

# Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, FEBRUARY, 12 1880.

[No. 7.]

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The cover is a water tank, and becomes an effective evaporator, which produces a greater or less amount of vapor in proportion to the intensity of heat.

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# Dominion Churchman.

THURSDAY, FEBRUARY 12 1880.

D. R. Littledale observed at the Exeter Hall meeting on the Prayer Book, that "The Church's battle, like that of the early Christians, must be fought in the towns, where we were bringing together great congregations of ex-Dissenters by the exhibition of greater life, vitality, devotion, and zeal."

Can there be any doubt of the value of lectures on Church history? At a recent meeting at Alfreton, in Derbyshire, a Nonconformist minister rose and remarked that the fact of the continuity of the Church was quite new to him, and that he had thought that "Episcopacy did not exist in England until introduced by Henry VIII. and his Parliament."

It is rumoured that Cardinal Manning has recommended to the Vatican the permission of marriage to priests, and the use of the vernacular in the public service of the Roman Church in England. Neither of these suggestions has been received with favour. The Cardinal, it is now said, is busily engaged in an endeavour to bring the regular clergy as well as the secular, under his jurisdiction.

To persons seeking an illustration of the continuity of the Church, may be commended the following from the Bishop of Carlisle, part of a speech recently delivered at the Huddersfield Church Institute: "Last year at this time," said the Bishop, "I was making my way up the River Nile. The Nile is a continuous river down from the central mountains to the Mediterranean. But there are cataracts in it. And you may as well say that the Nile is not the same river below the first cataract as above as say that the Church of England is a different Church at one period of her history from what she was at some former period."

Dr. Pusey has returned to his residence at Christ Church and is much improved in health.

Canon Miller is regaining strength, and was able to take part in the services a few weeks ago.

A bill of the Vandal character is to be brought before Parliament, providing for the demolition of five Churches in the city of Exeter. Surely no outrage so monstrous will find support!

On Monday, January 5, a Roman Priest was reconciled to the Church of England by the Bishop of Bedford in the Church of St. Matthew's, Upper Clapton.

The terrible tragedy in Biddulph Township, Ontario, is one which has never before been equalled in this country, and has probably never been surpassed in savage atrocity, even in the most lawless parts of the Western States. Law and order with a sense of security appear to have been luxuries unknown in that Township, at least, for many years past; and the state of things there has been so deplorable that the executive ought to have been called upon long ago in order to enforce the main-

tenance of something like law. The abuse of the pardoning prerogative may come in for a share of the blame; but an almost total laxity in the administration of justice appears to have been the rule rather than the exception over a considerable tract of that part of the Dominion. It has long been the boast of Canadians that they are essentially a "law-abiding" people; but the "Biddulph tragedy" will seriously militate against the continuance of such a reputation; and for many an age to come it will be remembered as the most barbarous and the most wanton crime against humanity that has ever been heard of in this country. It seems most likely that every one actually engaged in the commission of the crime will soon be brought to justice—if such a thing can be realized in that neighbourhood.

It is not true that, in discontinuing the rubric enjoining the use of the Athanasian Creed, the Church of Ireland has brought its usage into conformity with the rest of Christendom, the Church of England only excepted. For the Church of Haiti, though planted by the Church of the United States has taken a course opposite to that of the Irish Church.

The total number of marriages in London last year was 33,593, of which 28,873 were at Church, 1,172 at Roman Catholic places, and the remainder among the denominations and at Registrar's offices. On this an English contemporary remarks:—"The singular paucity of Roman Catholic marriages is striking. They are but 3.48 per cent of the whole number, a smaller ratio than that for England and Wales as a whole, and this in spite of the enormous foreign and Irish element which the population of the capital contains, and the vast sums which have been spent on Churches, clergy and religious houses, not to speak of the present exertions of two Bishops—one of them being Cardinal Manning—and of the elite of the priesthood. It is quite clear that notwithstanding the perseverance and address of this Cardinal, the once famous Mgr. Capel, and other famous 'vert catchers, Anglo-Romanism must lose more than it gains."

In magnifying the virtues of the Zulus, Mr. Froude, lecturing a few evenings ago at Edinburgh, remarked:—"They have defeated an English General, and converted an English Bishop."

The question of spreading a network of schools of Art and design over the principal parts of the Dominion is occupying the public mind to a considerable extent, and has been too long delayed. At first it would be necessary to begin with one or two in each Province, which would afterwards form Normal Schools in those departments. Government aid, to some appreciable extent, would of course be required at first. If any progress is to be made by Canada in manufactures where the art of decoration is to be introduced—and that would include almost every branch of manufacture—no time should be lost in starting institutions for the purpose of teaching the first principles required to be brought into operation. Canada must expect to be behind England and the United States in bringing into the market productions exhibiting superior skill unless her governments and her people speedily turn their attention to this subject.

The London Times gives the following as the amount of work done by one English Bishop in the year 1879:—"Sermons preached, 89; clergy ordained, 50; Churches consecrated, 4; churchyards consecrated, 2; Churches opened, 23; confirmations held, 63; persons confirmed, 7,211; speeches at public meetings, 40; other addresses, 152; committee meetings attended, 46; interviews, 474; letters received, 6,744; letters answered with his own hand, 4,529." Several of the English Bishops perform a much larger amount of work than this.

## THE FIRST SUNDAY IN LENT.

AMONG the most prominent subjects which the solemn season of Lent brings before us, is the Temptation of Christ, as given in the fourth chapter of St. Matthew's Gospel. There are, no doubt, many difficulties connected with the account, but the more nearly we keep to a literal interpretation of the text the fewer difficulties we shall find. And in any mode we may adopt for understanding it, as far as it can be understood, we must not forget the existence of either the Divine or the human nature of our Blessed Lord; however, we may agree with the belief entertained by many, of the "quiescence" of the Divine nature during His tabernacle on earth, and that it was the impartation of the Spirit, by which He performed His wondrous works. Perhaps the most remarkable circumstance connected with the temptation is the very fact of the Prince of fallen angels making any attempt whatever to allure the Son of God to his own purposes. But we must remember that the devil is not omniscient; his knowledge must be limited. And therefore while he may have had some doubts on the matter, he might be expected to make every effort within his power or opportunity to accomplish his hateful designs. Both his doubts and his suspicions are contained in the expression, "If thou be the Son of God;" which leads to the belief that he had some suspicion of the high character of the Redeemer, but was still uncertain about it.

From the temptation we learn something of the intense malice of the enemy with which we have to contend, and the consequent necessity of unremitting watchfulness on our part. We see also several of the principal modes by which we are liable to be assailed by our wily foe. One of the chief of these and one from which we stand most in danger in the present day is by persuading us that we can extend the kingdom of Messiah by worldly policy, by watering down the high teaching of the Christian Church, and adapting it to the notions of men—the spirit of the age, as some people term it. But this human policy is not of heavenly origin, and Almighty God can never sanction it, or bless any unholy means that are employed to secure a good end. We should work steadily on, in God's own appointed way, with the instrumentalities and the means instituted by Christ Himself; and then, however dark and unpromising present appearances may be, the end will be the glory of Messiah's kingdom, and the spread of the Gospel over the world.

## EVENING COMMUNIONS.

WANT of exactness in the use of words is one of the most fruitful causes of error in theology as well as in every other science. The

term, "Lord's Supper," as used in the present day, is one of the most misleading expressions in common use. It is now usually applied to the Holy Communion, and in that application of it, would appear to indicate that the Eucharist is a supper in our ordinary use of the term—an evening feast; whereas Holy Scripture distinctly informs us that this Sacrament was instituted "after supper." And moreover, the term "Lord's Supper," as it occurs in the New Testament, does not allude to the Sacrament at all, but to the primitive "love feast," or *agape*; which was, in the early church, sometimes connected with the Sacrament; but most frequently the "love feast" took place in the evening—the Sacrament being, as far as we can learn, celebrated in the morning. Nor was the term "Lord's Supper" ever applied to the Sacrament for several centuries after the close of the New Testament Canon; and therefore the continued use of it in that way is unscriptural, and consequently, wrong.

The phrase, "In the same night," is similarly and strangely misunderstood. As generally applied in the present day, it would seem to indicate what we generally call *night*, in contradistinction to the early morn, as well as to the daytime—as perhaps from nine to twelve at night. Now a little more careful attention to the statements of Holy Scripture would correct this error, as well as many others. The Jewish rendering of the terms used to indicate "night," such as "evening" in Genesis I., &c., "the time of the going down of the sun," and others of a similar character, as we shall further see presently, would be from sunset to sunrise, and would therefore include the period that we should call the early morning. Neither, therefore, of the phrases we have mentioned, will give the least indication as to the exact time when the Holy Communion was first instituted.

It was certainly instituted after Christ and the Twelve had eaten the Passover. On this point, we presume, there will be no dispute. Now the Passover itself was to be killed "between the two evenings," wrongly translated in our version, "in the evening." Although some discussion has taken place in reference to the meaning of this expression, it has been satisfactorily shown from the Talmud that it means "between the evening of one day and the evening of the next." It should help very considerably to come to an understanding of the Jewish mode of expressing the divisions of time, if we compare Exodus 12, 29, &c., with Deut. 16, 6. From the passage in Exodus we learn that Jehovah smote the firstborn of Egypt at midnight, after which the departure took place. So that we cannot hesitate to admit that, in the passage in Deuteronomy, the phrase, "at the going down of the sun," means the whole period of the sun's absence from a particular portion of the earth's surface, including both the late night and the early morning—pretty nearly, in tropical climates, from six to six.

