal Election, showing that the paper is not the organ of a party, but of the whole Church in the Dominion.

Yours, A CHURCHMAN.

THE OSHAWA CHURCH CASE.

SIR.—The *Mail* of the 8th inst. has an editorial on the judgement of Vice-Chancellor Proudfoot on the above case, from which I will take two extracts. They are as follows: "And, now that it is laid down by the highest authority, that the churchwardens and lay delegates, the elected representatives of the people, have not merely a consultative but an *authoritative voice* in the selection of their minister, even though the extent of that power is not precisely defined we submit to the various congregations," etc. * * * "The judgement just delivered will be a most valuable guide to the new Bishop," etc.

The judgement of the Vice-Chancellor certainly does not precisely define the functions of the Bishop on the one hand or of the churchwardens and lay delegates on the other; and it being the opinion of the Vice-Chancellor that there had been *no consultation within the meaning of the canon*, it was unnecessary to define those respective functions. It is equally certain that it is not laid down in that judgment that the churchwardens and lay delegates have more than a consultative, that is an authoritative, voice in the selection of their minister, and I take leave to add that the learned judge understands too well the force of words used in the English language to give such a strained interpretation to the canon. I notice this gloss put by the *Mail* upon a passage in the judgement, because if it is generally accepted by the people as giving the true meaning of the judgment, it may lead to very mischievous consequences. Churchwardens and delegates may say, "We have an authoritative voice in

the selection of our minister, that can mean nothing else than that we have authority to select our minister; and that it is for the Bishop to appoint the person that we select." This would be an absurd piece of attempted usurpation, when we look at the Canon which commits to the Bishop the power and duty of appointing the minister; requiring only a previous "consultation" on his part with the churchwardens and delegates. That consultation, I admit, should be a real consultation in spirit, and not in name, only a conferring together, an interchange of views and reasons; and after that comes an appointment: and by whom? the Canon says by the Bishop. It is in him that the authority is lodged; where then is the authoritative voice that the editor of the *Mail* talks of? I repeat that this gloss of the *Mail* is of mischievous tendency, calculated to produce conflict between churchwardens and delegates on the one hand, and the Bishop on the other; for if the former should insist with "authoritative voice" upon having a man whom the Bishop may not consider the proper person to appoint, it would be the duty of the Bishop not weakly to yield, but to appoint the person whom he, in his judgment and conscience, believed to be the proper person to appoint.

I write this not for the Bishop, who knows his duty and will do it, but for the laity, who might be led by this gloss of the *Mail* into a false position that might lead to deplorable consequences.

I make no comment upon the second passage I have quoted from the *Mail* beyond this, that our new Bishop is too acute a man not to distinguish between that part of the judgment of the Vice Chancellor which deals with the facts of the case and decides that what passed did not amount to a consultation within the meaning of the Canon, and those parts of the judgment which are outside of that question. The latter are entitled to all the respect that is due to the opinion of a very learned, conscientious judge, but they are not *authoritative*. LEX.

THE HOLY EUCHARIST DURING LENT.

SIR.—Is there any authority upon which a clergyman is justified in ceasing the celebrations of the Holy Communion during lent? W.

Family Reading.

RAYMOND.

CHAPTER XXXIV.

These words, spoken by Raymond in a deep, stern tone, which was the more impressive from the pent-up bitterness of which it was suggestive, filled Estelle with unspeakable dismay. She had never before realized what an absolute power in his life—and that of the most deadly kind—had been the vindictive hatred of his enemy, which now, at this momentous hour, seemed to have risen up, like a giant in his might, and threatened to overpower his better nature altogether.

She felt, by the instinct of her own spiritual consciousness, that the conviction which had so strangely impressed him with certainty that this night was to be the crisis of his fate, was not only emphatically true, but that she was herself involved in it.

