

NO. OF SPOONS.

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Vol. 5.]

TORONTO, THURSDAY, SEPTEMBER 4, 1879.

[No. 36.]

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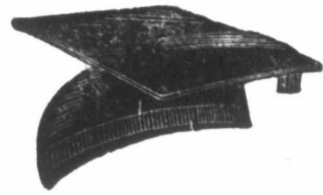
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SEALED TENDERS addressed to the undersigned (Secretary of Public Works) and endorsed "Tender for Burlington Bay Canal," will be received at this Office until the arrival of the Western Mails on Thursday, the 28th day of August, instant, for rebuilding part of the superstructure of the north pier at Burlington Bay Canal.

A specification of the work to be done can be seen at this Office, and at the Light Keeper's house near the place, on and after Wednesday, the 20th day of August, instant.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and - in the case of firms except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for the sum of \$200 must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfillment of the contract, satisfactory security will be required by the deposit of money to the amount of five per cent on the bulk sum of the contract; of which the sum sent in with the Tender will be considered a part.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

To each Tender must be attached the signatures of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions, as well as the due performance of the works embraced in the Contract.

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Sept. 4, 1879.

Dominion Churchman.

THURSDAY, SEPTEMBER 4, 1879.

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THE WEEK.

ADVICES from Mandalay states that the situation in Burmah is again very critical. King Thebaw claims the sovereignty over Eastern Kurrchee, which the British have repeatedly recognized as independent territory. The Viceroy will demand the prompt withdrawal of King Thebaw, and will declare war if refused. It is rumoured that the British resident has already quitted Mandalay.

The Latin text of the Encyclical expected from Leo XIII. on the teaching of philosophy has been published in the *Osservatore Romano*. His Holiness commences by remarking that the greater part of the evils which afflict society in the present day are due to the inculcation of false philosophy, and adds that while sound philosophy is a help to the understanding of supernatural truth false philosophy dissuades from its acceptance. Philosophy, in order that it may attain its end, must be subject to faith. Such subjection, he points out, is not injurious to philosophy, for, he affirms, the history of Christian philosophy demonstrates that it is the means of securing it from error. He speaks of the philosophy of the Scholastics, and, dwelling upon them one by one, demonstrates their excellence, and more especially that of St. Thomas Aquinas, whose doctrine, the Pope remarks, venerated for many centuries, has been followed by religious orders and approved by Popes and by Councils. He deplores that Scholastic philosophy has been abandoned, and that various and opposing systems have prevailed instead, which have given rise to great inconstancy of doctrine, and consequently he exhorts the bishops to adopt in their ecclesiastical schools the doctrine of St. Thomas Aquinas. It is many years since so long a Papal Encyclical has been sent forth. The text fills ten close-printed columns of the *Osservatore*.

The General of the Jesuits has been summoned to Rome to receive the order to conform to the Pope's new Encyclical Letter concerning the teaching of philosophy. As this is quite contrary to the Jesuitical system of teaching, the whole Order is furious, but the Pope will hear no discussion on this subject, and the Jesuits must submit.

The yellow fever is still progressing in the South. On the 30th. ult. Gen. J. B. Hood died at New Orleans, and the death of his daughter Lydia has since been announced. At Memphis, Tenn. on the 30th., thirty-eight cases were reported with four additional deaths. The total number of new cases reported in Memphis for the week is 171, whites 87. The total number of deaths for the week is 51. On the 31st. Twenty new cases were reported.

It is announced that 1,500 Abyssinian soldiers are encamped near Massowah. The Egyptian troops at Massowah will be reinforced by 800 men, who have left Suez under command of General Gordon. The General takes a letter from the Khedive to the King of Abyssinia.

The *Borsen Zeitung*, of Berlin, considered a good authority, publishes statistics of the wheat harvest. Taking 100 as representing the average harvest, that of the present year in Austro-Hungary is 78, Germany 85, France 78, Switzerland 80, Italy 82, England 76, Russia 79, and Roumania 90.

Fifty thousand pounds sterling in gold was withdrawn from the Bank of England on Monday last for New York.

Rioting was renewed in Lurgan, Ireland on Sunday last. A Roman Catholic funeral procession was stoned by a mob, and great disturbances ensued.

A decrease of three and a half million dollars on the United States debt is announced for the month of August.

The death is announced of Longman, the last of the original partners in the firm of celebrated publishers of that name.

In Bombay, it is stated that sixty-one thousand persons are still employed on the relief works, or are receiving gratuitous aid.

Gen. Gordon declares that if he cannot secure peace with the Abyssinians, he will immediately assume the command of the Egyptian troops.

News of the Rumpa Rebellion in India is satisfactory. A body of four hundred rebels was defeated by a party of sappers and fifty of them were captured.

The Viceroy of India is expected to demand the prompt withdrawal of the outrageous claims of the King of Burmah to the Karenne Territory, and if necessary to enforce the demand by war.

The Mayor of Quebec waited on the Governor-General on Saturday at the citadel and requested his excellency to use his influence towards having a British regiment stationed in that city. The Governor General is understood to have replied that a great want of energy existed among the authorities in putting down the rioting, and that he thought an efficient city police would obviate any want of a British regiment.

The continued rains in England and Wales are doing an incalculable amount of damage. A vast quantity of hay has been washed away. Large tracts of grain cannot be cut. The Chester and Holyhead Railway has suffered so severely at many points by the washing away of the line, and the destruction of bridges, that traffic has been entirely suspended. Parts of Liverpool have been flooded and considerable damage has been done to property in Sheffield. Sunday the 17th of August was a cold stormy day, and the thermometer did not as a rule reach 60 degrees.

Charles Stewart Parnell, Home Ruler, addressed a disorderly mob of from ten to twenty thousand

persons in Limerick on Saturday upon the land question. He advised farmers to combine, and pay no rent until they got a reduction and advised landlords to accept these terms while they could, as the opportunity would never recur. The crowd applauded, and shouted in favour of shooting landlords and agents. The platform was finally stormed, and much fighting ensued.

More than 24 failures have been reported in New York during August; liabilities, \$284,000. The record is the smallest, both as to number and liabilities, for any month since 1873.

The Toronto Industrial Exhibition opened to the public on Tuesday. His Excellency the Governor-General and Her Royal Highness the Princess Louise will formally open it on Friday. It will remain open for three weeks.

THE THIRTEENTH SUNDAY AFTER TRINITY.

CHARITY exercised towards our fellow men is part of the service we are to render to God; and from the parable of the good Samaritan, we learn that the main thing needed is the cultivation of a proper disposition within ourselves, rather than a regard to the external object. That external object will be sure to be the right one, and to be properly attended to if the internal disposition has been properly cultivated. In connection with the parable, the Lord's reply to the lawyer's question, is as much as to say,—What need to make inquiry when the answer is contained in the words of that very law, of which you are the expounder? What is written there concerning this great question? How readeest thou? That the lawyer should at once mention the great commandment Christ himself had quoted as such on another occasion showed that he was considerably in advance of the mass of his countrymen. The Lord therefore bears testimony that he has answered well, that his words were right words, however ignorant he may have been of their full import: "Thou hast answered right; this do, and thou shalt live"—put this knowledge into effect; let it pass from dead, uninfluential knowledge, into living practice, and all will be well. These words showed the lawyer that, however he may have owned in theory the law of love, he is not living in obedience to it. He nevertheless desired to justify himself, in thinking that if he has not been extensive in the objects of love among his fellow men, it is because few have claims upon him;—True I am to love my neighbor as myself, but who is my neighbor? And this is a question which, in fact, has been asked in all ages of the world by selfish men. A celebrated modern writer, who would least be expected to hold such sentiments, has this remark in reference to an admonition given him to benefit all the poor within his reach—"Are they my poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me, and to whom I do not belong." The question, who is my neighbor? was like another, "How oft shall my brother sin against me and I forgive him?—itself a wrong question, showing a wrong condition of mind, from which alone such a question could have proceeded. He who asked, "Whom shall I love?" proved that he understood not the nature of the love of which he spoke, for he wished

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POTTS, Pastor of Metro- says:—"I have delayed kind note and thanking s you sent, until I could ience of their use. I can- hly of both preparations. y a great need."

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o Rev. E. Softley, B.D.

ss Rev. E. Softley, Hays-

to have lain down before hand how much he was, to do, and when he should be at liberty to stop—who had a claim, and who not upon his affection, thus proving that he knew nothing of that love, the essence of which is that it has no assignable limit—that it is a debt which we must be well content to be ever paying, and not the less still to owe. The wonderful parable which our Lord gives of the Good Samaritan, wonderful in its adaptness to the needs of the class of persons for whom it was spoken, directs us to take off our eye from the object to which love is to be shown and to turn it back and inward upon those who are to show the love. On this principle the parable is constructed.

THE ENCYCLICAL OF LEO XIII.

Mr. Hallam the historian, less than fifty years ago, writes:—

“THE scholastic philosophy so famous for several years has since passed away, and is forgotten. Our public libraries are cemeteries of departed reputation, and the dust accumulating on their untouched volumes speaks as forcibly as the grass that waves over the ruins of Babylon. Few, very few, for a hundred years past have broken the repose of the numerous works of the Schoolmen. This somewhat sweeping statement afterwards modified by the confession of the historian that he had met four living Englishmen who had “read parts of Thomas Aquinas,” contains even yet more than a suspicion of truth, even as regards the clergy of the Roman Church, whose acquaintance with the “Angelic Doctor” is, as a rule, only second or third hand, being derived from theological text books, which quote just so much of the author as seems to make for their side. But is Hallam far astray when he remarks with something of wondering censure in his tone that only certain portions of his “writings are still read in the course of instruction of Rome [Roman] Catholic University.” Had the author of the “History of the Middle Ages,” inquired a little more, he would of course have found that in the Dominican cloisters, the study of Aquinas as a whole was of obligation; that the theological professors of that celebrated order are bound by most solemn oath to teach nothing contrary to the opinions of their mighty father; and that in the Benedictine Monasteries of the better sort no one was considered a finished theologian till he was thoroughly acquainted with the pages of St. Thomas, one of the most illustrious pupils of the order. On the whole, however, it has ever been a standing reproach to the clergy of the Roman Church that they are for the most part utterly ignorant of the writings of the only medieval divine whose work stands out in bright contrast to the confusing farrago of rubbish which at that time, and for centuries after the days of Aquinas passed for Theology. It has remained for the present Pope to remove, as far as he can, this reproach from the Church. In his recently published Encyclical, entirely devoted, not to bemoaning the wrongs suffered by the Papacy, but to the praise of Philosophy as applied to Theology, Leo XIII, a liberally disposed and undoubtedly intellectual. Pontiff, has proclaimed with no uncertain voice the praises of Thomas of Aquin, and has called upon the Roman Catholic world once more to do homage to the “Angelic Doctor,” and once more to adopt him as the only sure teacher of wisdom and salvation. The Pope’s words are:—

“Endowed with a docile and penetrating mind, with an easy and infallible memory, with perfect integrity of morals, cherishing no passion but that for truth, rich in science

divine and human, justly compared to the sun, St. Thomas Aquinas warmed the earth with the effulgence of his virtues, and filled it with the splendour of his doctrines. Working as he did the great Doctor attained this dual result—he overthrew the errors of the past, and supplied invincible weapons for the destruction of those which could not fail to arise in the future.”