It would therefore appear that the killing, and the eating of the Passover, if both of them were done in the early morning would be more in consonance with the Divine command than at any other time.

As regards the time of the Holy Communion then, even supposing that we were to grant that Christ and His disciples ate the Passover—if they partook of the Paschal feast at all—early in the evening, at six, seven, or eight o'clock, as our modern notions might lead us to suppose—but which is almost certainly inadmissible—even then, if we take the entire statements of the Four Evan-

gels, it is next to impossible that the Eucharist could have been instituted before that portion of the twenty-four hours which we should call "the morning." It must then have been the first substance taken internally on what we should term, *that day*, by Christ and the Twelve, and would therefore be received fasting—St. Augustine to the contrary, notwithstanding. That eminent Father was but little acquainted with Jewish customs; though, by his writings, he has justly exercised an influence over the Western Church second to none, since the days of St. Paul.

Having, we think, shown that, almost to a moral certainty, the Holy Communion was instituted in the morning, as we should term it, (and also, as we should consider it, fasting) all the nonsense we meet with, in support of evening Communion, from the supposition that it was instituted at that time, falls to the ground. As for the betrayal, in reference to which the expression, "in the night," is used (not in the same night, as our version has it)—that must have been in the morning.

But the main arguments against evening Communion, as some of our correspondents have shown, are far stronger than anything derivable from the time of the first institution. They are, we apprehend, chiefly two; but we have only space at present to indicate them in general terms.

The first is that which has reference to the regard, which every Christian ought to have to the institutions of the Lord Jesus Christ. And can any man be paying that regard who glories in attending to every thing else before he attends to the commands of his Saviour? No Evangelical Christian could possibly object to pay the very highest respect to the institution of his Master. The watchwords "Christ and Him crucified," so often misapplied, should teach us in our day's devotions at least, first of all to attend to the injunctions of Him who was crucified for us. And hence the propriety of fasting Communion—which simply means, paying the highest regard to the institution of Christ.

The second argument would be derived from the fact that the Catholic Church has always condemned evening Communion. The universal practice of the Church is equivalent to a command from her Master. We observe the Lord's Day instead of the Sabbath, solely from an application of this principle. The New Testament has no command for it; and it can scarcely be said that there is any thing but the remotest reference to such a change in any of the Apostolic writings, if indeed there can be said to be any reference to it at all. The first definite allusion to it is in the epistle of St. Ignatius, where he recommends "not to Sabbatize, but to keep the Lord's Day." The condemnation of evening Communion, till very recent times, was all but universal; and hence the almost absolute authority of the Church against it. No Churchman therefore can be undecided in the matter; and as, with the exception of a few heretics, evening Communion were unknown to the Church, till recent times, the practice is as great an innovation as the dogma of the Immaculate Conception or that of the Infallibility.

#### RELIGIOUS LONDON.

If religious London, as is sometimes said, is the reflection of the religious life of the country, the kind of services most esteemed in London will be a matter of considerable interest both to the residents in town and country. For a knowledge of this Mackeson's *Annual Guide to the Churches of London and its Suburbs* is a most trustworthy instructor. In

its more complete form it has appeared for eleven years, so that we are now enabled to compare the state of things in 1869 with those existing in 1879. At the former of these periods there were 620 Churches in London; in the latter 872, an increase of 252. Moderate High Churchmanship may be considered represented by weekly Holy Communion, early Holy Communion, daily service, surpliced choirs, and surplice in pulpit. Weekly Holy Communion was celebrated in 164 Churches in 1869, and in 409 in 1879. Early Holy Communion had increased from 135 to 478, daily service from 113 to 245, surpliced choirs from 114 to 375, and surplice in pulpit from 83 to 470. Those opinions commonly called "Ritualistic" may be taken to be distinguished by daily Holy Communion, Incense, Eucharistic vestments, and altar lights. Of these, in 1869 there was daily Holy Communion in 11 Churches, and in 48 in 1879. Incense was used in 8 Churches at the former period, and in 13 at the latter. The use of Eucharistic vestments had increased from 14 to 33, altar lights from 36 in 1874 (no previous statistics are given) to 56 in 1879. The only specific Low Church practice enunciated is that of Evening Communion, and these have increased from 65 in 1869 to 262 in 1879. Shorter services had been adopted in 89 Churches, in 151 a Dedication Festival was observed, and in 214 the eastward position is used in the celebration of the Holy Communion. A weekly offertory is the practice in 387 Churches, in 270 the seats are "free and open," and no less than 123 are open continually for purposes of private prayer. From the above particulars the character of the services in London Churches may be fairly estimated. Those usually denominated moderate High Church may be said to prevail in about one-half, moderate Low Church is rather less than a third, and those distinctively "Ritualistic" is about a twentieth of the Churches in the metropolis and its suburbs.

#### LENT.

The Season of Lent has been, for many centuries, set apart by the Church of Christ as a time of special self-denial and abstinence. It extends from Ash Wednesday to Easter Eve, and has forty days, not counting the Sundays, which are always Festivals.

The forty days, as we are reminded in the Collect for the first Sunday in Lent, are kept in remembrance of our Lord's forty days' fast in the wilderness. The Church of England desires her children so to keep them.

There are some people who fancy that such abstinence is not consistent with the free spirit of the Gospel. But they must surely forget that our Lord, in His Sermon on the Mount, speaks of fasting just as He speaks of prayer, and gives directions as to the manner in which men are to fast, if they wish it to be a real part of their devotion. (Matt. vi. 16-18.) And in like manner, when His disciples were reproached with not fasting, Jesus said, "The days will come when the Bridegroom shall be taken from them, and then shall they fast." The Bridegroom is now for a season, taken from the Bride, and she must fast and watch and pray, and long for His appearing.

And besides, our Lord taught his disciples that great spiritual power could be obtained only through prayer and fasting. When He cast out devils, and His disciples could not, He told them: "This kind goeth not out, but by prayer and fasting."

The question of fasting, therefore, is quite settled for all who receive our Lord's teaching. If we want to be His disciples in deed and in truth, we must try to be so in His way. No one can tell us what a Christian is to be, or what he ought to do, but Christ, and those who are taught by Him.

We will not here cite many instances of what Christians in every age have said on this subject, but will

give but one who is much unfortunately. The Rev. Jolmons: "The way to prays."

Well, but s at particular fast just when

Because in neglect fasting, times for pray pray—what w

Some, perh: Some do live: presence of G: up the practic

It would be Perhaps most all, and would lose the blessing way.

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1. First of al: We do not fast: fast that we m: because we fas

We fast that world may hav: spiritual things: We deny ourse: and sensual, at: of sin.

2. Then, agai: by fasting.

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3. But we can: be self-denying:

(1.) We can c: are not absolute

(2.) We can a: or as much as is: larger amount o: tion and medita: ture, and the pu

(3.) We can e: of God and the: tempt ourselves:

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BOOK NOTICES.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME. By Richard F. Littledale, J.L.D., D.C.L., London: Soc. Prom. Christian Knowledge. Toronto: Rowsell & Hutchison, 1879. 12 mo., pp. x. 197. Price 35 cents.

When that delectable publication, the *Rock*, finds itself able to recommend this book, it certainly will find many readers amongst the ultra Protestants, who, if they do not rise from a careful perusal of its pages with many of their former opinions somewhat shaken, we shall be much surprised. But the author does not damage his cause by taking up the mistaken ground, or combating Roman misstatements and assumptions from the standpoint of the *Rock*, or even of a Low Churchman. He advances his arguments from the assuredly strong position of an Anglican Churchman, who knows and can prove the validity of the commission which his Church holds, and that she is in England the only true and lawful Apostolic Church, while that of Rome is in that country unfortunately, and from her own act alone, only in the position of a schismatical body. The book is admirably adapted for circulation in our rural parishes, its untechnical language, easy style, and very moderate price bringing it within the means of all. As an easily-grappled text-book, where such is needed in instructions on the Roman controversy, it will be found most useful. The employment of larger type, and italics directs attention to chief sections and important points. Many of the facts adduced in the argument will be new even to well-read opponents of Romanism, and are all presented in the most telling manner. An idea may be formed of the range of subjects by citing a few of those treated. "Strong Presumption against Rome at the outset;" "The Roman Church uncertain and unscriptural;" "Half Communion declared heretical by Popes;" "Novelty of the doctrine of Indulgences;" "Roman untrustworthiness;" "Moral failure of Roman Catholicism;" "Disunion in the Roman Church;" "Present condition of the Roman Clergy;" "The Anglo-Roman Hierarchical Schismatic." One quotation from Dr. Littledale on Roman theology will convey a good idea of the incisive mode in which he writes. "The first Pope who has any reputation as a theological writer—nay, the very first member of the local Roman Church who has attained that position, is the forty-sixth Pope after St. Linus, original occupant of the see, namely, St. Leo the Great, who became Pope in 440. After him there is no name of eminence, and only one of moderate distinction, Gelasius I., till we come to Gregory the Great, sixty-fifth Pope, in 590. The next, and he only by favour, not of genuine right, is Innocent III., the hundred and seventy-fifth Pope, in 1198, \* \* \* and from him there is a blank till Benedict XIV., two hundred and forty-eighth Pope, in 1740. So, as a matter of fact, the two hundred and fifty-seven Popes have contributed singularly little to the theological treasures of the Christian Church. Four theologians in eighteen hundred years are but a poor show; and only one of these four has helped in moulding the belief of the Christian Church, namely, Leo the Great, by his anti-Nestorian writings." In a subsequent edition some slight inaccuracies—most probably attributable to typographical errors—will, we hope, be corrected. They are principally in dates.