By an act of sacrifice, whose long-enduring agony had been almost more than she could bear, she had impelled him, whom she would have shielded from all harm with her life, into a path of danger and death, in the hope that he might meet therein the Conqueror of the grave, and follow Him through it to eternal peace; and now, what if some terrible test was to be put before them both, which would crown their mutual sacrifice with victory, or fling it back, unfinished and useless, to mock their weakness? What if an overwhelming temptation were to lure Raymond to a deed of violence, which would for ever drive him away from the pure and holy Prince of Peace, to wander in the darkness of an unavailing remorse? What if she were set by his side to save him in this hour from himself at some tremendous cost?

So surely as he had seemed to hear a divine

voice speaking in his heart, it seemed now to her as if sweeping down from the fitfully-flashing sky through the rustling branches of the trees, there came a solemn sound that breathed into her ears the fiat—"Behold, I have set before you this day a blessing and a curse."

Such an unutterable terror fell upon Estelle for that which was about to come upon them both, whatever it might be, before the dawning of another sun, that she clutched hold of Raymond's arm with her disengaged hand, and felt as if she must drag him back with her to some place of safety, far from the scene of the calamity which might be to him so fatal; but he was hurrying on with his swift steady steps. She would have been powerless to stay his course, and almost instantly better thoughts came to her, and she ceased to attempt it.

She felt that his Master was dealing with him that night in some mysterious way, which must be for his ultimate good, if not marred by his weakness or her own. If a part was given her to play on his behalf, it surely would be shown her, and if she sought it, strength, too, would be given her to perform it, how hard soever it might be; and once more, from her earnest heart, went up a pleading cry for Raymond. This time, however, it was not that his mortal life might be secure, but only that he and she alike might have grace that night to choose the blessing, and avoid the curse, whatever the issue of impending events might be to them both, as far as this brief existence was concerned.

Neither of them spoke again, but steadily went onward through the dark wood, where now unwonted gleams of fiery light told them they were drawing near the scene of the catastrophe, while a confused medley of sounds reached them continuously, growing ever louder and more awful—the cries and shouts of human voices, the roaring and crackling of the flames, the thundering fall of stones, which came so repeatedly, and with so violent a crash, that Raymond felt convinced the whole vast building must be sinking into ruins.

He hurried on faster, so that Estelle could scarcely keep up with him, and at last they emerged from the wood, passed through the private gate which led into the grounds of Carlton Hall, and, rapidly traversing the shrubbery, came out upon the lawn in front of the house, where the full horrors of the scene burst upon them with terrible force.

The tumult and confusion were so great that it was some time before even Raymond's practised eye could distinguish details sufficiently to arrive at anything like a real comprehension of the state of matters. Gradually, however, his keen, steady gaze travelled round the whole area of the catastrophe, and noted every important particular connected with it.

Carlton Hall was wrapped in flames, from attic to basement. Only one end of the building was as yet more or less intact, because the wind was blowing right against it, and drove back the red tongues of the fire that were, however, rapidly gaining the mastery even there. On the other sides the walls had already fallen in, and huge volumes of smoke rolled upward from the ruins.

Apparently the fire must have originated in some of the kitchens or servants' offices, as the whole portion of the vast house which lay nearest to them was already destroyed.

All the reception rooms and the grand staircases were gone; and so rapid had been the conflagration, fed by the Christmas logs which burned on every hearth of the many rooms, and by the myriad lights of all descriptions, that it was plain the entire building would be completely burnt to the ground unless powerful means were used to check it without an instant's delay.

What help was there at hand? He looked round, and saw by the brilliant light, which made every object vividly distinct, that a not very numerous crowd had collected, and stood as near as it was possible for them to come, on account of the scorching heat thrown off by the fiery mass.

They consisted chiefly of Mr. Carlton's numerous servants, as he had himself insisted on his guests all hurrying off in safety, with their horses and carriages, so soon as the first alarm of fire was given.

Men and women alike were for the most part standing helplessly around an immense heap of valuables of every description which had been carried out of the house while it was still possible to do so. Plate, pictures, books, furniture, dresses and jewellery, all were lying in indescribable confusion on the grass; and amongst them, seated on a box, in a state of complete stupification, was Mr. Carlton himself, apparently too completely overwhelmed to be capable even of understanding what was taking place. He was staring vacantly at his burning house, his mouth half open, with an expression almost of imbecility, and taking no heed whatever of the confused and contradictory suggestions which those around him were pouring into his ears.