The concluding words of the Encyclical are addressed in the shape of an exhortation to Bishops, theological and philosophical professors, and all charged with the education of youth, to lay every possible stress upon the theological and metaphysical system inculcated by St. Thomas.

To the outside world this step on the part of the Pope may seem worthy of no notice. It may, however, surprise men to learn that it means nothing else than an entire revolution in the theological and philosophical teaching of the Roman Church. The immediate effect is seen in the anger which the Encyclical has excited in the minds of the Jesuits, who see in its terms an explicit endorsement of the teaching of the Dominions, with whose theology they have ever been at variances. By implication the Jesuits principles have been condemned by the voice of an “infallible authority,” nor would it surprise thinking men, if this were but the beginning of a series of theological reforms of such a sort as to bring the Roman Church, slowly indeed but surely, into closer conformity with that Creed of Christendom from which she has so willfully and so glaringly departed.

If the teaching of Thomas Aquinas is to be followed out in its integrity, a great movement towards the reunion of Christendom will thus have been promoted. From his pages the most acute reasoner cannot deduce anything approaching to the doctrine of the Immaculate Conception. On the contrary, with St. Bernard, the great Dominican can be cited as its opponent. The worship of the “Sacred Heart,” like the dogma just mentioned, a prime factor in Jesuit theology is nowhere even hinted at. The infamous doctrine of Probabilism, the salient point in the “Moral Theology” of the school of Ignatius Loyola—a doctrine which has ruined thousands of souls and promoted iniquity wholesale—is not even hinted at—is, if the author is fairly interpreted, condemned by implication.

Above all, had Thomas of Aquin been the Pope’s Theologian at the Vatican Council, the latest heresy of the Infallibility of the Bishop of Rome would never have disgraced the pages of the history of that Church. And now “Infallibility” itself, in the person of Leo XIII, has come forward and declared that the only safe guide to be followed in Theology and Philosophy is that very Doctor, whose works, if fairly read and impartially construed, can only make for the destruction of many of those accretions which have overlaid the truth contained in the Church of Rome, such as the excessive cultus of the Blessed Virgin, her Assumption into Heaven and the like, to say nothing of later monstrosities, even more dangerous to faith and morals, the outcome of the teaching of the Jesuits and their disciples. When, therefore, we find him who is claimed to be men’s infallible guide in faith and morale condemning by implication the Probabilism of the modern theologians, as represented by Alphonsus Liguori in the past, and Gury in the present, there is every reasonable hope that, if the life of Leo XIII is spared, the foundation of a reformation may be laid which shall yet make at one the rent Body of Christ’s Church. In the meantime, however, this very act of an “infallible Pontiff,” gives a somewhat rude shock to the fabric so laboriously built up by Pius IX., under the auspices of Father Beckx, the “Black Pope,” and his Jesuit children, whose chief corner stone was the dogma of the infallibility of the Roman Pontiff.

CHURCH THOUGHTS BY A LAYMAN.

NO. IX.

CHRONICLES OF THE WARDENS OF DERBYSHIRE.

In a once celebrated reply to a sceptical book, a Non-conformist defender of faith said that if all the existing copies of the Bible were destroyed the entire Scriptures could be replaced from the memories of Christians. This remark is most interesting, as showing that what this eminent dissenter meant by the Bible was simply those passages in it which take the popular ear and are got off by heart. So far as Bible reading goes in Wesleyan, Presbyterian, Congregationalist places of worship it is a mere system of using Scripture for sectarian purposes, pet passages being read and re-read, and passages not capable of sensational use being skipped. As a matter of fact, a child might begin to attend Churches of these denominations and hear every service for a century without learning of even the existence of certain of the sacred books and be as practically ignorant of the Bible as a man is of the world who never passes beyond the bounds of his own fence.

The Church, which claims the right of authoritatively interpreting the Scriptures is the only one which honestly, fearlessly reads out in the hearing of the people the Bible, the whole Bible, while those who discard Church authority and tradition systematically conceal from their people whole sections of the Bible; innocence in the one case has nothing to conceal, courts inquiry, throws open all possible evidence, while guilt on the other hand presents a partial, mutilated, one-sided view of the case, presents in fact only the case and view thereof of its own party.

Reflections like these arise naturally enough on looking over the contents of an old Vestry chest, containing the Chronicles of the Parish, kept by Churchwardens. Were our Macauley’s, Hume’s, Lingard’s, Green’s histories destroyed a very complete history of England for centuries could be made up from Church archives, and honest history too, the frank, outspoken tongue of utter guilelessness speaks out in these quaint records, reading them is like the dissection of a mental cadavre, or study of a geological strata, or observation of the discovered wonders of Ninevah or Egypt, so clear is it that nothing was set down for effect on future generations or for ought but to serve as a brief abstract and chronicle of the passing time.

No official has been so roundly abused by historians as the Churchwarden, “Churchwarden’s Gothic” is the lowest abyss of architecture, and Churchwarden’s whitewash is a synonym for desecration. But this is unfair, for the Parson and the Squire are equally in fault wherever these artistic abominations are seen, for as the one warden is elected by the people and the other is the Parson’s nominee, whatever is their guilt it is shared fully by the Clergy and Laity. One charge, however, cannot be brought against many Derbyshire Wardens of olden time, they kept their records of accounts with admirable fullness and perspicuity of detail.

Suppose we turn into a few of these ancient Churches and inspect the Parish registers. At Darley Dale we read of burials with this memo. appended: “Perished with cold on ye moore,” an item we commend to those who fancy such a fate peculiar to exposed Canadians, they will find too in DeQuincy’s “Memorials of Grasmere” (vol. ii.), a description of an English winter, which shews that a snow storm has terrors in the old land equal to any in this “arctic” clime. The rarity

BY A LAYMAN.

of prolonged frost, however, is evident from the record: "A great frost began at Martinmas, 1676, and continued to January 3, 1677." Another weather record we find at Youlgreave: "This year, 1614-5, January 16, began the greatest snow which ever fell upon the earth within man's memory. Drifts of snow were very deep, so that passengers, both horse and foot, passed over gates, hedges and walls, the snow fell 10 several times to the greatest admiration and feare of all the land." In 1653 we find this item, "Pd. for a warrant against the inhabitants of Elton and Winster for refusing to pay their levies," a sign we take it of the Cromwellian spirit being abroad; this entry was made soon after the battle of Edgehill. Next year we read "Paid Mr. Angell, minister for preaching 2 Lords' dayes 1/..," sixpence a Sunday seems cheap enough, but when we read a further item, "For 6 dinners at the Visitation, 1/6," we are evidently speaking of money of very much higher purchasing power than at present. We must give these people credit too for spending freely over "preachers," for we have many entries such "Ale to ye Vicarage after evening service, Palm Sunday, 9d." "Spent upon the Curate of Elton, when he preached 1/-," showing clearly that if a dinner at a Visitation only cost 3d. a head, to spend 1/6 on a parson's entertainment must imply that he was not "dined" only but "wined" freely, indeed we meet with not a few evidences besides the afore quoted "sending ale to ye Vicarage," that Bishops, Archdeacons, Priests, Curates who came to visit these ancient villages were entertained right sumptuously by the Wardens at the cost of the Parish. Who would expect in a remote village in a wild region of England such an entry as this "1688, Given to the Ringers when seven Bishops delivered from the Tower, 8/-," or "1824. For ringing Nov. 23, at his Mties contract with the Lady of France 6d.," and dozens of like character we find, shewing how the civil life of the country had become so active and full of national spirit that everything touching that life, victories by land or sea, dynastic changes, political events at home and abroad bearing on England's position or future all that could stir the blood of patriotism, echoed along, throbbled through these remote hills and dales, binding and cementing into national unity and national homogeneity the people and realm of England. By the Parish Church register, being thus a reflex of the secular life of the people, by the Parish Bellfry being ever the instrument for telling out the exultation of the people, we see the Church recognised as the Church of the people as the living bond of union, the reconciler of its restraints, and teacher and symbol of that national unity which has seated England on the throne of nations.

Before closing this notice of olden time Warden's books, we will quote a few items which are very quaint: "To the Vicar for keeping the Parish Accounts 10d.," "To Bertha Newman for mending the surplice and putting a new neck on 1d.," "Pd. Robt. Walton for whipping dogs 1/4d.," the whip used for driving dogs out of Church is still found in several vestries; "1666. For killing of Foxes 2/8;" "1763. For a front seat in the loft for the sole use of those singers that join in the chorus and for those only 45/s.;" "Gift to Ashton Singers 8/;" "Spent with the singers when the new Bassoon came 2/6." These latter and many like ones indicate the love of instrumental music in the service of the Sanctuary which God has implanted and on which He has set the seal of Divine approval in His revealed Word beyond all cavil or question. How the music of the Church

has helped to charm away the monotony of village life, what its services to domestic virtue, how it has helped religion to lift men's hearts to thoughts of Heaven, no language can fully tell, we know that the Angels sing and play, but Hell is without music, which place is to be a pattern, a guide for the Church on earth let those answer who object to services made radiant and joyous and inspiring by voice and instrument tuned to His praise who is the fountain of all harmony in matter as well as spirit.

While glancing over these ancient records the reflection occurs that the Papacy richly deserved its ignominious fate in England, *not for doctrinal corruptions alone but for its intolerable avarice*, as the intricacy of its system of taxation had laid burthens upon the people more irritating, more oppressive than the Mosaic code, more indeed akin in vexatious incessency and leech-like greed to the Tyrannous oppression of the French aristocracy which caused the Revolution of '93, and their just punishment by an outraged people. Therein, we believe, lies the secret of the marvellous success of the Reformation movement. Before leaving these ancient Vestries let us note that in many of them are found libraries of valuable works, the one at Castleton contains 600 volumes, among them being a copy of "Cranmer's Bible," 1539, and a "Breeches Bible," being so termed from Gen. iii. 7, being translated in it, "They sewed figge leaves together and made themselves breeches;" this singularity is found in the editions of 1582, 1599 and 1618.

We will conclude, as our friends in the pulpits say, with a practical lesson or two. First, let us suggest to Canadian Wardens to keep their accounts so that if they are inspected a few centuries hence they will reflect credit upon this generation for clearness of detail and for notices of such Church events as must be of interest to future generations, next, we ask, cannot our village vestries be made village libraries, containing standard works of Church divinity, history, &c., with others of general interest. And lastly, we must beg Churchwardens when they take the services of Clergymen to pay them more than 6d. a Sunday, and not eke out their scanty fees with ale, or in case it is the Archdeacon or Bishop who visits them, that they will not spend parish money in dinners and wine, as was the custom in "the good old time!"