Diocesan Intelligence.

NEWFOUNDLAND.

Some ladies in Oxford have during the past two Lenten met together to work for different parishes in Newfoundland. A letter from the Rev. Frederick Smith, of Bonavista Bay, shows how much he has been cheered by their kindly help, and may suggest to others how acceptable clothing is in these far away

give but one instance, drawn from the writings of one who is much looked up to by many persons who are unfortunately not now in communion with our Church. The Rev. John Wesley says, in one of his latest sermons: "The man who never fasts is no more on the way to heaven than the man who never prays."

Well, but some one may ask: Why should we fast at particular times and seasons? Why should we not fast just when we feel the need of it?

Because in that case we should be almost sure to neglect fasting altogether. Suppose we had no special times for prayer, and only prayed when we wanted to pray—what would be the result?

Some, perhaps, would still "pray without ceasing." Some do live and would live as always feeling the presence of God. But many would, by degrees, give up the practice of praying altogether.

It would be the same with fasting, or even worse. Perhaps most of us would never feel the need of it at all, and would forget the use of it; and so we should lose the blessing which God bestows upon us in this way.

Have we no need to fast? Have we no evil habits to break, no passions to subdue? Are there no holy habits which we desire to form? Do we not want to have more spiritual power—more strength to resist temptation, to do God's holy will, to live nearer to Him and to heaven?

Well, then, we need to practice self-denial and abstinence, and we ought to be very thankful that the Church has appointed this Season to help us.

How then shall we set about it?

1. First of all—we must remember what it is for. We do not fast for the sake of fasting. We do not fast that we may say, 'What good Christians we are because we fast so much?'

We fast that we may subdue the flesh, that the world may have less hold upon us, that Divine and spiritual things may enter more freely into our souls. We deny ourselves that we may become less carnal and sensual, and so obtain grace to break the power of sin.

2. Then, again, we must not hurt our bodily health by fasting.

Poor people need hardly make any difference in their food. Delicate people may not be able to do so. But everybody, or nearly everybody, may make some alteration in their food. Few there are who cannot cut off some luxury or self-indulgence.

3. But we can keep Lent in other ways. We can be self-denying in the use of our time.

(1.) We can cut off some of our recreations which are not absolutely necessary for our health,

(2.) We can abstain from society, either altogether or as much as is possible in order that we may give a larger amount of time to private prayer, self-examination and meditation, and the reading of Holy Scripture, and the public ordinances of the Church.

(3.) We can engage in some good work for the glory of God and the good of our neighbours. We can interest ourselves in promoting the work of His Church. We can teach, or visit the sick, or do some other good work for Christ's sake.

4. We can give to God and to the poor the money which we save by our acts of self-denial. This also is the fast which God hath chosen. (See Isaiah, lviii, 6-7.)

Let us think well over these things, and then let us ask: What can I do? And then set to work and do it, heartily, regularly, perseveringly. And, however small the sacrifice, if it be made for Christ's sake, He will accept it. And when Lent is past, let us not relapse into worldliness and negligence, but strive to realise every day that our Lenten self-denial was only the beginning, and not the end, of a better era in our lives. Lent, so kept will lead the way to a happy Easter.

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regions. It gives, too, a real picture of the bareness of life there, into which we may well be thankful, whenever the opportunity comes, to put a little gladness and brightness.

Salvage, Bonavista Bay, November 7th, 1879. It gives me great pleasure to say that your good gifts are doing a great deal of good. Many of my people are in great need. If you could have seen the look of gratitude which appeared upon the face of one poor widow to whom I gave a blanket to keep her eldest son, who was dying, warm, it would have sent a thrill of pleasure through you. I have given articles to five widows, all in deep distress. One is the wife of a poor fellow who died after a lingering illness, and left five helpless ones totally unprovided for. This poor woman has taken the stove out of the living room of the cottage and put it up in a bedroom, eight feet square, where she will live all the winter with her family, to economise fuel. I could tell you of scores of cases equally sad.

Yesterday I returned from a tour of my Mission it occupied 15 days. I assure you I am not sorry to rest. On Sunday last we had our first snow. I was at the time in a small skiff called a 'bully-boat' on my way from Gooseberry to Flat Island; the distance is only seven miles, but it occupied two and a half hours. At Flat Island I was very pleased to find that a Sunday School I had opened on my previous visit had almost doubled in number, from 40 to 70. The Lay Reader who conducts it is very attentive to his work.

With the assistance of friends in St. John's, I had been able to procure a 'decent Font of Stone,' for the use of the Flat Island Church. The Lay Reader and I put it up temporarily for the Evening Service, thinking we might want it. No less than seven infants were presented, quite an array of babes.

You ask me to tell you of any special wants. I do not know where to begin. I have for instance four Churches without a solitary book marker. We have not a wall text, alms bag, chancel chair, musical instrument, or bell in the whole Mission. The last named we do not dream of. The others we are striving for. Altar cloths have, with the assistance of a kind lady in London, been procured. I am very anxious to obtain some Diaphane for my Chancel windows. Spread upon the under glass of a double sash it wears excellently. It is very short sighted to put stained glass in wooden Churches, because the buildings wear out so quickly. You have no idea how wretchedly cold looking a white wooden Chancel, with a common glass window, appears. It is so painfully bare and glaring.

I very rarely see an English paper or magazine, except when I go to St. John's. I would give almost anything in the long dull winter for a glimpse of the *Graphic* or *London News*. I am the only clergyman but one without steam or telegraph. I often see the steamer pass, a mere speck, just sufficient to make one long more earnestly for communication with the outside world. Even my Rural Dean writes to me, wishing me a happy winter in my 'retirement from the world.'

To-day has been a most beautiful one, the sky so perfectly clear and the air so bracing. I walked to Salvage Bay and back. The clear air laden with the scent of spruce and fir was most refreshing. The scenery is very beautiful, especially in such bright sunshine. One thing which would strike a visitor from England at this season, is the perfect stillness which reigns. During my walk of a dozen miles the only sound I heard was that made by a solitary rabbit which crossed my path.—*Net.*

MONTREAL.

From our Own Correspondent.

Rev. Mr. RAINSFORD.—This gentleman, who is assistant minister at the Cathedral in Toronto, is at present on a visit to this city. Last Sunday morning he preached at St. George's, and in the evening at Christ's Church Cathedral. At the latter Church there was an immense audience, who thronged the seats and aisles in a most uncomfortable manner. Mr. Rainsford's sermon was excellent in every respect. Before the sermon he made an extempore prayer, not bad in its way, but still not by any means so suitable, or so much in keeping with the usage of the Church as a Collect taken from the Prayer Book would have been.

On Wednesday evening, he addressed a meeting of the Bible Society in the Methodist preaching house on Great St. James St. His subject was "Unity," and from a Dissenting, or to speak more exactly, from a "Plymouth Brethren" point of view he treated the subject in a manner that left nothing to be desired. Amongst other things he said, "True unity was possible to the Church of Christ, and at no distant day it would be forced home on the consciousness of the Church. The thought of union on an Episcopal or other basis was exploded, though some dreamers still looked for it. It was beside the question. The union was one born of a common desire to glorify a common Father."

"That man was doing a great evil in the world to-day who in the midst of the changes in the thoughts and minds of men that were going on all around us was content to waste the time, the opportunities and the strength that God had given him in fighting a mere party fight to make all men say the Shibboleth that he may have heard from his fathers."

In this instance, we presume, the "Shibboleth" at which Mr. Rainsford had his fling is the Divine Institution of Episcopacy, or it is, at least, one of the "Shibboleths" to which he refers. So, according to Mr. Rainsford's theology, it is a criminal waste of time (and therefore a sin) to try and bring about Christian unity on a basis of Episcopacy. But this is precisely the thing the Prayer Book teaches and insists upon, and the very thing that all Churchmen are contending for; therefore the Prayer Book teaches sin, and the "earnest Churchmen" are guilty of a criminal waste of time!! *O tempora, O mores!*—this from the lips of a man holding the commission of a priest in the Church of England!

Mr. Rainsford is more skilled in rhetoric of the "heedless" kind than in logic, e. g., he says, "true unity is possible to the Church of Christ;" and in the same sentence he adds, "the thought of union on an Episcopal, or any other basis, is exploded;" now if union be possible it surely must have some possible basis! We quite agree with Mr. Rainsford in his condemnation of "mere party fighting," and of wasting "the time, the opportunity, and the strength that God has given them" in trying to make all men say a particular "Shibboleth." We would have more pleasure in endorsing these remarks if Mr. Rainsford had not been a member of the Defunct Church Association (one of the most bitterly partizan Church societies ever instituted in Canada), and if he were not at the present moment a friend and supporter of the equally partizan Protestant Episcopal Divinity School. In making these remarks it is needless to say we have not a particle of ill feeling towards Mr. Rainsford. God forbid we should. We are sure he means to speak and act for the glory of God. No word of adverse criticism would have been written had he simply contented himself with "preaching Christ"—nay, therein would we have rejoiced. If Episcopacy be nothing more than a mere, empty Anglican Shibboleth not worth contending for, then Mr. Rainsford is right, and an awful load of sin lies at the door of the Church; but if otherwise,—if it be what the Church says it is, then we think he spoke inadvertently, not to say flippantly of a Divine appointment in the Church Militant.

**WEST SHEFFORD.**—The energetic Incumbent of this mission is making arrangements looking towards the erection of a new Church. We hope he will succeed. A new Church is certainly needed. Rev. Frank Smith is the Missionary in charge.