The only person who seems to have made any attempt to take active measures in the terrible emergency was Hugh Carlton. He had organized a chain of men to bring water in buckets from the well in the stable-yard, but the supply thus secured was so hopelessly inadequate, that it was worse than useless, and he had desisted in despair, and now paced restlessly to and fro, evidently at his wits, end to know what step to take next.

Raymond walked quickly up to him, and touched him on the shoulder; and when Hugh, turning sharply round, saw the uniform of the Fire Brigade, without observing at first who wore it, he exclaimed in delight, "Is it possible the engines have arrived? I did not hope they could be here for some hours to come."

"No, it is I, Raymond, but ready to give what help I can, single-handed. Have you sent for engines?"

"Yes; but the nearest are at the country town, and I expect it will be hours before they reach us."

"Then they will find nothing but ruins when they do come. I know what such a fire as this means; the house will be burned to the ground very speedily; we must give it up, with all that it may now contain. Are you sure there is no life in danger? Where is Kathleen?"

"Safe enough, but no thanks to her contemptible husband; she and her mother were both carried off to a neighbor's house by the energy of one of our visitors, who got them into his carriage and drove them away in spite of Kathleen's resistance. Poor child! she did not want to leave Harcourt, for fear he should get into danger; and he neither knew nor cared what became of her, because his whole thoughts were centered on saving the title-deeds of his new estate, bought with her money, which he had left in his dressing-room. I really believe he would have let Kathleen herself perish rather than lose them—selfish coward that he is! I could hardly restrain myself from knocking him down where he stood, when he shook Kathleen off as she was clinging to him, close to the burning walls, and went his way without so much as looking to see what became of her!"

"Let him have a care how he comes across my path!" muttered Raymond, between his teeth, with such an accent of concentrated rage, that Estelle involuntarily grasped his arm as if to restrain him from any acts of violence. She had kept close to his side since they came on the ground, but quietly and silently, so that Hugh had not observed her. Now, however, her sudden movement caused the hood of her cloak to fall back from her head, and he suddenly saw her standing in the full glare of the fire, which lit up her pale face and dark eyes with a singular beauty.

"Estelle!" he exclaimed, springing towards her; "how is it possible that you are here! it is no place for you; the sparks are falling round, and fragments from the burning wood and stone may reach even here; let me take care of you!" and he caught hold of her hand. She wrested it away from Hugh's grasp with a vehemence very unlike her usual gentleness, but she was wrought up to a pitch of anxiety about Raymond which had overborne even the intense desire she had always felt, in her proud delicacy, to conceal with the utmost care the fact of her love for him. The conviction, which was weighing like a mountain load upon her soul, that there were questions of life or death at issue for him that night, came what might, she would, if possible, keep by his side and share his fate, though all the world should

learn thereby that he, and he alone, was her dearest upon earth.

"Leave me," she said imperatively, to Hugh; "I am safe—I am with Raymond." The young man's jealous heart swelled at the words, and he could not restrain himself.

"You must come with me," he said again, forcibly seizing hold of her, unobserved by Raymond, who had advanced a few steps nearer to the burning house, and had his whole attention absorbed by some object, towards which he was looking upward anxiously. "I tell you Raymond cannot attend to you! I must take care of you, Estelle! you—my love, my star!"

"No," she said, struggling with such determination that she succeeded in releasing herself from his grasp, "I will not leave Raymond, though I have to die with him! Do you think I care for my own safety or for anything on earth, but to be by his side in danger!" She broke away from Hugh as she spoke, and rushed back to Raymond; and at the same moment a wild terrible shriek rang high into the heavens, with the words "Help! help!"

To be Continued.

THE LENTEN FAST.