We are glad to make the *amende honorable* to the Bishop of Huron, of whom we spoke and whom we, as we believed, fairly censured as not keeping true to Evangelical traditions by attending a theatrical entertainment. It has been explained to us that the entertainment alluded to was merely a charade by school girls, and that the Puritan in this case was not the Bishop, who seems of too happy a countenance to be so ranked, but the unfortunate official who has harmed himself and friends and the Church by an indiscreet association with an anonymous letter; a form of literature which high church officials especially should avoid. The desire to remove the Archdeacon does not, however, arise from this indiscretion directly, but from the most unhappy circumstance that having been a party to such a letter reflecting on his Bishop, he led him and others to understand that he had no such knowledge as it was afterwards proved he did possess at the time of affecting ignorance.

—Great things are not accomplished by idle dreams, but by years of patient study.

—They who are the fullest of faith and richest in good works, make the first sound.

BOOK NOTICES.

A BISHOP COADJUTOR.—Remarks on a Canon proposed by the Most Reverend the Lord Bishop of Fredericton, in the month of June, A. D. 1879.

This pamphlet discusses the merits of the Canon proposed by the Most Reverend the Metropolitan. We do not think we are called upon to enter upon the merits of this question any further than to remark that, we fail to perceive that any rights of the Clergy or Laity are intruded upon by the proposed Canon; inasmuch as, although the successive nominations may be made by the Bishop *the Synod can do as it pleases about electing any of them*; and it must be a most undesirable thing in any Diocese, for a Bishop to have a Coadjutor forced upon him who would not work in harmony with himself.

Diocesan Intelligence.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

DUNHAM.—The Rev. R. D. Mills, M.A., Rector of this place, has resigned and his resignation has been accepted by the bishop. As a parish priest Mr. Mills has been exceedingly laborious and earnest, and as a matter of course, the work of Christ's Church has prospered in his hands. Mr. Mills will carry with him to his new field of labor the affection and esteem of all who know him. This parish is one of the most desirable in the Deanery of Bedford, the scenery is simply delightful, and the people very hearty in their attachment to the Church. There is a new parsonage and an exceedingly pretty stone church.

ABBOTTSFORD.—The Bishop purposes holding an ordination here about the middle of September. Candidates are requested to put themselves in communication with his lordship's chaplain, Canon Henderson M.A., Synod Hall, Montreal.

MONTREAL.—*Christ Church*—An attempt is being made to organize a large volunteer choir for this cathedral. It is proposed to admit males and females, old and young. For the sake of the Church we hope this effort will be successful. *Christ's Church Cathedral*—the mother-church of the Diocese—ought to be a pattern in matters of music and ritual to all the other churches. Of late years no one has ever thought of copying it either in matters of music or ritual, or in the general manner of conducting the services. The rector of the cathedral is a very able and eloquent preacher, hence the *sermon* rather than the *service* is the point of interest at the parish church of Montreal. It is to be hoped a change for the better will soon set in.

Diocesan College.—A meeting of the members of the Montreal Diocesan Theological College will be held on the 15th September, at 4 p.m., in the library of the Synod Hall, for the purpose of adopting a constitution and for other business. The college has been incorporated by an act of the present session of Parliament, and a great effort is to be made to make it a permanent institution.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

CARLETON PLACE.—St. James' Church Sunday School held its annual festival on Wednesday Aug. 27th. The children assembled in church for service at 1 p.m., prayers being read by Rev. Rural Dean Emery, and the lessons by Revs. S. McMorine and F. L. Stephenson. After service they marched in procession to Dunlop's grove, where ample refreshments were provided by the ladies of the congregation. Addresses entertaining and instructive followed, delivered by the Rev. gentlemen above mentioned and by Rev. R. L. M. Houston, Rev. S. Tighe, and A. Code, Esq.

As a considerable quantity of eatables remained unconsumed it was decided to have a social entertainment on the evening of the 28th. at the house

of Mr. Kelly church warden, proceeds in aid of the Parsonage fund.

CLERICAL ASSOCIATION.—The first meeting of the "Bay of Quinte Clerical Association" for mutual sympathy, counsel and edification was held in Belleville last week. Nine clergymen were present. The proceedings were inaugurated by divine service in St. John's Church Tuesday evening the 26th Aug. The Rev. Rural Dean Baker preached an eloquent and comprehensive sermon upon "Christian Responsibility" from Ezek. xx. 32. Next morning after Holy Communion in St. John's, the clergy met at the Rectory, the Rev. Dr. Clarke, of Christ Church, Belleville, presiding, and drew up a constitution for the Union which those present subscribed. In the afternoon another meeting was held at which Dr. Clarke read an able and elaborate paper on "The Church and the Bible". The interesting proceedings were brought to a conclusion by evening service in Christ Church at which addresses were delivered by the Rev. Rural Dean Baker and the Rev. B. B. Smith of Milford. The occasion was one of much pleasure and edification. The next meeting will be held (D.V.) in Napanee in November next.

BILLINGS'S BRIDGE.—*Trinity Church.*—Sunday, August 24th, will long be remembered at Billings Bridge as the day upon which the opening services of this Church took place. For nearly two years the effort of erecting a house of prayer and praise to the glory of Almighty God, has been continued with varying success. Three special services were held. Morning prayer with a celebration of the Holy Communion at 11 a.m. The Bishop preached upon this occasion from the gospel of the day, St. Luke xviii. 13: "And the Publican standing, &c." His Lordship pointed out very clearly the character of acceptable worship, dwelt upon the importance of paying strict attention to the details of our Liturgical service, and taking occasion by the way to notice several often overlooked faults in the worship of Churchgoers, concluding with a masterly defence of the service of Common Prayer in the Church. The second service took place at 3.30 p.m. It consisted of the office for public baptism of infants, and the Litany, with short but telling addresses from the Venerable Archdeacon Lauder and the Rev. Mr. Hannington. The Incumbent was also assisted by the Revs. T. D. Phillips and F. R. Smith. The usual evening service was held at 7.30 p.m. Addresses of an earnest and practical nature were delivered by the Reverend T. Garrett of Bearbrook, and the Reverend H. Pollard of St. John's Church, Ottawa. The offertory (which at each service was in aid of the building fund) amounted to \$64. The choir added greatly to the interest of the services by the hearty and efficient manner in which they rendered the many beautiful hymns sung during the day. The effect of the interior appearance of the building was greatly heightened by the various floral decorations so tastefully arranged by ladies of the congregation and others. The Church is much admired for the purity of its ecclesiastical style, as well as for its graceful and accurate proportions; designed by B. Billings. It is a Gothic edifice of brick with stone basement (yet unfinished). The interior dimensions are 57 x 23. The inner walls are brick. The ceiling is plastered in pannels and delicately tinted between the projecting rafters and principals. The windows of stained glass reflect much credit upon Mr. H. Horwood, of the Ottawa stained glass works—to whom the congregation is indebted for the handsome circular window in the nave. The bell, which rang out its silvery notes for the first time on Sunday last, is the gift of the Sunday School children. It weighs 181 lbs., and is from the well-known establishment of the (original) Meneely Bell Foundry of Troy, N. Y.

TORONTO.

TORONTO SYNOD COMMITTEES' MEETING.—(continued.)—(W. & O. Fund, and Theological Students' Fund Committee.)—Present—The Rev. Canon Tremayne, appointed chairman for the current year.

Revs. John Pearson, C. C. Johnson and W. S. Rainsford. Captain Blain, Sheriff Jarvis and Mr. Vankoughnet.

Resolved—That the sum of \$3407, (being \$3172 for pensions and share of Synod expenses, and \$235 to be repaid to the Special Capital fund) be assessed upon the diocese for the ensuing year; and that a communication to this effect be made to the General Purposes, Statistics and Assessment Committee, for them to take action thereon. A memorial being read from Mrs. Checkley, widow of the late W. F. Checkley, applying for a pension according to the canon:

Resolved—That Mrs. Checkley's name be placed on the list of pensions on the W. and O. Fund, such pension to be reckoned from 1st July, 1879. A communication having been read from Mr. Phillip Low, of Picton, relative to a mortgage given to the Synod by the late Captain Downes:

Resolved—That Mr. Vankoughnet, Sheriff Jarvis and Capt. Blain be a Sub-Committee to deal with the whole question of the mortgage and the proposition of Mr. Low relative thereto. It having been reported by the Secretary-Treasurer that the amount at present available for Theological Students for the ensuing year is sufficient to enable the committee to receive applications for two exhibitions, it was agreed that notice of the same should be given by the Secretary-Treasurer to the Provost of Trinity College, and also inserted in the church newspapers.

General purposes, Statistics and Assessment Committee. Present—Dr. W. T. O'Reilly, appointed chairman for the current year.

Revs. John Vicars, W. F. Swallow, G. A. Anderson, R. H. Harris and R. W. E. Greene. Messrs. Allan McLean Howard, S. W. Farrell and Oliver A. Howland. *Ordered*—That the sum of \$800, for the Bishop's house rent be paid quarterly. *Ordered*—That \$200 be paid to the Rev. P. Toque, for the current year. Payment to be made quarterly. In answer to a church building application from St. George's, West Mono, a grant of \$50 was made payable on receipt of a deed vesting the property in the Synod. Further information having been furnished in regard to the Norwood church building application, the committee decided that the church, not being a new one, is not a fit subject for a grant. A church building application from Streetsville was not entertained, the committee being of opinion that as the parish has not paid its assessment for last year, assistance could not be granted legally. The committee also thought that that wealthy and old settled neighborhood ought not to ask for assistance.

A church building application from Clarksville (Tecumseth) was not entertained, the Committee being of opinion that that wealthy locality is not a fit subject for a grant. A communication having been received from the W. & O. Fund Committee, furnishing information as to the amount to be assessed upon the diocese for the ensuing year in order to meet the demands upon the W. & O. Fund, the following sub-committee was appointed to strike the assessment for that purpose, viz., Revs. John Vicars and R. W. E. Green, Messrs. Howard, Farrell and Howland (Chairman). The Chairman to be convener.

Sunday School, and Book and Tract Committee.—Present: The Rev. J. D. Cayley, Chairman for the current year; Revs. R. Shanklin, J. McLean Ballard and Canon Morgan. The following grants were made: for Sunday School, St. George's, Medonte, \$20 worth of library books, \$10 paid; for Norwood Sunday School, \$6 worth of library books, to be increased to \$10 if \$10 be paid; for Sunday School, St. John's, Craighurst, \$20 worth of library books, \$10 paid; for Sunday School at Churchville, Streetsville Mission, \$6 worth of bibles, testaments, prayer books and catechisms, on the establishment of the school and the filling up of the application; for Stouffville, Markham, an octavo bible, two large prayer books, and 25 small prayer books.

Audit Committee.—The Rev. E. Horace Mussen appointed Chairman for the current year; Rev. J. S. Stone and Mr. Pellatt.