**IRON HILL.**—"A Donation" visit was made to the Parsonage on 28th ult., on which occasion Mr. Brown and his excellent wife were the recipients of several evidences of thoughtfulness and kindness on the part of their parishioners.

**FRELIGHTSBURG.**—The old and new church. The local items in various papers have indicated the approaching removal of the venerable structure of Trinity Church, St. Armand East. Around this building are clustered memories and historical associations which are of deepest interest to the Christian community, not only of this entire district, but to a large part of the present Dominion. The wealth and power of a nation are not solely its material resources or its military array. Rather the true basis of even national prosperity is the inheritance of noble names, of noble heroes, who for principle and duty proved themselves the benefactors of their own days, and left behind them examples which are fructifying sources to distant generations. From the records of the past do fresh souls drink in the nobler impulses which make in state, in bar, in church, as well as in obscurer walks of life, the heroes of the present. The laurels of the brave, intrepid Wolfe, will not fade in English and Canadian history, through whose instrumentality the political freedom of the glorious British Constitution became the birth-right of our land. Nor, on the other hand, will (nor should) the memories of those more quiet workers for human welfare, who have secured conquests for the King of Kings, pass from our due and constant recognition. A learned Brahmin says "India to-day is ruled not by England but by Christ." That such is true of our own land is largely due to such devoted pioneers as the Honourable and Rev. Charles James Stewart, who, of noble birth and corresponding prospects in the Mother land, left all that he might preach the unsearchable riches of Christ to the humble tribes in the then wilds of Canada. A son of a peer of England's realm, he sought and found a still loftier post in the nobility of Christ's true servants as a laborious self-denying missionary of the venerable Society for the Propagation of

the Gospel in the remote settlement of Frelightsburg, St. Armand East. Here he arrived in 1807, and with undaunted faith and courage, pitched the standard of the cross amongst an irreligious and spiritually destitute community. The unaffected piety, humility, zeal, and charity, which shone with brilliancy in every act must have cheered many a household, and enduring results may be found not only at his starting point, but throughout the Townships and the Provinces of Ontario and Quebec. With independent means and a generous heart he "went about doing good" to an extent which drew to him in love the little child by the roadside and the distressed families in the woods, and secured the admiration of all. He has rendered his memory sacred to the inhabitants of the parishes of St. Armand, East and West, by the establishment of the means of grace, and the erection of the two churches; the oldest of which, at Frelightsburg, opened in January, 1809, is now about to be replaced. It is stated that personally he bore two-fifths of the cost of these churches, probably giving out of his own purse \$3,000. Bishop, or rather Mr. Stewart, wrote, "When I came to this seigniory six years ago there was no place of worship and no minister of religion throughout this whole region of country." He left it, supplied with the valued ministrations of Rev. James Reid, whose ministerial offices were accepted by almost the entire community for nearly 50 years. Mr. Stewart pushed for further conquests, in still more isolated parts, and erected another church at Hatley. Thence, under a wider commission as a travelling missionary, he extended his ever successful labours as far as the western peninsula of Ontario, being instrumental by his earnest appeals to English Christians, and by his own beneficence to secure the erection of twenty-four churches in different parts of the Province. Of his labours in the Episcopate there is not space to enlarge. He who had been so aboundingly faithful in little, was not less so in his stewardship of much.

Bishop Stewart's name will not be denied by those now living, nor by generations to come, a foremost place amongst the real benefactors of our land. Bishop Stewart, "the good," may be profitably held up to the admiration of children's children. All will heartily sympathise with the effort now being put forth to erect a monument to his zeal and devotion, on the very spot of his first success, that, sanctified by like holy truths as he taught, very many may yet arise to call him blessed. It is to be hoped that the final farewell to a building so venerable by time, and so sacred from its connection with the venerated founder, and the memories with which it has in passing years been entwined, will be of a becoming character. It is recorded that "in January, 1809, when Mr. Stewart had the pleasure of opening his church at Frelightsburg, a thousand persons were present to share the satisfaction with him."

Not the least interesting surrounding of this old building is the tablet on its eastern wall, with the following inscription, from the pen, we believe, of his favoured disciple and immediate successor, Dr. Reid: "In memory of the Hon. and Right Rev. Charles James Stewart, D. D., founder of this church, and late Lord Bishop of Quebec. As minister of this church from the year 1807 to 1815, he was eminently pious, charitable, and zealous in every good work that can adorn the character of a Christian minister, and as Bishop of the Diocese from the year 1826 till his death, in 1837, he ever continued the indefatigable promoter of religion, education, charity, and peace. In life he manifested the holy influence of the Gospel by fervent love to his Lord and Saviour, his charity to the poor, and unwearied zeal to build up the Church of God in the wilderness."

"Memoria juste est benedicta."

It is hoped now, in the new "Bishop Stewart Memorial Church," to make a tribute more adequate to this noble founder, and which in its manifest stability and greater beauty shall serve to render permanent this Master's work, and teach lessons of religion and virtue to coming generations by pointing to "a saint unspotted of the world, full of alms-deeds, full of humanity, and all the examples of a virtuous life."

#### ONTARIO.

[FROM OUR OWN CORRESPONDENT.]

**PORTAGE DU FORT.**—Miss Clara Agret was presented by the Incumbent of St. George's Church, on behalf of the members of the congregation, with a very handsome silver cake basket as a token of their appreciation of her kind services as organist for the past two years.

**CLERICAL APPOINTMENT.**—The Lord Bishop of this Diocese has been pleased to appoint the Rev. A. C. Nesbitt, of Richmond, as Rural Dean of the county of Carleton—vice Rev. J. Stannage, who, we regret to say, resigned on the score of ill health. The office in the hands of Mr. Nesbitt will, we feel confident, be continued as a *live* office, and not a mere *sinecure*. The former, we are glad to say, is its character in this Diocese.

**MOHAWK MISSION.**—On the evening of 6th January, Feast of the Epiphany, the Sunday Schools of Christ Church and All Saints, Lyendinga, held their annual Christmas Tree in Christ Church, and notwithstanding it rained almost all day there was a large turnout of both parents and children. Proceedings began with Even song—shortened form. Chief Green, Supt., W. G. Egar, Esq., Deputy Supt., and the Missionary, Rev. Mr. Baker, made short addresses interspersed with hymns, well rendered by the choir. Presents were then given to upwards of 150 children. The number on the rolls of the Schools, it was stated, was 216 against 160 the previous year. On the tree was an envelope, enclosing \$5 for Mr. Baker, from Mrs. Geo. R. Weldon, of Mill Point. That gentleman also received a handsome bead-work study cap from his Mohawk friends, similar to the one they presented to the Marquis of Lorne on his arrival at Ottawa. Mrs. and Miss Baker likewise received valuable gifts from friends. The sum of \$2.38 was given at the offertory for the Mission Fund of Algoma.

**MILL POINT.**—The Church of England Missionary Meeting in Union Chapel on Sunday evening, 18th January, was a great success. Rural Dean Baker, the Incumbent, presided. The Deputies were Rev. J. W. Burke, B. A., (Convener) and Rev. B. B. Smith, M. A., and besides these gentlemen Rural Dean Bogert was present and gave valuable aid. The addresses were all able and to the point; the congregation large; the singing excellent; and the offertory (\$10.72) more than in any previous year.

#### TORONTO.

**TORONTO.**—The Lord Bishop purposes holding an Ordination in the City of Toronto on Sunday, 14th March next. Intending candidates are requested to notify their names forthwith to the Bishop, and to communicate with the Rev. Canon Stennett, Examining Chaplain, Cobourg, who will furnish subjects for examination. Candidates will be required to present themselves for examination at the Synod Office, on Wednesday, 10th March, and to bring with them their letters, testimonials and Siquis, which latter should be read not less than one month prior to the ordination.

**SHANTY BAY.**—Confirmation services were held in this Mission on Saturday, January 24th, at St. Thomas' Church. Six candidates were admitted to full communion with the Church, one of them being an elderly woman with a family of grown-up children. At St. Mark's, East Oro, His Lordship confirmed twenty-two souls, six of whom were parents, and one a man of the age of seventy-two, one of the pioneers of the county of Simcoe.

Mission services have been held during the past week in the city Churches. The Mission Secretary, the Rev. Dr. Hodgkin, the Bev. Mr. French, Vice-Chancellor Blake and others delivered addresses. The attendance was generally good, but the collections were not in all cases so large as might have been expected.

**SYNOD OFFICE.**—Collections, &c., received during the week ending February 7th, 1890.

**MISSION FUND.**—*January Collections.*—Lloydtown, \$2.25; Etobicoke, St. George's, \$3.67; Christ Church, \$2.26; Colborne, \$4; Brighton, \$1.78; Hastings, 50 cents; Alnwick, 42 cents; Dartford, 52 cents; Grafton, \$7; Newcastle, \$26.80; Toronto, St. Stephen's, \$22.77; St. Luke's, \$17.89; Batteau, \$2; Duntroon, \$1.01; St. Stephen's, Vaughan, 50 cents; Minden, St. Paul's, \$2.09; Seymour and Percy, Christ Church, \$11; Percy, \$2.15. *Missionary Meetings.*—Etobicoke, St. George's, \$4.28; Christ Church, \$2.92. *Missionary Services.*—Craighurst, \$1.50; Midhurst, \$3.99; St. James', \$1.50. *Thanksgiving Collection.*—St. Stephen's, Toronto, \$19.08. *Annual Subscription.*—Ven. Archdeacon Palmer, \$20.

**WIDOWS' AND ORPHANS' FUND.**—*October Collection.*—St. Luke's, Toronto, \$22.58; Grace Church, Toronto, in full of assessment, \$87.56; Minden, St. Paul's, \$2.09.