Lent has come again. If God spares our lives we are to pass through it once more. Shall it be a mere form or a living reality? One or the other it will be to each one of us. The Church has done her part in setting apart the season and in providing suitable services for her children. She can do no more. The spirit in which we enter upon the season—the manner of observing it—rest with ourselves. Each one can make Lent what he wishes it to be. We sometimes wish there were a period of preparation for this season as there is for other seasons. The reason is this; For years and years we have observed a growing disposition on the part of Christians to crowd into the period just before Lent as much of the world as possible. Society, life, with all its worldliness, its fashions, its gayeties, its amusements and dissipations, becomes more and more intense the nearer we approach the sacred season. The carnival of excitement, of pleasure, and of reckless indulgence reaches its climax the night before Ash Wednesday! What a mockery is this! Is a period of giddy dissipation the preparation we need for such services as those appointed for the opening of the great Fast? No; not at all.

We have tried each year to have our readers pause and consider what Lent means, and how it should be improved. All our fastings—all our multiplied services—will avail nothing unless we go much deeper and farther than that. The Jews of old and particularly the Pharisees and the Scribes, the teachers of the people, called down the terrific anathemas of our Lord because they converted the Holy Seasons and the Fasts into mere forms. We are in danger of the same dreadful sins. But we will hope for better things, and trust that the present Lenten Season will bring unwonted blessings to us individually and to our whole Church.

Praise is not only "comely"—it is a duty which we may not ignore. How prone we are to bow before the Lord, confess our sins and implore pardon and blessings! How seldom do we recount the mercies that have crowned us! How wanting are we in gratitude for the rich bounties on which we live! How little do we praise God for redemption, preservation, peace, bliss, and the unnumbered benefits, spiritual and temporal, which are so graciously bestowed upon us! We hear much of praise services—services of song in which too frequently there is a dearth of earnest spiritual communion with God. How appropriate would a praise service be in the house of God, when on bended knees before the mercy-seat we should offer thanksgiving, adoration and praise to the Giver of every blessing. Could we not cease our begging and thank our loving Father for the rich gifts we are constantly receiving?

—A woman who wants a charitable heart wants a pure mind.—Haliburton.

Children's Department.

DARE TO SAY "NO!"

Dare to say "No" when you're tempted to drink, Pause for a moment, my brave boy, and think— Think of the wrecks upon life's ocean tossed For answering "Yes," without counting the cost; Think of the mother who bore you in pain! Think of the tears that will fall like the rain; Think of her heart, and how cruel the blow; Think of her love, and at once answer "No!"

Think of the hopes that are drowned in the bowl; Think of the danger to body and soul; Think of the sad lives once as pure as the snow, Look at them now and at once answer "No." Think of a manhood with rum-tainted breath; Think how the glass leads to sorrow and death; Think of the homes that, now shadowed with woe, Might have been heaven had the answer been "No."

Think of lone graves both unwept and unknown, Hiding fond hopes that were fair as your own; Think of proud forms now for ever laid low, That still might be here had they learned to say "No." Think of the demon that lurks in the bowl, Driving to ruin both body and soul; Think of all this as life's journey you go, And when you're assailed by the tempter say "No."

HOW TO MAKE LENT PROFITABLE.

We wish we could present to our young readers the idea of Lent just as it really is. It is regarded by so many as a long, dreary, sad season, with no bright spot in it. They, consequently, dread its coming, and are glad when it is over. Now we think this is a very wrong view to take of this season, and we should be glad to correct it. The very meaning of the word Lent is anything but sad. It is a good old Saxon word, and signifies Spring, and Spring, we all know, comes after Winter, and is full of brightness and hope. It is the time when the grass begins to spring up, the leaves to put forth, and the flowers to bloom.

There is something very grand and inspiring about this season of Lent, and we want you all to find this out for yourselves. This is what it means to us: A time for a fresh start; a time to be better; a time for new helps heavenward; a time for taking closer hold of what we know is true, and so every day to grow stronger in and for the right. We want Lent to mean all this to our boys and girls, for Lent is a time appointed by our Church for special thought and prayer. We are so apt to grow careless and to forget our good desires and resolutions, that we all, old and young, need such special times to remind us of what our Heavenly Father wants us to be and to do. Let us all then, take a fresh start together. If we have grown careless in our work and unfaithful in our duties, if we have neglected to pray and read God's Word, let us make up our minds at once to stop all this, to turn right around and begin a better life.