The Auditors reported as follows:—"We beg to report that we have examined the books and accounts of the Secretary-Treasurer for the quarter ending the 31st July, 1879, and have the pleasure of stating that our audit has been satisfactory in every respect. We have followed the usual course of tracing every item in the cash book to its proper account for the three Funds,—

Synod General Account, Rectory Lands Fund, and Clergy Trust Fund. We have ascertained that the accruing interest on the debentures and mortgages has been correctly accounted for, and carried to the credit of the respective trusts. The cash has been counted and is quite correct." The usual balance sheets were attached to the report. The Committee adopted the report and re-appointed the Auditors (Messrs. William Gamble and James Sydney Crocker) for the ensuing year.

Church Music Committee.—Present, the Rev. J. D. Cayley, appointed Chairman for the current year, Revs. John Pearson, C. R. Bell, and Mr. John Hague. The Chairman reported that Messrs. Rowsell and Hutchison are disposed to undertake the publication of a new edition of the Chants and Canticles Book with additions, at their own risk, the Committee to prepare the additions and superintend the publication. A Sub-Committee was appointed to see the publishers and arrange with them as to the number of additional pages. It was further resolved that inquiries should be made as to the cost of publishing a book of Christmas Carols of 16 pages with music.

Printing Committee.—Present, The Rev. T. Walker, appointed Chairman for the current year, Revs. Alex. Williams and Joseph Fletcher. *Resolved*—That the Honorary Secretaries of Synod and the Chairman of this Committee be a Sub-Committee to carry out the instructions of Synod and of this Committee. *Ordered*—That the half-yearly printing account be paid, after receiving the sanction of the Chairman.

WEST-MONO.—Last Sunday St. Matthew's Church, in this Mission, was re-opened for Divine service, the interior of which has been much improved, the chancel carpeted and a neat altar taking the place of a common four-legged table, and mottoes placed on the walls; altogether the improvements have done much to add to the sanctity of the building. The Rev. Alex. Henderson, B.A., Rector of Orangeville, preached in the morning to a crowded congregation, afterwards administering the Sacrament to a large number of communicants. This congregation has made wonderful strides during the last twelve months, having procured for their Sunday School a library costing \$80, erected a driving shed which cost about \$40, and have now just completed the much needed improvement in their church.

St. Matthias.—The annual Sunday School Picnic of this parish was held in Trinity College Grounds on 26th August. The attendance was larger than usual, the Sunday School having increased considerably in numbers. There was also a good attendance of adult members of the congregation, making the occasion to some extent a general Festival of the parish. The condition of this parish is indicated by the fact that out of an estimate of 200 professedly Church families in the parish, 175 families are ascertained to attend their parish church—a very considerable proportion, when the usual discount is made (in the case of a new parish) for families which continue to attend the mother Churches from association. The contributions this year for the Sunday School were in excess of the demand, so that a surplus was left over for the Sunday School Library Fund, which also gains by the sale of a large number of tickets for "Admission to the Grounds." Through the energy of collectors, and the kindness of outsiders, this parish (though poor) has been enabled this year to meet the Building Fund Interest, and besides reduce the principal debt \$500. It is expected that another \$500 will be paid ere the year ends.

Rev. C. C. Johnson requests his letters to be sent to his address, Brampton P. O.

AURORA AND OAK RIDGES.—A Harvest Home Festival was held in this Parish on Wednesday last the 27th of August. Divine Service was held at 11 a. m., in St. Johns Church, Oak Ridges, most tastefully and appropriately decorated, the window, Chancel screen and arches being trimmed with wreaths composed of wheat, corn, flowers, and in fact with almost every kind and description of fruit and produce of the field and garden.

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A Harvest Home n on Wednesday e Service was held ch, Oak Ridges, ly decorated, the bes being trimmed at, corn, flowers, nd and descript- field and garden.

The Altar and Font were especially pretty in their magnificent adornment of flowers,—the whole being beautiful beyond description.—At the hour named the Church was filled to its utmost capacity, and a large number were unable to find accom- modation, and occupied standing room in the Porch, around the doors, and under the windows. The Service was very hearty, and the usual Har- vest Hymns from H. A. and M., were sung. The sermon an eloquent and appropriate one was preached by the Bishop, who took for his text, Acts, xiv 17. The offering was on behalf of the Mission Fund, and on the presentation the con- gregation stood up and, led by the choir, united in singing the Doxology, "Praise God from whom all blessings flow, &c." The Holy Communion was administered by the Bishop, assisted by the Incumbent, the Rev. C. W. Paterson. There was also present and assisting in the services; Rev. Rural Dean Osler, Shanklin, W. E. Cooper (Trinity College School) Owen, T. W. Paterson and Spragge. After the Service, the congregation adjourned to Bird's Lake where a Pic-nic was held. On arriving on the ground, an address was pre- sented to the Bishop, to which his Lordship made a suitable reply.

After luncheon, which was served on table, under the trees, had been disposed of, a large number of the parishioners were presented to the Bishop, who won the hearts of all, by his cour- eous and kindly demeanour. The afternoon was spent in wandering through the grounds, boating on the lake, while a number took the opportunity of displaying their gracefulness in dancing, a platform having been erected for that purpose. The Band of the 12th Battalion was on the ground during the afternoon, and added much to enjoyment of those present.

BATTEAU.—The annual Sunday School festival in connection with this Mission was held on Thursday, Aug. 28th, and a happier throng could seldom be met than assembled in the little church at 2 p.m. and joined most heartily in a short but bright service suited to the occasion. They then marched in procession to a large field belonging to Mr. W. Bouchier, where various amusements were kept up for some hours. Prizes were com- peted for by girls and boys, and a substantial tea (which did great credit to its various providers) was done ample justice to by some 150 hungry people, including parents as well as teachers and children. The proceedings concluded with a con- cert, the performers being under 15, which proved a decided success in every way, not only as a pleasure to the audience, but an assistance to the school, over \$11 being cleared by that and the sale of a few toys and ginger beer on the field. It was voted by all "the best Sunday School treat they had ever known." Many thanks are due to Mrs. W. Bouchier, their energetic superintendent, by whose exertions the school has reached its present flourishing condition, for out of 100 names on the roll, there is an average attendance of 75 or 80.

There are grave rumours that the grant is about to be taken away from this Mission after October 1st if so, the little flock will be left with- out a shepherd. It seems sad to think that seed sown, and already bringing forth fruit, should be suffered to wither away for lack of regular tending, regular watering. Let us hope the success attend- ing past efforts may induce those in authority to continue rather than withdraw their support.

CRAIGHURST.—Thursday evening Aug 28th the members of St. James Church, presented Miss Matilda Craig with a handsome piece of silver plate bearing the following inscription beautifully engraved:—Presented to Miss Matilda Craig, organist Aug 1879." In reply to an address which accompanied the present, Mr. Abraham Craig thanked the members of the congregation, on her behalf in a few very suitable words.

NIAGARA.

FROM OUR OWN CORRESPONDENT.

LUTHER VILLAGE.—Received up to Aug. 23rd with many thanks for our church about to be built: Rev. J. S. Baker, Port Hope, \$5; Mrs. Judge Harrison \$1; Miss Kernighan, Rocton, \$5; Mrs.

Edward Martin, Hamilton, \$5; Mrs. D. D. Grant, Franklin, \$1; Mr. D. D. Grant, Franklin, \$2; Col. Braden, Franklin, \$4; Mr. White, Franklin, \$1; Station Master, Oil City, \$1; Rev. J. D. Cayley, Toronto, \$1; G. B., Toronto, \$1; W. Ince, Toronto, \$2; Box 2635, Toronto, \$2; A Friend, Toronto, \$1. REGINALD S. RADCLIFFE, Deacon in charge.

EPISCOPAL CIRCULAR.—To the clergy of the Dio- cese of Niagara:—DEAR BRETHREN,—Being ready to confirm classes for that apostolic rite, I now address, you, stating that I should be glad to complete my work for the year before the bad weather sets in at the close of the Autumn. Those who will apply for a day for that purpose earliest, will be most likely to secure a Sunday for that purpose. I trust, however, that none will present any who have not been thoroughly instructed, and who are not in your estimation ready and willing "to take their stand on the Lord's side". It is much better for them that they should wait till thus ready. Bishophurst Hamilton, Ont. I am, Dear Brethren, yours very faithfully, 30th. August 1879. T. B. NIAGARA.

Amongst the many bequests to charitable reli- gious objects made by the late Mrs. G. T. Macklem (formerly of Chippewa) were two, to the Diocese of Niagara, (to the endowment of which she had given during her life time, \$7,500) viz., one thousand dollars to the Mission Fund, and one thousand dollars to the Widows and Orphans Fund.

HURON.

(FROM OUR OWN CORRESPONDENT.)

CHATHAM.—The picnic excursion of Christ Church Sunday School was not the least delight- ful of our Sunday School festivals. They char- tered the steamer *Steinhoff*, to Belle Isle, Windsor, and Detroit. Others who were not connected with the Sunday School were invited to take their passage and partake of the festivities of the holi- day. The boat left the dock with upwards of 900 on board. The Sunday School party disembarked at Belle Isle, where they picniced in true gypseying style. They were visited by the Rev. Mr. Morton, of Detroit, and friends, and they spent a very pleasant day. The Incumbent of Christ Church, the teachers and their friends are to be congratulated on the great success that rewarded their labours.

LONDON.—St. Pauls.—The St. Pauls Sunday School have enjoyed their midsummer festival— a picnic at Port Stanley. The St. Paul's picnic is always the event of the season, connected with our Sunday Schools, and the old school, the parent school of the city, was fully equal to what it had been in former years. The feast, the games, the number of scholars and friends, and the joyousness of the whole party will not soon be forgotten. Rev. Canon Innes and family, and Rev. A. Brown and family were among the happiest of the happy assemblage.

The Rev. I. Brock, co-rector of Sherbrooke, diocese of Quebec, is spending a few weeks among his old friends of this city, where he had been sometime Principal of Huron College, and Chaplain of St. John's Chapel, and officiated as minister of Lambeth and Westminster. He preached in Lambeth on last Sunday at morning service, and at evening service in St. James', Westminster. The previous Sunday he occupied the pulpit of the Chapter House at morning service, and at evening service, that of our St. Paul's. The church people of our "Forest City" were glad to meet an old friend, and to hear the once familiar voice from their pulpit.

The Rev. Canon O'Meara, of St. John's College, Manitoba, preached here in St. Paul's on Sunday, the tenth after Trinity, from the words of the Prophet, "How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, then follow him." The preacher concluded a very impressive sermon, by appealing to the congregation to aid the church in her labours in Manitoba. He asked them as they loved the

good old church, and valued her services, and as they loved the head of the Church, to assist in the great efforts that are made, that the thousands now pouring into that land may have the bless- ings of the services of the Church, as they had enjoyed them in Ontario, from which province so many of them had gone to the great North West.