**BOOK AND TRACT FUND.**—Church of the Herald Angel, West Mono, for Library Books \$10.

#### NIAGARA.

[FROM OUR OWN CORRESPONDENT.]

#### NIAGARA

**HARRISTON.**—The three congregations of Minté Mission were much pained on Sunday, Jan. 25, when Rev. Mr. Graham announced that he was about to

leave the Thorold. years, such people a number of the Drew had to try Friday evening of D. P. C. in this place address (some outside tributed). and the p  
To the 1  
Missi

REV. AN congregat gret, hear us, and th express to and your us. We faithful p gentlemen soon to be Lordship moral and congregat laboured of his m feelings w all prospere new field

Please esteem in for its int which pro a Throne not fail to in the Mi member and dear you and M removal.

Signed the Mint Drew; J. R. Gilhul; The Re

PERSON. to his Mi work con and paper Stoney C

WELLIN terly mee Deanery and 28th was larger the chur ordinary. the event at the pre Holy Con the secon communic portion of per of the Genesis w considerin tion to the Confession of the Ch of convers month of tion and r to be held Township ult., the n held the attending ed for th sion cause cese of Al meeting o of Englan worship. prospect this. Th ed to be h

KETTLER took place inst., and full. The

leave the Mission to take charge of the Rectory at Thorold. Few clergymen in the short space of two years, succeed in gaining the love and respect of their people as Mr. Grahame has done. A very large number of his parishioners (including about half of the Drew and Clifford congregations, many of whom had to travel from seven to nine miles) assembled on Friday evening, Jan. 30, at a social at the residence of D. P. Clapp, Esq., B. A., Public School Inspector, in this place and presented him with the following address accompanied by a purse of \$64 (to which some outside of his own congregation voluntarily contributed). The address was read by Mr. R. Harvey and the purse presented by Mrs. Wm. Johnston:

To the Rev. W. E. Grahame, Incumbent of Minto Mission:

REV. AND DEAR SIR,—The members of the different congregations of Minto Mission, have, with deep regret, heard of your proposed removal from amongst us, and though the time is very limited, we hasten to express to you the very high esteem in which you and your amiable and accomplished lady are held by us. We had learned, not only to love you as our faithful pastor, but also to admire you as a Christian gentleman, and regret that the endearing ties are so soon to be broken. But we rejoice to know that His Lordship the Bishop so fully appreciates your high moral and Christian worth as to place you over a congregation amongst whom His Lordship himself laboured so many years, during the most active part of his ministerial career. We but feebly express our feelings when we say we wish you and Mrs. Grahame all prosperity, both spiritual and temporal, in your new field of labour.

Please accept this purse as a small token of the esteem in which you are held by us. Accept it not for its intrinsic worth, but as a token of the feelings which prompt the gift, and when you offer prayer to a Throne of Grace in your distant field of labour, do not fail to remember the many friends you have left in the Minto Mission, as we trust we shall also remember you and Mrs. Graham. Again, reverend and dear sir, allow us to express our high esteem for you and Mrs. Grahame, and our deep regret at your removal.

Signed on behalf of the different congregations of the Minto Mission, R. Cardwell, W. J. Morrison, Drew; J. Astell, J. Brady, Clifford; Dr. S. Corwan, R. Gilhuly, W. Johnston, R. Harvey, of Harriston.

The Rev. Mr. Grahame made a feeling reply.

PERSONAL.—Rev. C. E. Whitcombe, having returned to his Mission after an absence of three months on work connected with the Diocese, requests that letters and papers be addressed to him at the Parsonage, Stoney Creek.

WELLINGTON RURAL DEANERY MEETING.—The quarterly meeting of the Ruri-decanal Chapter of this Deanery was held in the village of Arthur on the 27th and 28th ult. The number of clergy in attendance was larger than usual; and the interest manifested by the church people of the Mission was also more than ordinary. Rev. W. J. Pigott preached the sermon on the evening of the first day on the subject appointed at the previous meeting—"Aggressive Christianity." Holy Communion was celebrated on the morning of the second day, a considerable number of the laity communicating along with the clergy. The principal portion of this day was occupied in the business proper of the Deanery. A part of the Third Chapter of Genesis was read and discussed, an hour was spent in considering the application of the principles of elocution to the reading of the Exhortation and General Confession, and several matters affecting the welfare of the Church in the diocese were made the subjects of conversation. It was resolved to set apart in the month of August next three days for spiritual meditation and mutual religious improvement, the meetings to be held in the mission of Rev. C. R. Clark, of the Township of Amaranth. On the evening of the 28th ult., the missionary in charge, Rev. Thomas Rixon, held the annual missionary meeting. All the clergy attending the business session of the Chapter remained for this meeting, and spoke on behalf of the mission cause. The offerings were devoted to the diocese of Algoma. It is to be hoped that before another meeting of the Deanery is held in Arthur, the Church of England will have a building of its own in which to worship. It is pleasant to know that there is a prospect of a beginning being soon made towards this. The next meeting of the Chapter was appointed to be held in Mount Forest in the month of May.

HURON.

(FROM OUR OWN CORRESPONDENT.)

KETLE POINT.—The annual missionary meeting took place in St. John's Church, on Monday, Jan 12th inst., and was well attended, the chapel being almost full. The Stoney Point Indian choir were in attend-

ance and sang several well-known missionary hymns in the native tongue. The meeting was addressed by the Rev. J. Jacobs, the pastor of the mission, and Mr. Peter Gray of the Sarnia Reserve and others. Subscriptions at the close of the meeting, with the collection, amounted to \$17. It is gratifying to witness the increased interest taken by these Indians to extend the Gospel into the regions beyond. It was pleasing to see several children in the meeting offering their mites to the cause of Christ. After the missionary meeting a tea festival was provided in which the Sunday School children, with their teachers, parents and pastor, took an active part. The long expected Christmas tree was then exhibited, which was heavily laden with gifts of various kinds. Exactly at the hour of 3 p.m., Santa Claus made his appearance. He was an aged man, with a huge walking-stick in his hand, and a bag of apples on his back. He wore a mask, and appeared in full Indian costume, and feathers on his cap. He was the most comical looking individual we ever saw. On his arrival, with roars of laughter the people shouted "Nanny booshoo." After making a brief and humorous address, the choir sang a selection, and Santa Claus alias "Nanny booshoo" began to pluck the heavily laden tree, and distributed the fruits to the Sunday School children. Several beautiful selections were sung at intervals by the Stoney Point Indian choir, which added very much to the enjoyment of the gathering. After the distribution the grand old Indian ceremony of conferring names took place. Santa Claus, Jeffry Bressette, was the first one who was called upon to perform the ceremony which was quite impressive, and which Santa performed with great efficiency. The lady upon whom he conferred a name was Mrs. William Wood, of the Lake Shore, Bosanquet, who has always proved to be a sincere friend of the Indians, and who is greatly esteemed and loved by them. The name she received is "Wah sa yah bun o qua," meaning "A woman of shining light," which is a very appropriate name for Mrs. Wood's many excellent qualities. The next lady who received a name was Miss Bella Wood. The Rev. Mr. Jacobs conferred the name which is "O gene buh goo qua," translation, "a rose girl," or, "a lady of roses." Mr. D. Carscadden received from Mr. Peter Gray of the Sarnia Reserve the name, "Wah yah sash kung," translation, "He that goeth about scattering light." Mr. Carscadden is Mr. Jacobs' assistant in preaching to the Kettle Point Indians. Mr. Wm. Carscadden, the popular young teacher at Kettle Point, was given by Mrs. Shawunoo (the chief's wife) the name, "Sha nuh wish kung," translation, "Bell-ringer," or the "Maker of sounds," as Mr. W. C. is an expert bell-ringer, calling the children to school, and also in teaching. The thanks of the Indians are due to the Rev. J. Jacobs. Mr. Carscadden, Mrs. Wood and other kind friends who very generously assisted in getting up the entertainment.

DELAWARE.—The annual Sunday School festival of Christ Church, was held in the Town Hall on Friday the 16th inst. There were about seventy scholars present, and there was a large attendance of parents and friends who all appeared to be deeply interested in the prosperity of the School. The entertainment was opened by a hymn sung by the scholars, and there was an excellent address by the Incumbent, Rev. Charles Martin, pointing out the great good done and doing by Sunday Schools. Tableaux were part of the entertainment, and the Three Graces, Guardian Angel, Gipsy Camp, and other scenes and characters were represented by the teachers and scholars. There was a reading by Mr. Fitzallen, and there were several hymns sung by the children. There were two fishing ponds, one for the boys and one for the girls, in which they drew up dolls and other toys. The feast provided by teachers and other friends was, as usual at Sunday School meetings, thoroughly enjoyed by all. Delaware, though privileged for some years by having a resident clergyman, cannot be called a stronghold of the Church. The congregation of Christ Church is not large, nor can they be said to have increased much in number. The fruits of the ministry of Rev. Mr. Flood, long Rector of the parish, are, however, manifest in the mission to the Murney and Oneida Indians, the greater portion of whom he was the means of converting from Paganism. Mr. Martin is a great favourite, and is doing a good work in the congregations of Delaware and Caradoc. Rev. Mr. Chase has the Indians of the Delaware under his pastoral care.

ST. MARY'S.—The annual missionary meeting of St. James' Church was held on Friday, the 24th inst. The meeting notwithstanding the inclemency of the weather was fairly attended. The Rector, Rev. J. T. Wright, presided, ex-officio, and, after devotional exercises, he addressed the meeting briefly. It had, he said, been the custom to bring annually before the members of the congregation information regarding the missionary work of the Church. The agent of the diocese was now present for that purpose, and he hoped they would be stirred up by his address to take a deeper interest in the great work of the Church.