It is a grand thing to grow better. It is the pleasantest feeling in life to know we are making progress, and improving as we go on. Come, then, and let us start together to put down the wrong by doing the right.

There is a beautiful Bible story of a boy who was only eight years old. It was written for the sake of other children, that they might see what this boy was and what he did while he was yet young. "Josiah was eight years old when he began to reign, and in the eighth year of his reign, while he was yet young, he began to seek after the God of David, his father." (2 Chron. xxxiv.)

Only eight years old, and yet a king! How strange it seems! The little boy who is reading this would think it very wonderful if any one should want him to sit on a throne and be a king. But this was what Josiah did; and besides this, God honored him by having the story of his reign written in His own Holy Word, so that it should never be forgotten. And in this story of the child-king it is told that "while he was yet young, he began to seek after the God of his father David."

Now you cannot all be kings, but you all can

be children of God, and serve him faithfully, as Josiah did, in your daily life, and though your names cannot be written in the Bible, as Josiah's was, they will be written with his in the Book of Life.

"Twas a goodly thing That the Lord should bring An eight-year child to be a king: But a goodlier word Does the tale record: That the eight-year king was a child of God."

Our young readers must excuse us if we continue to remind them of things which they cannot afford to get. We are anxious, not so much to amuse them, as to inspire within them noble thoughts, and a high and holy ambition. Boys and girls are so apt to think that they are so young, and that there is so much time before them, that they need not trouble themselves yet as to what they are going to be or to do.

This is a very dangerous and cowardly notion which the devil puts into them, and we wish to knock it right on the head. There is not one of you so young or small but that has already made a start, and gone a good way in doing what you are going to do, and in becoming what you are forever to be. You have, therefore, no time to throw away.

The other day we were walking along the street, when we met four little fellows not ten years of age, well dressed, and evidently belonging to what are termed respectable families. Three of these urchins were smoking cigarettes in the most approved style. Not far from them were some other little fellows who hadn't pennies enough to buy cigarettes, and so they were content to puff away at some old stumps of cigars which they had picked up in the gutters. Now, how far do you think these boys got along in making themselves what they are to be? We will tell you: They had got on so far, that there are three chances to one that they will go on from bad to worse, until they make shipwreck of themselves, or until something occurs to open their eyes to see their danger, and then it will take years to undo the mischief they have done. We shall, therefore, continue to warn all the boys and girls, far and near, not to wait till they are half grown up before they begin to think what they are going to do or be in the world. Somebody has said that "the child is the father of the man," and a greater than somebody has said, "Train up a child in the way he should go, and when he is old he will not depart from it."

CONFIRMATION.

Confirmation or the rite of laying of hands, has come down to us from the days of the Apostles. It is mentioned in Heb. vi. 2, as one of the first principles of the Christian religion.

The essential points in Confirmation are these; 1st. It must be administered by a Bishop. No one else is authorized to administer it.

2nd. The candidates must first have received Holy Baptism.

3rd. They must have reached the years of discretion, so as to understand the solemnity and importance of the transaction.

4th. They must have sufficient knowledge of the truths of religion.

5th. they must have a sincere purpose, with God's help, to live a Christian life.

The preface to the Confirmation service shows why the rite is administered. The question asked by the Bishop and which every candidate must answer for himself is a solemn and searching one and although the answer is the simple "I do" yet no one can consider what it means without being deeply impressed with its significance.

"I do" what?

1st. I do renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that I will not follow or be led by them.

2nd. I do believe all the articles of the Christian faith as contained in the Apostles' Creed.

3rd. I do promise to keep God's holy will and commandments, and walk in the same all the days of my life.