AN INDIAN CHURCH APPEAL.—St. Peter's Church, Sarnia Indian Reserve. To our fellow-Christians and fellow-Churchmen. Beloved Friends,—Our Church on the Sarnia Indian Reservation, which is situated on the banks of the River St. Clair, in the County of Lambton, Diocese of Huron, was partially blown down by a terrible storm which visited this neighborhood recently. The whole building has been greatly damaged, and it will cost a considerable amount to rebuild and put the Church into a good condition. We had quite ex- hausted our means when the Church was built some years ago. We have, however, contributed as much as we are able towards the rebuilding of the same, but we are still considerably deficient. We are therefore now obliged to appeal to our fellow-Christians for sympathy and help. We have faith in God, and we feel sure God will open the hearts of his people to extend us a helping hand. Sarnia Reserve Mission is an interesting Indian Mission. The services and preaching are conducted in the Ojibway Indian language. The Holy Communion is administered and thankfully received once every month. A flourishing Sun- day School is in operation. As we are obliged to rebuild at once, we now make our humble, earnest appeal for help. Will some of the Churches take up collections in aid of this praiseworthy object? Will some of our charitable people in our parishes kindly send us contributions? Christian friends, may God influence your hearts to help in this good work. And may He reward you in His own good time for your work of faith and labor of love. We were very sad and greatly discouraged when we saw our pretty little Church so terribly wrecked, but our trust is in God, and in His people. We fully believe that "all things will work together for good." While we have time let us "do good unto all men, and especially unto them that are of the household of faith." "To do good and to distribute forget not; for with such sacrifices God is well pleased." J. JACOBS, MIS- sionary. PETER GRAY, SAMPSON JACKSON, Church- wardens and Lay Delegates.

Most cordially do I commend the above appeal. I. HURON, Bishop.

P. S.—All collections and contributions to be remitted to Rev. J. Jacobs, Sarnia P. O., County of Lambton, Ont. August 18, 1879.

EASTWOOD AND PRINCETON MISSION.—His Lord- ship the Bishop held Confirmation Service, on the 11th Sunday after Trinity in St. John's, Eastwoods, at morning service, 11 a.m.; at Christ Church, Oxford Centre, at 2.30 p.m.; and at St. Paul's, Princeton, at 7 p.m. The congregations at the three churches were very large, and evinced not only by the numbers assembled, but also by their earnestness throughout the services, the deep in- terest felt in this, not the least interesting of the solemn rites of the Church. The number con- firmed by the Bishop in the three Churches of the Mission on that day was forty-nine, and of them many were adults. The confirmation of grown-up and even of old people is not an unusual occur- rence in our Canadian Church. The "laying on of hands" is betimes on the hoary head. Incum- bent of the Mission, is Rev. J. Edmonds.

The Harvest Home Festival, in connection with St. John Church, came off on Thursday last, the 28th ult. Crowds of people attended from all parts of the surrounding country, the number present being not less than from a thousand to twelve hundred people. The dinner was sumptuous. The decorations consisted of flowers, flags and bunting in great profusion, wheat and barley sheaves, etc., interspersed with clusters of red berries. The effect of the whole was very pleasing.

The only draw-back, amounting to serious dis- appointment, was occasioned by the absence of the "Amateur" Band from Woodstock. The time, however, was happily spent. A programme of athletic sports was carried out, for which prizes were given under the management of a Committee.

A large number of Chinese lanterns had been procured, but in the absence of the band the 'lighting up' was not deemed necessary. The numerous company gradually dispersed about eight o'clock.

The Refreshment Tent, for the sale of fruit, confectionery, &c., was well patronized under the management of Misses Broughton, G. W. R., Mr. Broughton, Junr., and Master Godfrey Patterson.

The amount realized by the Festival is about \$125. This, together with a balance of some \$25 to be provided for, will leave the Church and Parsonage free from debt, a consummation devoutly wished for and reached at last. The chief praise and credit is due to a lady, who ever since the advent of the present Incumbent, has been the leading spirit in all enterprises affecting the good of the Church in this parish. The lady referred to is Mrs. T. C. Patteson, Vansittart House. We have now a beautiful restored Church and Parsonage free from debt. In view of our improved position and prospects we thank God and take courage.

LONDON.—*Chapter House.*—The last picnic of our Church Sunday School was held at Woodland on Thursday. The members of the Chapter House bivouacked on this favourite picnic ground accompanied by many friends, and spent a very pleasant day. The sail on the Thames, by the good steamboat "Princess Louise" the gipsy feast in the woods, and the athletic sports for the scholars were heartily enjoyed by all. Not less, it is said, than three hundred people, young and old, took part in the excursion. Rev. Mr. De Lom, assistant minister of the Chapter House, accompanied the happy party, and in all the pleasures of the day he took an active part.

Our city and suburban Sunday Schools.—From one Sunday School to seven, from 200 to 1600 scholars. This has been our progress within a period of less than twenty years. St. Paul's, the oldest Sunday School from which six others have gone forth, has now 500 scholars in the morning and afternoon. Rev. Canon Innes, Rector Superintendent; Lay-Superintendent, Mr. G. F. Jewell. Christ Church has nearly 300 scholars. Rev. Mr. Smith, Rector-Superintendent.

Memorial Church.—Over three hundred scholars, Rev. J. B. Richardson, Superintendent; Chapter-house, Rev. B. C. DeLom, Superintendent, two hundred and fifty scholars—of these one hundred are in the infant class, with an average attendance of half that number; St. James' Rev. E. Davis, Superintendent; Mr. J. Pope, Lay Superintendent, two hundred scholars. St. George's, Mr. J. Dyas, Superintendent, one hundred scholars, attendance eighty. St. Luke's Mission Church, and S. S., in connection with Memorial Church, about fifty scholars. It has been suggested that there be annual assemblage of all our City Church-Sunday Schools. It has been very successfully carried out in other places and with very beneficial results.

WESTMINSTER.—*St. James'.*—The Rector and Congregation are indefatigable in their endeavours to pay off the debt that rests as a heavy incubus on the Church. At the late garden and lawn party, on the grounds of Mrs. Birrell, the sum of \$185 was realized for that purpose. The new Church, that was said by many to be large for the congregation for years to come is found none too large. The Churchwardens find it difficult to accommodate the applicants with pews. Some who had been connected with some outside denominations have become regular attendants, and some members of the Church.

HELLMUTH LADIES' COLLEGE.—We are glad to learn from his Lordship the Bishop that the Managers of this flourishing Institute have made arrangements to establish a special school for domestic economy on the plan of that of South Kensington. We think something of the kind is very much needed in this country, and regard it as a step in the right direction.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

THE WAWANOSH HOME.—On the afternoon of Tuesday the 19th August, (a red letter day for

Algoma) might be seen a good assemblage of ladies, gentlemen and children, who had come from the Sault Ste Marie, a distance of a mile and a half to witness the opening of the Indian girl home.

At 4 o'clock the harmonium was wheeled into our spacious hall, and Miss Simpson, our talented organist kindly presided at it. Hymn 385 "Onward Christian Soldiers" was then given out, and a procession formed which fell in a line of two and two in the following order, missionary and assistant, Indian girls, part of the choir of St. Lukes, and the rest of the red and white people assembled, we filed through the south door and made a circuit on the outside of the building. All the voices seemed to blend most melodiously on the air, in strains upraised of joy and praise to Him who has so blessed our work among the aborigines in the past, and seemed to echo in sweet accents an earnest of far greater success in the future. We returned through the south door, and assembled in our large school and class rooms, when the first part of our beautiful evening prayer was impressively read by the assistant missionary, and the concluding portion with three special collects were said by the Bishop's chaplain, upon whom, in the absence of the Bishop, devolved the duty of opening the home. At the conclusion of Evening Prayer, the chaplain said, I now declare this home entitled the Wawanosh Home, for the training of Indian girls, opened, in the name of the Father, and of the Son, and of the Holy Ghost, and most earnestly pray that the children instructed therein may be honoured instruments in God's hands of adorning the doctrine of God their Saviour in all things, and thereby be wholesome examples to their own tribes, and all with whom they may afterwards come in contact. He then went on to say that he regretted most sincerely the unavoidable absence of the Bishop, who was then engaged in a self-denying missionary visitation of the Indians in the Nepigon district, and also of the noble founder of the Shingwauk and Wawanosh Homes, who is at present in England engaged in the good work of commending both these institutions to the favorable notice and liberality of the friends of the red man in the dear old country. The chaplain then turning to the Indian girls, who presented a very neat and orderly appearance, and more pleasing still, bright and happy faces said I can assure you dear children that you have much, very much to be thankful to Mrs. Fauquier for, who I regret, on account of rather more severe indisposition than usual, is unable to be present at the opening. Mrs. Fauquier has been most unwearied in her labour of love for you all, and it is chiefly owing to her activity of mind and wise supervision, that this institution is opened at this early date, and presents such an elegant, and above all, thoroughly home like appearance, and the only way you can shew your gratitude to her, the founder, and those who take such a deep interest in your temporal and eternal welfare, is by profiting to the fullest extent by the religious, secular, and useful instruction which will here be imparted to you. Pay great attention to everything that is told you, be earnest in your prayers, and diligent in your studies. Be kind to the lady superintendent, Miss Carry, in every way, for there are many little acts of kindness which can often be shewn by the pupil in a quiet way, which shew appreciation, and are always grateful to a teacher's heart. He then thanked most cordially those of his parishioners who had kindly honoured the opening by their presence, and asked them to shew their interest in the same by frequently visiting the Home, and above all, to pray earnestly and constantly for an abundant blessing to be poured out upon it from above. He impressed upon them that the lady superintendent's position was necessarily an isolated one, and that their visits would cheer and encourage her in her self denying work of labour and love. The ascription was then given, and everyone left the substantial, bright and happy Home of the Indian girls for their own.

ILFRACOMBE MUSKOKA HISTORY OF THE CHURCH AT THIS PLACE.