Rev. W. F. Campbell, Missionary Secretary, proceeded to give some information regarding missionary work, especially that of the Diocese of Huron. He referred to the work of the great English societies, and the success of the missions in China, Japan, Africa, India, and Burmah. He spoke of the origin and growth of the Church in England and in Canada, and her great progress in this latter country since the appointment of the first bishop in 1787, when there were but eleven clergymen in this vast territory now known as the Dominion of Canada, and in which there are now seventeen bishops, nine hundred clergymen, nearly seventy thousand communicants, and nearly one million adherents. He then referred to the missionary work in the Diocese of Huron during the Episcopate of the late Bishop Cronyn and the present bishop. He contrasted the financial position of Huron Diocese with other dioceses. The usual collection was taken up, and after devotional services by the Rector the meeting was closed.

GLENCOE AND WARDSVILLE.—Meetings in aid of Diocesan and Foreign Missions were held at these places on the evenings of Wednesday and Friday, Jan. 21 and 23 respectively. These stations form part of the parish of Robt. J. Taylor, who has lately taken charge, and already the fruit of his energetic efforts appear. The missionary meetings held this year were both in attendance and the amount contributed in excess of those of any previous year.

At Glencoe the meeting was opened with prayer by the Incumbent, who after expressing the hope that their zeal and interest in the cause of missions might keep pace with their increasing importance, introduced the speakers of the evening, Rev. A. Fortin, of Belmont, and Rev. Alfred Brown, of St. Paul's, London. Mr. Fortin spoke of the position of our Church as compared with that of the corrupt Church of Rome, in which he himself had been brought up, and referring to the state of things in the Province of Quebec, urged his hearers to appreciate their great privileges, and to mark their appreciation by supporting the missionary operations of the Church, both in the Diocese and beyond its borders. Mr. Fortin speaks with animation, and the audience was much interested in his remarks. The next speaker, Mr. A. Brown, dwelt upon the glorious history of the Church of England, drew attention to her status and condition in this country, and said that her only endowments were the heads of her people; the best endowments any Church could possess. He also referred to the business-like manner in which the affairs of the Diocese were conducted, and the flourishing condition of its several funds, making it in this respect a model Diocese.

The same programme was carried out on Friday night at Wardsville; the parishioners of which are to be congratulated on possessing one of the prettiest and most church-like of our rural church edifices. At each of the above places the choirs were present, and aided greatly in making the meetings successful.

WOODSTOCK.—Amounts received by J. Beard, Sec'y, for Algoma.

QUARTER ENDING SEPTEMBER, 1879.—Goderich, by S. G. Dyet, Esq., \$4.50; Grace Church, Brantford, per Rev. G. C. McKenzie, \$3.50; Miss Beard, Woodstock, \$8.25. For Shingwauk Home.—St. Paul's Sunday School, Woodstock, \$12.50. Total, \$28.75.

QUARTER ENDING DECEMBER, 1879. Grace Church, Brantford, collected by Mrs. Stratford, \$5; Goderich, per S. G. Dyet, \$5; Galt, per Rev. Canon Hincks, \$10; St. Paul's, Woodstock, half-yearly collection, \$14.71; Rev. S. Harris, Simcoe, 65 cents; Captain Brydges, Woodstock, \$8. For Shingwauk Home.—St. Paul's Sunday School, Woodstock, \$12.50. For Wawanosh Home.—Sunday School, Ingersoll, by J. W. A. Eakins, \$10; Rev. S. Nairns, Simcoe, subscriptions at Missionary Meetings, \$35. Total \$66.21.

BRANTFORD.—The Rev. Mr. Brockman, late of St. Thomas' Church, St. Catharines, was received into the Baptist denomination, and was "baptized" by Mr. Cameron, pastor of the "Second Baptist" Church.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

Our Diocese has now been in existence a little over six years, and by the abundant blessing of God and the working of His Holy Spirit upon the hearts of His people much has been effected for the advancement of His Church and many have been quickened into a deeper spiritual life in Christ, throughout the Algoma Diocesan portion of the Lord's vineyard. Much of our success is due, under God, to our unwearied and self-denying Bishop, who, like a faithful shepherd, annually visits and duly performs his Episcopal functions throughout his extensive Diocese. It is with the deepest feeling of gratitude to our heavenly and gracious Father that we humbly acknowledge His providential care over us during past years, and most

signally has it been manifested the last twelve months; for while we have heard scarcely anything else but the cry of "hard times" all through the Dominion, he has been pleased to pour into our treasury more abundant offerings than before, and we are enabled at the end of the old year to carry a considerable fund to the credit of our mission fund for 1880. The Diocese of Toronto, however, is still in arrears, and the large sum of \$912, I deeply regret to say, is due as their portion towards the Bishop's stipend, but we feel sure a generous effort will be at once made to meet their liabilities, especially with regard to the latter amount.

It is cheering indeed to be able to begin the new year with a balance, but yet for our population of about 75,000 both more men and means are most urgently necessary.

In the Muskoka and Parry Sound districts, where immigrants are continually flocking in, the Bishop could easily find work for five or six additional missionaries, in fact they are urgently wanted, and yet in this extended and interesting field he can only promise to place one extra man for the present. On the great Manitoulin Island where there is a population of 10,000 the Bishop is only able to promise a stipend to one additional missionary, and yet three more could be advantageously employed. For St. Joseph's Island with a population of about 2,000 we require a resident missionary, also on the north shore. In the neighborhood of the Bruce Mines ample work is waiting for another. West of the Sault another missionary will soon be wanted. The Neepigon requires another, or better still, very shortly, a white man in full orders and an Indian deacon. Then we ought to have one or two travelling missionaries among our pagan Indians.

"Lift up your eyes, then, and look on the (Algoma) fields for they are white already to the harvest."

"The harvest truly is plenteous but the laborers are few, pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

The Bishop offered \$800 per annum each for two men in good standing in priest's orders, all this autumn, and commissioned me to enquire for such during my visit to the older dioceses, one for the Manitoulin Island and one for Rosseau in Muskoka, and yet not one efficient man offered his services, although different ones told me they would like very much to be engaged in our work. And why, it may be asked, had we not suitable applicants? Simply because they felt they would be called upon to give up too much by entering our Diocese.

We have no surplus commutation, no superannuation, no Widows' and Orphans' Fund, no preferments to look forward to, and if a man of good standing leaves one of the older dioceses immediately he enters on the mission field of Algoma his name is at once struck off the roll of the diocese from whence he came, and participation in any of the above named funds by the present synodical action seems to be denied him.

I have heard some of our brother clergy in the other Canadian dioceses remark that most of the missionaries in Algoma are paid the liberal stipend of \$900 per annum! In reply I would merely say that in the District of Algoma some things we have to purchase here are double the price they are in the front, and many are at least one-third more. Then we are cut off from the civilization of the outer world during the winter months, and in the whole district we have not a suitable school for the education of our children. What inducements are there then to hold out to men to cast in their lot amongst us? There is in our high and holy work a thorough realization of a strong, earnest faith, a secret satisfaction, a seeming larger outpouring of the Holy Spirit upon the hearts of those who go, and upon the hearts of those who hear the word of God, and the missionary often, oh so often, experiences an inward peace which this world cannot, nor, thanks to God, can ever take away. Ours is a blessed work of simple implicit faith, a work of prayer, a labor of love, of faith in God's promises, of faith in the Canadian Church's hearty, generous support.

The Missionary Bishop of Algoma acknowledges with thanks the following donations for Mission purposes in his Diocese, since 1st January:—C. W. M. Aid (2 cheques), \$50.50; Rev. A. Townley, \$4; —Leith Esq., Ancaster, \$25; A. Friend, per Rev. H. Holland, \$26.50; —Poole, per Rev. Rev. S. Givens, \$4; Quebec, C. S., per Rev. M. Fothergill, \$422.38; Ontario Diocese, per Rev. F. Kirkpatrick, \$26.68; per Rev. T. H. M. Bartlett, \$46.22. Arnold Burrows, subscription for 1880, \$25.

The Bishop of Algoma's address is Bracebridge, Muskoka District. On the 4th His Lordship started on a two months' visitation tour.

Ask your friends to subscribe for this paper.