What great promises these are! And yet how

utterly unable we are to keep them! But what words follow? "Our help is the name of the Lord." We are not to keep the promise in our own poor strength, But the Chief minister and the Church implore for us the help which comes from Him who made Heaven and earth.

There are few moments more impressive than those spent by the candidate as he kneels before God's altar with the hands of the Bishop upon his head, and the prayer ascending heavenward for the Holy Spirit.

How can any one consider Confirmation a mere form or enter into it lightly? Surely it is one of the most important transactions in any life, and if entered into with a right spirit, must result in the securing of heavenly blessings, in confirming good resolutions, and in the consecration of heart and life unreservedly to God for ever more.

THE LITTLE WREN.

The following story of a little wren in connection with the Battle of the Boyne, which was fought in Ireland many years ago, will bring to mind the words of Jesus, that not a sparrow shall fall on the ground without the knowledge of our Heavenly Father. Little things often bring about great consequences:

It was in the month of July, a hot summer's day. Just before the battle, the sentinels of King William's army felt uncommonly tired and sleepy, and very much inclined to take a nap, notwithstanding the near neighborhood of the enemy. Of course, if grown-up soldiers fell asleep, a little drummer boy could not be expected to keep awake. While he slept, his companions nodding around him, a little wren spied some crumbs upon his drum-head, and straightway hopped upon it to pick them up. The noise of her little feet and her beak tapping on the parchment woke the lad, who spied the enemy advancing, and instantly gave the alarm. But for this little bird the sleepers might have been surprised, and the events of the day altered. As it was, the skill of William won him the victory, and James fled beaten from the field.

New Sects.—The tables published by the registrar-general show that there are now in England, outside of the established Church, 163 religious sects. During the past year no less than nine new sects have been added to their number. Each of these bodies has registered places of worship of its own, for it is only because of licenses issued for them that they become recognizable by the registrar-general. The new bodies thus added to our already numerous sects are, "Advent Christians," "Believers meeting in the name of the Lord," "Christian Disciples," "Free Evangelical Christians," "Open Baptists," "Protestant Trinitarians," "Reformed Episcopal Church," "Reformed Presbyterians," and "The Order of St. Austin." Commenting upon these facts the National Church says: "It is sad to think that each of these bodies professes to teach a purer Gospel than the rest, and sadder still to remember that these religious divisions have done more for Rome than all the arguments of her most powerful and subtle theologians. They form one of the greatest blots in the religious history of England."

—It is position and not possession that renders us happy.—Montaigne

Births, Marriages and Deaths. NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS.

MARRIAGE.

At St. Mary's Church, Summerside, P.E.I., on Wednesday morning, the 19th ult., by Rev. T. S. Richey, Robert Hogg, Esq., of Charlottetown, to Miss Jessie Gourlie, of Summerside.

DEATHS.

Departed this life on Feb. 12th, at Lee, Kent, England, Eliza Carnegie Gordon, widow of the late Lieutenant-Colonel Algernon H. Gordon, Madras Native Infantry, sister of Mrs. Gemley, of London, Ont., and of the Rev. G. J. Low, Rector of Merrickville, Diocese of 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 Grasset, 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. Dean Given, 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. Ann's.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Inglis and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B. A., Rector.

St. Luke's.—Corner Breadalbane 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. E. Baldwin, B. A., Rector.

St. Bartholomew.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. St. Matthews.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

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

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

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

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

Church of the Ascension.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M. A., Incumbent.

Trinity College Chapel.—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boys, M. A.

To Consumptives.—Many have been happy to give their testimony in favor of the use of "Wilbor's Pure Cod-Liver Oil and Lime." Experience has proved it to be a valuable remedy for Consumption, Asthma, Diphtheria, and all diseases of the Throat and Lungs. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

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TRINITY COLLEGE SCHOOL, PORT HOPE.

Lent Term will commence on THURSDAY, JANUARY 9, '79. As there will only be a few vacancies early application is necessary. Terms (inclusive) \$25 per annum. A copy of the Calendar can be obtained by applying to the REV. C. J. S. Bethune, M. A. Head Master.

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