At the head of the Muskoka river, 170 odd miles from Toronto, upon the borders of Muskoka and

the Parry Sound district, and partly in the township and partly in McMurrich, is situated Buck lake, one of the most picturesque of the many charming little sheets of water with which this part of the country is so richly begemmed. Here, until lately, the deer stalked, and the bear prowled as monarchs of all they surveyed; and looked up with astonishment rather than alarm, when the unwonted vision, which betokened the presence of man, broke upon their gaze. But things are changed. Every lot of land in the vicinity of Buck lake has been taken up, from innumerable little clearings the smoke may be seen curling upwards from the chimney of the settler's shanty, and above all, crowning an eminence overlooking the lake, the form of a little log chuch with its neat little spire or belfrey pointing towards the sky, is plainly visible through the trees. The history of this little church is both interesting and instructive. In the winter of 1877-8 two gentlemen from Toronto Mr. C. G. Harston late of H. M. Royal Marine Light Infantry and Mr. E. Baldwin, son of Wm. Baldwin Esq., of Mashquoteh, appeared upon the scene, and having secured excellent lots of land bordering upon the lake, proceeded, axe in hand, to clear the forest. But what should they do on Sunday? for no church bell was heard calling them to worship. Sunday was marked by many of the settlers only by the substitution of hunting for their ordinary week day work. The new settlers determined it should not be so with them, and accordingly Sunday by Sunday, wet or fine, Mr. Harston read the Church of England service and a sermon in a little shanty, in size only 12 x 15 feet, and with a congregation which rarely exceeded four or five. In March, the Bishop of Algoma paid them a visit and cheered them on in their good work, making arrangements at the same time with the travelling Missionary, Mr. Crompton, to furnish them with a monthly service. About this time, also they were joined by several young friends from Toronto and England, who obtained land in the vicinity, and so during the remainder of the year the congregation varied from 6 to 19. Thus encouraged, the little colony determined that, if it were possible, they would have a church. Mr. Harston wrote to the S. P. C. K. and to his friends in England, who interested themselves in their behalf; and Miss Barber, of the Missionary paper "The Nel," hearing the case, published some of his letters in her excellent little journal. The happy result of these exertions was that money came from England which sufficed, together with \$100 received from a kind friend in Toronto, and a few smaller sums from the same place, to build the church and to purchase lumber for a parsonage. In addition to this the Government gave them five acres of land; to which two more were subsequently added by one of the settlers, while one person in England sent the price of a cabinet organ, and another, a clergyman, had a collection made in his church, which brought in \$75 for the purchase of a bell. In the autumn the work of building was commenced. The settlers turned out and cleared two acres of the glebe, and erected the body of the church, 32 x 20 feet, thus contributing themselves about \$120 worth of work free. And so, when in February of this year, the Bishop paid them his second visit, he was naturally much delighted with the progress which had been made, while the settlers were equally encouraged and refreshed by the presence of their kind and good Bishop amongst them. At the service, which the Bishop held on this occasion, the communicants numbered fourteen, and the offerings amounted to \$10.55, while Mr. Smith's little 12 x 15 shanty was found too small for the congregation, which accordingly assembled in a room in Mr. Harston's house, where the service has ever since been held, as many as fifty-five persons at times being present. After the Bishop's visit work was pushed on with renewed vigor, and at Easter a Vestry meeting was held, when Mr. Fauquier, a son of the Bishop of Algoma, and Mr. Fair, formerly of St. James' Parish, Toronto, were appointed Churchwardens, and a resolution was passed expressing the deep and heartfelt thanks of the congregation to these kind and generous friends who have so lovingly assisted them in their great work.

And at length the day appointed for the opening of the Church arrived. It was Sunday, the 10th August, and a great day for the little colony. The

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little Church, which was not quite finished, was tastefully decorated with flowers, water-lilies and ferns. The service was conducted by the Rev. T. W. Paterson, Incumbent of Christ Church, Deer Park, to whose parish Messrs. Harston and Baldwin had formerly belonged, and who, with a few friends, had gone up from Toronto for the occasion. Nothing could be more delightful than the hearty responding of the congregation, and the manner in which all seemed to join in singing the hymn "Onward Christian Soldiers." "The Church's one Foundation," and "All People that on Earth do dwell;" one of the ladies of the congregation playing the organ. An appropriate sermon was preached from the text, 1st Kings vi. 11-14, in which the people were reminded how grateful they should feel to Almighty God for permitting them to help in such a blessed work as the erection of a church in which to worship Him, and were exhorted "to walk in God's statutes, and execute his judgments, and keep his commandments," and to teach their children the same,—particularly by sending them to the Sunday School, which was to be opened upon the following Sunday,—which, if they were diligent to observe and do, God's promise would remain sure, he would not forsake his people, but would dwell among his children forever. The offerings upon the occasion amounted to \$16.38, the Holy Communion was administered to 33 persons, and the congregation, which, in spite of the rain which came on, completely filled the Church, numbered 100. These came from far and near, many 3, 4, 5 and 6 miles, and one girl with her brother walked 7 miles on the bush road and came 3 by water—20 miles to Church and home again—because she would come to the service. The congregation seemed delighted, and over and over again expressed their thankfulness at the completion of their little Church, while perhaps the most deeply grateful of all were those who have been the prime movers in the work, and to whose exertions it is mainly due, that a temple of the Lord now looks smilingly down upon the dark waters of Buck Lake, when, until so very lately, even man's presence was hardly known. The Church, which was found rather small for the congregation on the opening day, still requires a chancel or a porch, for which \$50 or 100 will be needed. But of course, the urgent need of the parish now is a resident clergyman. Ilfracombe—for so the settlement is called,—will be united with Port Vernon, or Hoodstown, at the head of Lake Vernon, where also a church is in the course of erection and together these will form in time a strong parish. A parsonage is immediately to be built;—and the "Colonial and Continental Church Association," have guaranteed \$375 for five years, under certain conditions, towards a clergyman stipend; which in the meantime, until a clergyman's is appointed, the service will be conducted as heretofore. Such, in brief, is the history of the Church, extending over 18 months, in this new portion of the Lord's Vineyard. Would that more settlers, who are able to do so, would act as Mr. Harston has done in this instance! Many and many a congregation might be gathered by one energetic and faithful churchman in the community reading the service and a sermon Sunday by Sunday in the home of one of the settlers; and although they might lack some of the advantages which have blessed the settlers about Ilfracombe, we are sure that many little churches would rise in the land, and that God would abundantly help and bless those who are willing to help themselves, and, in doing so, neglect not the worship of the Lord their God.

Correspondence.

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

ACKNOWLEDGEMENT.

SIR,—Would you kindly allow me gratefully to acknowledge the receipt of S. S. books and papers for my Mission, viz.: One package of 50 books, per Mrs. Ferguson, of Brunel, from Miss Mac-Kalcan, of Hamilton, and through the same lady one package of 75 books from Mrs. Broudgerst, of Yorkville, also one package of S.S papers from

the Ladies Aid Association of Toronto.—Mac-aulay Tooke, Incumbent.
Port Sydney, Aug 25th 1879.

MY DEAR SIR.—I have been requested by a kind donor in Nova Scotia to acknowledge the receipt of \$1 (one dollar) for Mid-lothian church in the DOMINION CHURCHMAN. Will you kindly allow me at the same time to state, that I have gratefully received many copies of used "DOMINION CHURCHMAN" from nearly every part of Canada: as also, copies of several other church papers, all of which have been duly distributed in my wide district, and are, I can assure the kind senders, highly estimated by the back-woods settlers. I should be grateful if some of my outside friends would mail me any of their "cast off" books, which would interest the men during the winter hours when they cannot work. Tale books which we are weary of, cost but a cent or two to mail them, they are fresh to the men here, and the advantage they give me in my peregrinations is not to be estimated. A book frequently gains me the very opening I require in my path of duty, besides throwing a cheerful ray in many a house which would be dark without it.

Yours, &c. WILLIAM CROMPTON,
Travelling clergyman, Aspdin P. O. Aug. 23rd 1879.

PURE SAXON.

SIR,—We live to learn. A recent controversy on the subject of "pure Saxon" is enlivened by the learning of an editor who gives the "simple English" of his ideal Saxon words—"Anthem" for the Anglican "Antiphon," "Communion Hymn" for "Introit," "Minister," for "Celebrant," and "Evening Service" for "Evensong." I have yet to learn that "Anthem" is Saxon: when I was at school I was whipped for not knowing its Greek derivation. As far as I remember my Classics, "Communion" is a Latin word—first used by Roman Catholic writers, it may be added, in the sense of "Eucharist"—and "Hymn" is as undoubtedly Greek. "Minister" is much less Latin than "Celebrant," and "Evening Service," is decidedly more Latin than the beautiful "simple English" "Evensong." I have also yet to learn that "Anthem" and "Antiphon" are identical and interchangeable terms. An *Antiphon* is a song of praise dedicated to God. An *Antiphon* is a verse to be taken up by that side of the choir which begins the psalm. And though our *Introit* is a *Communion* Hymn, it is not the only Communion hymn. E. G. what does the editor referred to make of the "Sanctus,"—I beg pardon, the "simple English" "Holy, holy, holy, or the "Gloria in Excelsis," the "Glory be to God on High"—if rendered in the "simple English" he affects as the badge of the true Protestant?

JAS. FIELD.

MONTREAL DIOCESAN COLLEGE AND THE UNIVERSITY OF BISHOP'S COLLEGE LENNOXVILLE.

DEAR SIR,—With reference to your Montreal correspondent's further remarks in this week's paper on the subjects of relations between this University and the Diocesan College, will you allow me to say that I cannot see how the University can fairly be expected to offer degrees to the students of affiliated colleges on any easier terms than those specified in the resolutions which I sent you last week. I must point out, however, that we do not require a student (as your correspondent seems to have understood) to reside three years at the affiliated College as well as one year here. A total residence of three years is required, of which three terms must be spent here. Moreover those three terms need not be continuous, but may be put in at any period of the course, as may be most convenient to the student.

The reasons for requiring some residence at Bishop's College are various. I may mention some of them.

1st. The advantage of the students. The affiliated college may be one which does not afford to its students the training and discipline involved in corporate college life under one roof, and as members, as it were, of one family. It is thought

that those whom we send forth as graduates should have enjoyed, at least for a time, that which many of us regard as one of the most effectual means of education.

2nd. The maintenance of the value of our degrees. Every one who has had much experience in such matters knows very well that examinations in themselves are not always a sure index of even the mental attainments of men. Subjects may be got up by a process of what is called "cramming," so as to enable men to obtain the requisite number of marks who at the end of a month may be as ignorant as ever. It is thought, therefore, that the University, which is responsible for the giving of the degree, should have something besides the mere examination to rely upon.—I mean something which it has not to take upon trust, but which it can itself see to. This the requirement of a certain short period of residence and attendance at lectures in the college itself is meant to supply.

3rd. The necessity to the University of self-preservation. It must not be forgotten that all Masters of Arts of the University may become members of convocation. Now it has not been found in the experience of Bishop's College that the mere giving of a degree has in general called forth any affection towards the University, or any active interest in its concerns. The contrary has often been the case. It has thus come to be thought that some residence in the place, and some degree of acquaintance with the working of the College, with the interest that is likely to result therefrom, are greatly to be desired in those who are to have a voice in the government of the University. These are some of the reasons which I have no doubt weighed with the members of convocation. For myself I am quite ready to admit that cases may arise in which these and other reasons may lose their force, or be overborne by counter-arguments. But I cannot answer for convocation. Of this, however, I am sure, that the real well being of the Church in these Dioceses is very precious to us all, and that we are willing to do very much that we might otherwise consider unwarrantable, if we can secure that. And if it is still considered necessary to divide and weaken our educational force by maintaining a separate college in Montreal, and if the managers of that college should make any proposal to us of the nature indicated by your correspondent it would be considered by our convocation, with every desire to go as far in the matter as the interests of the University and our duty to our own students will permit.

I am, dear sir, Faithfully yours

J. A. LOBLEY.

The Lodge, Lennoxville, Aug 23, 1879.

Family Reading.

GOLD IN THE SKY.

CHAPTER VII.—"THE SQUIRE'S BIRTHDAY."

The sixth of November was Claude Egerton's birthday; and since his birth it had been the time-honoured custom for the tenants to be entertained at a dinner on that day. It was the chief excitement of the year to them; for not only was there a capital dinner, but there were fireworks afterwards, and all sorts of wonderful entertainments at the hands of conjurors or other extraordinary men, who came down from London for the purpose and in honour of the day.