## Correspondence.

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

### THE BIBLE SOCIETY.

DEAR SIR,—The Montreal Branch of the above Society has just had its annual meeting. And, for the first time its platform has been graced by an actual Bishop: for the first time it has received the Episcopal Benediction. I am only surprised that the event received so little attention. It did not pass altogether unnoticed, for a Mr. Black says, if we are to credit the reporters, "if some brave old Roman were to reappear he would find no better representative than in the Bishop of Montreal." Whether this likeness to an old Roman is found in the Bishop's features or in his "gravity of mind," he does not say. What flattery! But this is harmless. One cannot think so, however, of some "items" in the report and of some of the utterances by one of our own clergy, the Rev. Mr. Rainsford. If the reporters are correct we read of his having said, "God had purposed the unity of his people, and in the dispensation of the fulness of the times that purpose should receive its glorious completion. This was a side of truth they could not afford to neglect; but it was one on which they could not afford to dwell." One reads this with wonderment. What does he mean? If "Unity of God's people" is a phase of truth, why not dwell on it? Did not Christ do so? did not His apostle St. Paul do so? Why should not we? Is it not as urgent now as ever? Mr. Rainsford allows this by all his speech. If it has been thrust into the background, or if it has been misstated or misconceived, it is his duty—and every Christian's duty—to enquire about this "Unity." Ask for "the old paths," enquire why it was there was a unity in the whole Christian world at one time, in the early ages, at the time, as Mr. R. touched upon, when the Church was comparatively weak and Heathendom strong. He says, "the thought of a union on an Episcopal or other basis was exploded." What does he mean here? Surely he is incorrectly reported. I would believe so; only it is well known that we must allow with him a margin for "rant." Can we have a unity without a basis? and was not the happy union of the Church in early days founded, or rather kept up by adhesion to the Episcopal regime, as well as by "One Baptism?" It may be when he says "we cannot afford to dwell upon it," that he could not afford to do so where he then was, one of such a company, showing what he calls unity, but what was rather a real outward and visible sign of the disunion among the supporters of the "Bible Society." It is open to question, I believe, whether he could get them all to agree on the nature and person of the one Lord Jesus Christ, if they went into details. But now for another point, and it is one I would direct the attention of the Rev. Mr. Archibald and those who think with him. In the report of the Society it is mentioned that Chief Joseph of Oka is translating the four Gospels into the Iroquois language and that this translation will be at the disposal of the Society for publication at an early day. Here we have a Society composed for the most part of Dissenters and sectarians, governed by the same, undertaking the publication of a translation made by a novice in the Christian faith and only half educated. It is not said that he even knows the Greek language; so that he is likely translating from our own imperfect translation. If our translation, made by learned Churchmen, needs revision, pray what will Chief Joseph's, a sectarian, need? And we are asked to countenance a Society that does this! And again, I wish to ask Mr. Archibald where does all the money raised in Canada for this Society go to? Does it not go out in giving good stipends, far larger than Church clergymen get, to colporteurs. Men who may be very good, very pious; but irresponsible. Men who talk and preach about the Bible, but who know little of the Church who gave them that Bible. Men who oftentimes take the opportunity of the place they fill, especially in sectarian preaching shops and school houses, to slander, or insinuate something not good against the Church. Let us look at the financial report presented on this occasion. "The receipts from all sources," (I quote from the *Witness*) "including a balance of \$4,585.40 from the previous year amounted to \$17,022.44; the total disbursements \$1,429.29, leaving a balance on hand of \$2,998.15. I ask, How do they make that out? Where has the difference between the income and outgoings gone! Only \$400 of it has gone to the Parent Society.

Wm. Ross Brown.

### A PROTEST.

SIR,—I observe in a letter in your issue of January 29th, signed P. Harding, a most remarkable statement, coming from one who seems to claim to be a backwoods missionary, to the effect that not even in the wilds of Ontario would he give the generally necessary Sacrament of baptism in private houses. Had

such sentiments been in the mind of St. Paul, would he, stiff from the scourging and the stocks at Philippi, have baptized the jailer and all his household in the night time?

Yours faithfully,  
W. J. MUCKLESTON.

Edwardsburg, Feb. 4th, 1880.

### SHINGWAWK HOME FOR INDIAN BOYS

DEAR SIR,—I think it is scarcely as yet understood among our friends in Canada that our Shingwauk Home for Indian Boys is at the present time in a position of some difficulty, and requiring active earnest work on the part of its friends, in order to sustain it. Our trouble is simply this. When the new Home was first started, many kind friends in England guaranteed us £5 or £10 each annually, for five years. These five years are now expired, and consequently we find that instead of having £400 per annum to depend on in English subscriptions as heretofore, we have at the most £320. On the other hand, our expenses instead of lessening are increasing; we have 53 boys, that is two more than last year; and we have also added to our very meagre staff an excellent lady as matron; we were urged to do this by friends of our work, and so far as the increased comfort and good management of the Institution are concerned we certainly cannot regret having taken the step; the only wonder, indeed, is how we could have managed so long without a matron. In order to keep up the work of our Institution on its present footing, we require at least \$500 additional in annual subscriptions. But we look even beyond this, and are most earnestly desirous of increasing our work. We have had many more applications for admission than we are able to accept, and we want to increase the size of our buildings so as to accommodate 80 boys, instead of 56, which is our present limit. Already are the foundations laid for one additional wing, and this wing we had hoped, if funds would admit, to finish in the spring. But at present there seems to be little prospect of our doing so. Of the £200 contributed for this purpose during my recent visit to England, nearly all has been swallowed up in the Maintenance Fund to meet immediate requirements, and so is no longer available for the purpose for which it had been intended. This is rather depressing. It is depressing also to hear from our Corresponding Secretary in England that there are at present no funds on hand, and that the usual quarterly bill must not be drawn for until tidings are sent that there is money to meet it. However, we faint not. God in his good providence sends us trials to prove us. We have passed through trials before, and we have been in straits before, and the end has always been that we have had to glorify and praise God for opening some hidden fount and pouring out his blessings as rain upon the dry ground. We wait upon God. Humbly and trustfully we desire to await His time.

I remain, Sir, yours faithfully,

E. F. WILSON.

Sault Ste. Marie, Jan. 20th, 1880.

### THE PEACE OF THE CHURCH.

SIR,—With feelings of the deepest sorrow I have read Rev. A. W. Spragge's letter on "The Church's Enemies." Can it be that in spite of all our labour for peace they are making themselves ready to renew the battle? Are our peaceful parishes to be again flooded with vile, anonymous papers, written with the single, evil object of promoting strife?

I write for the sake of very many members of our country parishes, to suggest that, in the cause of peace, and for the quieting of vague, unreasoning and unreasonable suspicion, some one of the Clergy (or some well-known lay member) of St. James' Cathedral—the Metropolitan Church of the Diocese—would state fairly, in your paper, not only the absolute harmlessness, but the very great propriety of the sacred symbols to which Mr. Spragge refers.

Such is the confidence felt in the management of that Church by the most ultra-Protestant minds among our people that I am sure that if they were all aware of the number of ornamental crosses in the east windows of that Church, and of the large and handsome I.H.S. over its chancel arch, they could never again be in the least disquieted by the constantly recurring and silly outcry against such ornaments, on the part of mischief-makers and those who have evil will at Sion. The most prejudiced would be convinced that adornments deemed appropriate and edifying from the earliest ages of Church building may well and justly be considered equally so now; and thousands of minds that are annually harassed during the period that precedes Easter by these comparatively trifling questions (started on purpose to stir up party strife), may be settled and composed to those infinitely higher and more important duties of self-examination, penitence and prayer to which the solemn season calls them, and which are the proper, and the only proper preparation for a holy and a happy Easter.

Faithfully yours,

W. R. FORSTER.

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## Family Reading.

THE CURATE OF ST. MATTHEW'S.

## CHAPTER IV.

When lawyers get a case into their hands, no living conjurer can divine when their clients will get it out again. The hardest problem in Euclid was never more difficult to solve than that. Mr. Brandon came up to town on the Monday morning, bringing me with him; he thought we might be detained a few days, a week at the utmost; yet the second week was now passing, and nothing had been done; our business seemed to be no forwarder than it was at the beginning. The men of law in Lincoln's Inn laid the blame on the conveyancers; the conveyancers laid it on the lawyers. Anyway, the upshot was the same—we were kept in London. The fact to myself was uncommonly pleasant, though it might be less so to Mr. Brandon.

The astounding news—that the Reverend William Blake was to have St. Matthew's—and the return of Miss Cattledon from her visit to the sick lady at Chelmsford, rejoiced the ears and eyes of the parish on one and the same day. It was a Wednesday. Miss Cattledon got home in time for dinner, bringing word that her relative was better.

"Has anything been heard about the living?" she enquired, sitting, bonnet in hand, before going up to dress.

Miss Deveen shook her head. In point of fact we had heard nothing at all of Sir Robert Tenby or his intentions since Mr. Lake's interview with him, and she was not going to tell Cattledon of that, or of Sir Robert's visit on the Sunday.

But, as it appeared, the decision had been made public that afternoon, putting the whole parish into a ferment. Dinner was barely over when Dr. Galliard rushed in with the news.

"Only think of it!" he cried. "Such a piece of justice was never heard of before. Poor Lake has not the smallest interest in the world; and how Sir Robert Tenby came to pick him out is just a marvel. Such a stir it's causing! It's said—I don't know with what truth—that he came up here on Sunday morning to hear Lake preach. Mrs. Herriker saw a fine barouche draw up, high-stepping horses and powdered servants; a lady and gentleman got out of it and entered the church. It is thought now they might have been Sir Robert and Lady Tenby."

"I shouldn't wonder but they were," remarked Miss Deveen.

"Has Mr. Lake really got the living given to him?" questioned Cattledon, her eyes open with surprise, her thin throat and waist all in a tremour, and unable to touch another strawberry.

"Really and truly," replied the doctor. "Chisholm tells me he has just seen the letter appointing him to it."

"Dear me!" cried Cattledon, quite faintly. "Dear me! How very thankful we all ought to be—for Mr. Lake's sake."

"I dare say he is thankful," returned the doctor, swallowing down the rest of his glass of wine, and preparing to leave.

"Thank you, no, Miss Deveen; I can't stay longer; I have one or two sick patients on my hands to-night, and must go to them—and I promised Mrs. Selwyn to look in upon her. Poor thing! this terrible loss has made her really ill. By-the-by," he added, turning round on his way from the room, "have you heard that she has decided upon her plans, and thinks of leaving shortly?"

"No—has she?" returned Miss Deveen.