The signs of winter were this year earlier than usual in making themselves manifest, and dismal people had been prognosticating unusual severity; whether, taking their auguries from the visits and departures of certain birds, from the number of berries on the holly-trees, or from various other equally unreliable sources. However, as there were an equal number of people who read the same signs from exactly the opposite view, somebody would be sure to turn out right in their conjectures, which ever way things went.

The autumn winds had been bitter and cruel—furs, blushing nose-tips, and blue fingers, already abounded in the neighborhood of Artherton; people drew round the fireside, and gathered about them their winter companions of either rheumatism, asthma, bronchitis, or influenza, as the case might be, and were only too willing to believe that the coming winter was to be a hard and severe one.

On the morning of the sixth of November there was even a light fall of snow, and people began to speculate of the "dreadful night" it would be, and on the "no fireworks." They also considered seriously on the difficulty there would be attendant on the journey to and from the Hall, Atherton resources in the way of conveyances being somewhat limited. For it had become the custom for many neighbors to join the evening festivities which took place after the dinner.

But as daylight faded and evening drew in, the snow had ceased and the evening became clear and cold and frosty. Shortly after four o'clock spring-carts and light waggons began to arrive, bringing country tenants from far-away farms. The dinner-hour was five, but it was thought advisable to be in time, and not lose any part of the proceedings by a late arrival. Taking them as a whole, they were a very pleasant group of faces which the smiling matrons, rosy girls, stalwart farmers, brought with them to greet the squire on his birthday—a cheering sight on any day, and now the frosty air had vigorously brightened each pair of cheeks that passed through it, as if it also wished to add its help to the general effect.

They gathered in a large, warm, well-lighted room, adjoining the servants' hall, where the dinner took place; the greetings were varied and hearty; some met, who perchance had not met since the year previous at the same time and place.

It was a comforting and inspiring sound when a great full-toned gong announced that dinner was ready, and they trooped in to it without rhyme or order, excepting that those who stood nearest when the gong sounded went in first.

Claude Egerton walked into the room, greeting everybody cheerily as he came, and took his place at the head of the long table, whilst Cyril followed to head the other and smaller table. When Claude first entered there was no change from his usual pleasant manner, and all took their seats round the tables; it was only as the time went on that one, then another, amongst those who knew him best noted that there was some difference in him—that the squire was unusually quiet, that his manner was somewhat abstracted. Something apparently was equally the matter with his brother, who spoke but seldom, and when he did so it was with a serious face and uninterested expression. This was more noticeable in Cyril than it was in Claude, for Cyril's manner was usually joyous, gay, and light-hearted, that his present behaviour could not but attract attention.

Long before dinner had come to an end, this fact was being noted and whispered about from one to the other amongst the guests, and speculations were rife as to the cause of it; not a few concluded that some dispute or difference of opinion between the brothers must be the reason, and all agreed that this "birthday" could not hold a candle to some birthdays which they could remember.

The drinking of healths and proposing of toasts seemed to be but half through when it was reported that the fireworks were beginning. It had been found from old experience that this was one of the persuasions which would induce people to think that they had had as much as was good for them, and that dinner was at an end. In another moment there was an instant rising from the tables, and whilst the men rushed up for their overcoats and hats, and poured out into the terrace the better to behold the fairy-like splendours, and the women crowded about the windows, Claude Egerton disappeared from among them.

Up-stairs in the drawing-room was a gathering of his richer friends and neighbors; they had followed the example of the rest, and some of them had gone out on to the terrace, and the more timid had gathered in the deep-set windows which faced the terrace where the display was taking place.

Claude was held and claimed by first one then another; and it was not long before he was aware that Gwendoline Majendie was not amongst them. By-and-by he asked after her, and heard that she had been there but a few minutes before. Still, however, she did not come, and whilst he was wondering where she could be he heard some one ask the same question that he had asked.

"Oh, Gwendoline Majendie has gone outside. Cyril Egerton persuaded her that she would have a far more satisfactory view there, but I told her she would be certain to catch her death of cold," was the answer.

Claude Egerton's back was turned to the speaker, but no sooner had he heard these words than he abruptly ended the conversation he was engaged in, and as abruptly left the room.

Outside in the bright moonlight was a comfortable happy-looking group of delighted people, staring at a fizzing fussing great Catherine wheel with the greatest satisfaction, its blazing light outdoing the moon, and throwing strange mingled lights in their faces.

Two fair faces were side by side, smiling and enjoying the spectacle as much as any present. Claude glanced from his brother's face to Gwendoline, wrapped in a large fur jacket, her cheeks under their tinge of the frosty air, looking like peach apples. Cyril turned, smilingly to speak to her, but before she could answer him Claude stood beside them. The blaze of the Catherine wheel went out, and in the momentary darkness which followed Gwendoline started to perceive Claude on her other side, bending towards her as he asked her whether she would not be better in-doors.

No, Gwendoline infinitely preferred remaining where she was, and resolutely Claude retained his place beside her. And during the whole blazing display which followed, that one group of three perhaps alone of all the watchers never altered their positions or moved. More than one noticed them as they stood, and more than one made significant remarks, and smilingly observed the squire and his brother seemed to be of the same mind about that young woman, whatever else they had differed in.

Bessie Vernon met Cyril on the stairs as they came in, when the fireworks were over, and she said to him somewhat angrily, "Have you been riding down the short cut past Birdshill to the common lately?"

She had not alluded to this in any way since her interview with Basil Crawford, it had therefore had time to rankle and grow; and having all along fully believed that Cyril Egerton was the culprit of that romance, she now concluded that she had made him thoroughly uncomfortable.

"Down the short cut past Birdshill to the common?" he repeated, attending fully to her words for the first time.

"Yes," she added triumphantly; "it is not a very long piece of road, and as a rule there is not much to interest on the way, but perhaps you go that way so often, particularly on horseback, that you cannot remember any particular time."

"I never go that way on horseback!"

"Oh, never! You are quite sure of that?" she said, with an angry sparkle in her eyes.

"I may have gone by that miserable road some day in reckless carelessness as to my horse's knees; but was I doing something unusually wicked thereby, and did it make you angry?"

"Angry! angry!" she cried, like a cross child, and catching hold of the word which had most aggravated her. "No, not in the very slightest, I was only delighted to think what a pretty picture you were able to compose, so far more beautiful and with so much more of nature in it than the most of your pictures!" This was rude and unkind to poor Cyril's efforts in the art line.

For a moment or two he maintained a perfect silence, and then a sudden idea took possession of him, but he would assure himself that his surmises were correct without betraying his plan. Bessie was such a very simple innocent unsophisticated parson, that deceiving her was a very easy matter; she had been unnecessarily sharp to him, and on a subject whereon he was very vulnerable—he would therefore obtain information and tease Bessie at the same time.

"Who make the prettiest picture, the lady or the gentleman?" he enquired.

"The lady," was the reply; some gentlemen cannot make pretty pictures if they try ever so!"

"Ah, then they ought never to try again; but let us consider why he failed in composing a picture. Let me see, he was on horseback, and she was walking along the road towards him."

"Oh dear no! It was far more interesting and picturesque; she was on the other side of the garden wall. You see I know all about it."

A fresh light broke over Cyril, and he added, "Then they were not together after all!"

"It is very absurd of you to try and pretend you know nothing of it," she said, crossly; "when people are in saddles they are tall enough to lean

over anywhere; tall enough to be as near to people as if they were standing beside them; tall enough to hand them baskets of flowers." This was said in sarcastic tones, and she stood aside for him to pass on the stairs; but Cyril was now in no hurry to pass on, and in the same bantering tone he continued, "Well, I almost forgive them for their wickedness, as they composed such a pretty picture; I suppose the sun was shining, and if she had fair hair it must have looked very pretty. Had she fair hair?"

"Of course she had!" said Bessie, viciously, and thinking of her own dark locks; "he would not have staid to admire it if it had not been a nice carrotty yellow."

"Ah, true! and she was waiting for him and his flowers?"

"Of course she was!" Bessie knew but the outline of the tale, so she felt at liberty to embellish and beautify, and she added, "And what could have been a prettier arrangement—the flowers, the garden-wall, the fair lady, and the mounted knight—it was like an old German tale, and could only have been got up by a man accustomed to getting up pictures."

"The only drawback was that it was somewhat unseasonable, if this pretty scene took place lately."

Yesterday morning was a very different day, from to-day; the sun was out, and it was comparatively pleasant for some hours in the middle of the day. Did you find it pleasant?"

"I did," he answered aggravatingly, and with some indignation she turned and left him on the stairs.

Cyril stood still for a few moments, thinking over what he had heard. The two who had composed this picture were of course undeniably Claude and Gwendoline, and Cyril was one of those mortals who are but stimulated to fresh endeavours by each difficulty and embarrassment thrown in their paths.

Bessie, it was easy to see, fully believed that it was no other but himself who had handed the flowers over the garden-wall, and thereby hung a faint mystery—for if she herself had seen what she had described, her eyes would not have failed to recognize the rider of the horse.

In the meantime Gwendoline had just entered the drawing-room, and, pulling off her gloves as she came, she made her way to the fireplace, saying that her fingers were pinched with cold. Claude followed her, and, as her pink fingers were greedily stretched out to the comforting warmth, he instantly observed a remarkable-looking ring on her finger, and one he had never seen before. It was not a ring to escape attention; and, following a first impulse, he said "Why, Gwendoline, what a strange ring!—where did it come from?"

She started somewhat, and let the hand bearing the ring fall down beside her. "It is an old curiosity," she said; "I forgot to take it off."

His curiosity was roused. "May I see it? It looks interesting."

Alter a moment's pause she boldly held out her hand, and Claude bent his head, and looked at it. It was quite unique in its way—evidently very old, and of some value. Rings such as this one did not often find their way into Atherton; in fact, Claude had never before seen anything like it; and he was still gazing at it with admiration and interest when he heard Cyril's voice beside them, saying, "Claude, you are to be off down-stairs immediately; they want you to help set the games going. Be off with you!"

Claude started, raised his head, and instinctively turned to comply with the request, and walked towards the door.

Cyril, as he approached them, had seen them bending over Gwendoline's hand, and, when he was near enough, he observed the ring on her finger. "Claude has given it to her! there is some understanding between them, after all, then!" he thought. And no sooner had Claude turned away than Cyril unceremoniously seized her hand, and, with no pleasant expression on his face, frowned at the antique ring.

That it was of great value immediately crossed his mind. It was rich and rare; a fitting gift for the squire to bestow on his lady-love; but it was mean of him to be so secretive, ungenerous, distrustful, and unlike Claude in every way.

"Who gave you this ring, Gwendoline?" he said.

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immediately crossed re; a fitting gift for ady-love; but it was ve, ungenerous, dis- every way.

5, Gwendoline?" he

"A person!" was the answer; "but it was found ready made. You see its date and my date are not the same."

"I know nothing about these antiques!" he said, abruptly; "they may be genuine valuables, or they may be got-up shams, for all one knows. For my part I like simple straightforward things, about which there can be no mistake or deception!"

"My dear Cyril, the fact of your being unable to comprehend a thing does not necessarily prove that thing a sham and a deception," she said, with a smile.

It was at this moment that Claude reached the door, and some feeling—he scarce knew why—prompted him to turn and look once more at Gwendoline ere he joined the games down-stairs. Cyril's back was towards him, but he could see that he was bending over her hand, which he held in his own. Her face was smiling as it was turned towards him.

"Cyril is privately engaged to her! He has given her that ring! My brother has deceived me!" said Claude, bitterly to himself; and, with one more look, he descended to the servants' hall with a very different expression on his face from the one which was usually there.

When Cyril by-and-by joined them, his manner was no more agreeable than that of his brother's; and their cold and distant way of treating one another was noticed by many present. One old farmer whispered to his nearest neighbour, over his glass of punch, that he should say both brothers had just been seeing that young woman home.

But Gwendoline, in her big jacket, had gone home in the carriage with her father and mother, and the two brothers were left to entertain their guests. Fortunately, however, they were all sufficiently jovial in mind to entertain one another without much aid or assistance from their hosts.

Only as the light wagons and spring-carts returned through the frosty night, each one of the returning guests seemed to have something to say about the dullness of their hosts, and all alike wondered "what it was about"—that tiff between the squire and his brother.

(To be continued.)

—There is no doubt that there are many in our churches who ought to be among those who come to the Sacraments, but are not, because of wrong views of the preparation needful. The Sacraments are for the weak and the sinful, who have only grace like the little leaven in the soul; not for those only who are thoroughly leavened, but for those who have received the small measure of grace which is to go on working till the whole soul is leavened. We sometimes find persons coming forward to God's altar who will tell us that they had the same preparation years before, and suppose they might have been accepted then as well as now, but have been kept back by wrong views of the requirements needed, and so have lost the grace of Sacraments all that while, and the blessing their example might have been to others. The rule should be, Come to the Sacraments with small attainments in piety if these be all one has to offer, and grow by the use of the means of grace to the perfect man; not wait to be perfect before coming, in neglect of the grace of Sacraments, and so perhaps never coming to them at all.

—The intellect of the wise is like glass; it admits the light and reflects it.

When the thief takes possession, then Satan takes possession of the thief.

Births, Marriages and Deaths,

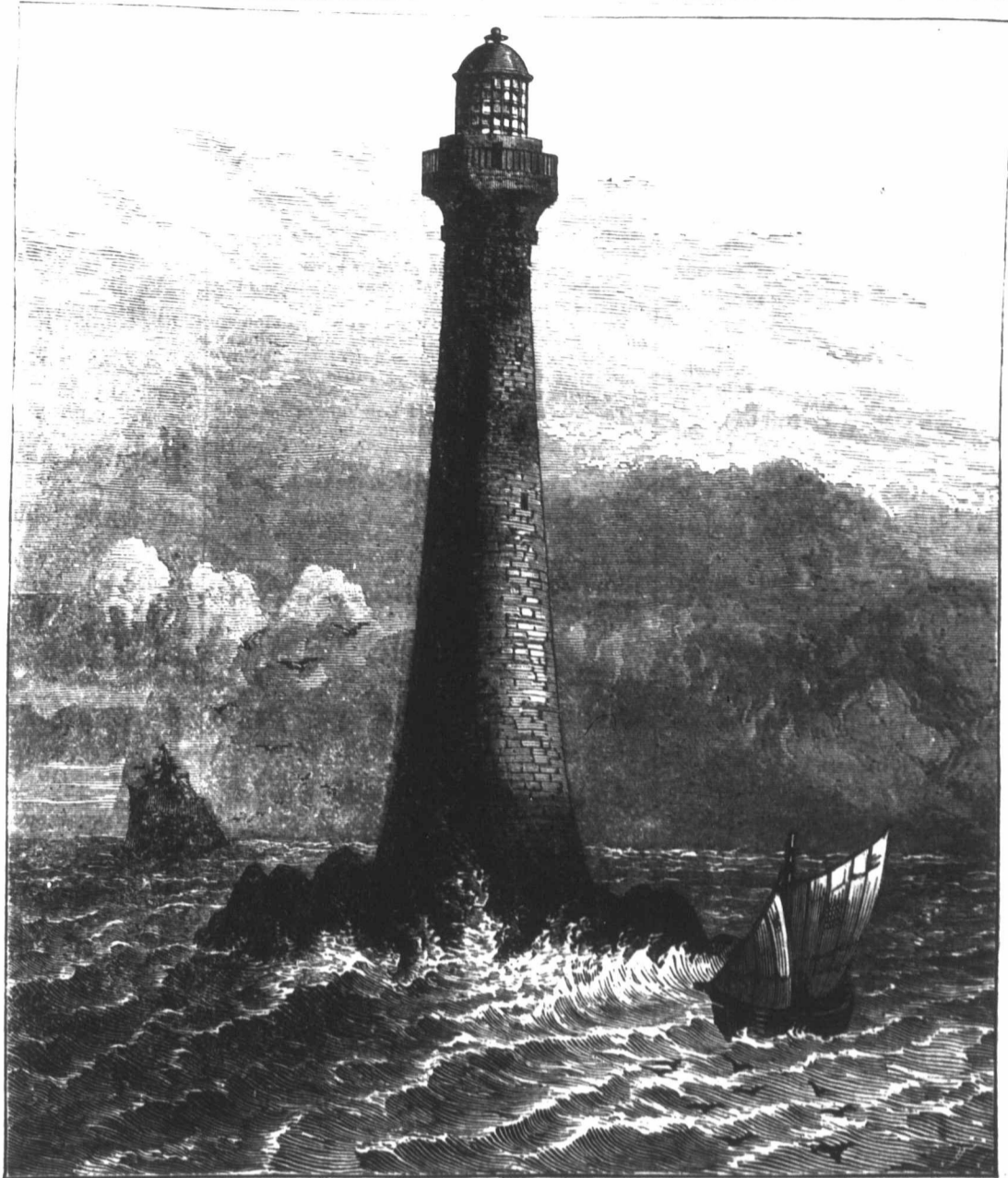
NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS.

BIRTH.

At Dunnville, on the 17th August, the wife of D. A. Radcliffe Esq., of a daughter.

MARRIED.

By the Reverend P. L. Rowe, on August 18th Mr Samuel Haldenby of the Township of Macdonald, to Catherine McLean of the Township of Meredith.



Children's Department.

THE EDDYSTONE LIGHTHOUSE.

It is scarcely necessary, perhaps, to inform even the most youthful of our readers, that a lighthouse is a building on some conspicuous point of the sea shore or of a lake shore, from the top of which a light is shown at night as a guide to sailors. Such a building is sometimes put at or near a harbor, in order to guide sailors into it; and it is also frequently placed on, or as near as possible to dangerous rocks or quicksands where ships would be liable to be wrecked.

The most celebrated lighthouse in ancient times, was that erected on the island of Pharos, at Alexandria, two hundred and eighty years before Christ. From this circumstance, Pharos came to be a general name for a lighthouse, which the French still call by the name of *Phare*.

There are about four hundred lighthouses along the coasts of the British Isles, and one of the most celebrated of these is the famous one on the Eddystone rocks.

These rocks consist of a hard stone which Geologists call *Gneiss*, a kind of rock very similar to granite, and which differs from it only in the materials being arranged in layers, instead of being scattered about in an apparently confused mass. The Eddystone rocks are in the English Channel, nine miles from the coast of Cornwall, and fourteen miles south-south-west of the celebrated Plymouth breakwater, of which we may have something to tell our young folks at a future time. The rocks are covered with water by the tide every day, and have water around them from 70 to 900 feet deep. Shipwrecks often used to take place on these rocks, and therefore Mr. Winstanley erected a wooden lighthouse there about the year 1700; it was one hundred feet high, and he was so confident of the firmness of his structure, that he declared his wish to be in it during the fiercest storm that could blow. He had his wish, and perished in it during a terrible storm on the 27th of November, 1703.

Another wooden lighthouse, with a stone base and a roof covered with lead, was built about 1709, by Mr. Rudyerd, a silk mercer. It was 92 feet high, and was burned in 1755; a remarkable circumstance connected with which was, that a man left in charge of the building, and who was

saved from the ruin, declared that a portion of the melted lead from the roof had gone down his throat. Medical men declared this to be impossible, as the man lived for some time. On his death, however, it was said that a small lump of lead was found in his stomach.

In the year 1759, Smeaton, the famous engineer, finished the light house which the above engraving represents. It is eighty five feet high, is constructed after the model of an oak tree, and the light near the top of it can be seen for thirteen miles. This celebrated structure has stood for a hundred and twenty years; it has stood the heaviest gales, has warned many a sail off the Eddystone rocks, and is itself as stable as ever—only that it has outlasted the rock on which it was built. The tower remains unshaken by the storms, but the rock on which it stands shows signs of an enfeebled foundation caused by the incessant beating of the ocean upon it. In consequence of this the Corporation of Trinity House determined to erect a new and more commodious structure on the South Rock, the largest of the reef, lying about a hundred and twenty feet south of the present building.

The foundation stone of the new Eddystone Lighthouse was laid by the Duke of Edinburgh on the 19th of August, in the present year, the Prince of Wales being present. The Prince of Wales wore the uniform of a Captain of Naval Reserves, the Duke of Edinburgh that of an admiral. On the rock stood some twenty persons, mostly naval men. Douglas, a sailor-like man, briefly explained the manner in which the blocks had been fixed on the solid rock. Then the princes, rolling up the bottom of their trousers, jumped on to the reef, the Duke of Edinburgh holding the silver trowel in his hands. The Rev. Wm. Wilkinson read the Lord's prayer in a solemn manner, all present uncovering. Singlarly impressive was the scene as witnessed from the old lighthouse—the old silver-haired sailors standing bare headed on the lonely reef in the sea, the white-hooded waves dashing and foaming around their feet, the spray shooting above and over them. After the prayer the Duke of Edinburgh struck the stone, saying: "I declare this stone well and truly laid." The ceremonies were over in ten minutes. The princes subsequently visited the old lighthouse, and then the fleet of steamers and yachts sailed back to Plymouth.

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. Canon Givens, Rector, Rev. T. C. DesBarres, Incumbent.

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

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

HOLY TRINITY.—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant.

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

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

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

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

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

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

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

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

ST. BARTHOLOMEW.—River St. Head of Wilton Avenue. Sunday services, 11 a. m. and 7 p. m.

ST. MATTHEW'S.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

ST. MATTHEW'S.—Strachan St., Queen West. Sunday services, 8.11 & 12 a. m., & 4 & 7 p. m. Daily services, 6.30 & 9 a. m., (Holy Communion after Matins), and 2 & 8 p. m. Rev. R. Harrison, M.A., Incumbent, 33 Lumley St.

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

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

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

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

ST. MARK'S.—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. The Lord Bishop, Incumbent. C. L. Ing'is, Lay Reader.

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