"Best thing for her, too—to be up and doing. She has the chance of taking to a little boys' preparatory school at Brighton; small and select, as the advertisements have it. Some relative of hers has kept it hitherto, has made money by it, and is retiring—"

"Will Mrs. Selwyn like that—to be a

schoolmistress!" interrupted Cattledon, craning her neck.

"Rather than vegetate upon her small pittance," returned the doctor, briskly. "She is an active, capable woman; got all her senses about her. Better teach little boys and live and dress well, than enjoy a solitary joint of meat once a week and a turned gown once a year—eh, Johnny Ludlow?"

He caught up his hat, and went out in a bustle. I laughed. Miss Deveen nodded approvingly: not at my laugh, but at Mrs. Selwyn's resolution.

The stir abroad might have been pretty brisk that evening; we had Dr. Galliard's word for it: it could have been nothing to what set in the next day. The poor, meek curate—who, however good he might have been to run after, could hardly have been looked upon as an eligible, *bona fide* prospect—suddenly converted into a rich rector; six hundred a year and a parsonage to flourish in! All the ladies, elder and younger, went into a delightful waking-sleep, and dreamed dreams.

"Such a mercy!" was the cry: "such a mercy! We might have had some dreadful old drony man here, who does not believe in daily services, and wears a wig on his bald head. Now Mr. Lake, though his hair is getting a little grey, has a most luxuriant and curly crop of it. Beautiful whiskers too."

It was little Daisy Dutton said that, meeting us in the Park road; she was too young and frivolous to know better. Miss Deveen shook her head at her, and Daisy ran on with a laugh. We were on our way to Mrs. Topcroft's, some hitch having arisen about the frames for Emma's screens.

Emma was out, however; and Mrs. Topcroft came forward with tears in her eyes.

"I can hardly help crying since I heard it," she said, taking her handkerchief out of the pocket of her black silk apron. "It must be such a reward to him after his years of work—and to have come so unsought—so unexpectedly! I am sure Sir Robert Tenby must be a good man."

"I think he is one," said Miss Deveen.

"Mr. Lake deserves his recompense," went on Mrs. Topcroft. "Nobody can know it as I do. Poor Mr. Selwyn knew—but he is gone. I think God's hand must have been in this," she reverently added. "These good and earnest ministers deserve to be placed in power for the sake of those over whom they have charge. I have nothing to say against Mr. Selwyn, but I am sure the parish will find a blessing in Mr. Lake."

"You will lose him," remarked Miss Deveen.

"Yes, and I am sorry for it; but I should be selfish indeed to think of that. About the screens," continued Mrs. Topcroft; "perhaps you would like to see them—I am sorry Emma is out. One, I know, is finished."

Not being especially interested in the screens, I stepped into the garden, and so strolled round to the back of the house. In the little den of a room, close to the open window, sat Mr. Lake writing. He stood up when he saw me and held out his hand.

"It is, I believe, to you that I am indebted for the gift bestowed upon me," he said, in a low tone of emotion, as he clasped my hand in his, and a wave of feeling swept over his face. "How came you to think of me—to be so kind? I cannot thank you as I ought."

"Oh, it's nothing; indeed I did nothing—so to say," I stammered, quite taken aback. "I heard people say what a pity it was you stood no chance of the living, after working so hard in it all these years; so, as I knew Sir Robert, and knew very well Lady Tenby, I thought it would do no harm if I just told them of it."

"And it has borne fruit; and very grateful I am; to you, and to Sir Robert—and to One who holds all things, great and small, in his hands. Do you know," he added, smiling at me and changing his tone to a lighter one, "it seems to

me nothing less than a romance."

This was Thursday. The next day Mr. Lake paid a visit to the bishop—perhaps to go through some formality connected with his appointment, but I don't know—and on the following Sunday morning he "read himself in." No mistake about his being the rector after that. It was a lovely day, and Mr. Brandon came up in time for service. After he knew all about it—that I had actually gone to Sir Robert, and that Mr. Lake had got the living—he asked me five or six hundred questions, as though he were interested, and now he had come up to hear him preach.

You should have seen how crowded the church was. The ladies were in full force and flutter. Cattledon got herself up in a new bonnet; some of them had new rigging altogether. Each individual damsel looked upon the rector as her especial prize, sure to be her own. Mr. Lake did every scrap of the duty himself, including the reading of the articles; that delightful young deacon's cold had taken a turn for the worse, through going to a water-party, and he simply couldn't hear himself speak. Poor Mrs. Selwyn and her daughter sat in their pew to-day, sad as the crape robes they wore.

Did you ever feel nervous when some one belonging to you is going to preach—lest he should not come up to expectation, or break down, or anything of that sort? Mr. Lake did not belong to me, but a nervous feeling came over me as he went into the pulpit. For Mr. Brandon was there with his critical ears. I had boasted to him of Mr. Lake's preaching; and felt sensitively anxious that it should not fall short.

I need not have feared. It was a very short sermon, the services had been so long, but wonderfully beautiful. You might have heard a pin drop in the church, and old Brandon himself never stirred hand or foot. At the end of the pew sat he, I next to him; his eyes fixed on the preacher, his attitude that of one who is absorbed in what he hears. Just a few words Mr. Lake spoke of himself, of the new relation between himself and his hearers; very quiet, modest words bearing the ring of truth and good-fellowship.

"That man would do his duty in whatever position of life he might be placed," pronounced old Brandon, as we got out. "Robert Tenby's choice has been a good and wise one."

"Thanks to Johnny Ludlow, here," said Miss Deveen, laughing.

"I don't say but what Johnny Ludlow has his head on his shoulders the right way. He means to do well always, I believe; and does do it sometimes."

Which I am sure was wonderful praise, conceded by old Brandon, calling to my face no end of a colour. And, if you'll believe me, he put his arm within mine, a thing he had never done before, and walked so across the churchyard.

The next week was a busy one. What with Mrs. Selwyn's preparations for going away, and what with the commotion caused by the new state of things, the parish had plenty on its hands—and tongues. Mr. Lake had begged Mrs. Selwyn not to quit the rectory until it should be quite and entirely convenient to her; if he got into it six or twelve months hence, he kindly urged, it would be time enough for him. But Mrs. Selwyn, while thanking him for his consideration, showed him that she was obliged to go. She had taken to the school at Brighton, and had to enter upon it as speedily as might be. A few days afterwards she had vacated the rectory, and her furniture was packed into vans to be carried away. Some women went into the empty house to clean it down, that it might be made ready for its new tenant. Poor Mr. Selwyn had repaired and decorated the house only the previous year, little thinking his tenure of it would be so short.

Then began the fun. The polite attentions to Mr. Lake, as curate, had

been remarkable; to Mr. Lake, as rector, they were unique. Mrs. Topcroft's door was besieged with notes and parcels. The notes contained invitations to teas and dinners the parcels small offerings to himself. A parson about to set up housekeeping naturally wants all kinds of articles; and the ladies of St. Matthew's were eager to supply contributions. Slippers fell to a discount, purses and silk watch-guards ditto. More useful things replaced them. Ornamental baskets for the mantelpiece, little match-boxes done in various devices, card-racks hastily painted, serviette rings composed of coloured beads, pincushions and scent-mats for the dressing-table, with lots more things I can't remember. These were all got up on the spur of the moment; more elaborate presents, that might take weeks to complete, were put in hand. Chairs and ottoman seats to be worked in wool or silks, banner-screens for the mantelpiece as elaborate as Emma Topcroft's wax flowers to be preserved under a glass case, beautiful antimacassars, costly cushions for sofas, knitted counterpanes, carved leather picture-frames, and so on—you never heard of such a list. In vain Mr. Lake entreated them not to do these things; not to send anything; not to trouble themselves about him, assuring them it made him most uncomfortable; that he preferred not to receive presents of any kind; and he said it so emphatically, they might see he was in earnest. All the same. He might as well have talked to the moon. The ladies laughed, and worked on. Daisy Dutton had the impudence to dress a wax doll to send him; it was the only sort of work she knew how to do, she said, and perhaps he'd accept it for that reason; when every lady was working for him, she did not like to be the only idle one left out.

"Mrs. Topcroft, I think you had better refuse to take the parcels in," he said to her one day, when a huge packet had arrived, which proved to be a market-basket, sent conjointly by three old maiden sisters. "I don't wish to be rude, or do anything that would hurt kind people's feelings; but, upon my word, I should like to send all the things back again with thanks."

"They would put them into the empty rectory if I did not take them in," returned Mrs. Topcroft. "The only way to stop it is to talk to the ladies yourself. Senseless girls!"

Mr. Lake did talk—as well, and as impressively as he knew how. It made not the slightest impression; and the small presents flocked in as before. Mrs. Jonas did not brew a "blessed great jug of camomile tea," as did one of the admirers of Mr. Weller, the elder; but she did brew some "ginger cordial" from a valued receipt of her late husband, the colonel, and sent it, corked up in two ornamental bottles, with her best regards. The other widow, Mrs. Herriker, was embroidering a magnificent table cover, working against time.

We had the felicity of tasting the ginger cordial. Mrs. Jonas gave a small "at home," and brought out a bottle of it as we were leaving. Cattledon sniffed at her liqueur-glass surreptitiously before drinking it.

"The chief ingredient in that stuff is rum," she avowed to me as we walked home, stretching up her neck in displeasure. "Pincapple rum! My nose could not be mistaken."

"The cordial was very good," I answered. "Rum's not a bad thing, Miss Cattledon."

"Not at all bad, Johnny," laughed Miss Deveen. "An old sailor uncle of mine, who had been round the world and back again more times than he could count, looked upon it as the panacea for all earthly ills."

"Anyway, before I would lay myself out to catch Mr. Lake, as that widow woman does, and as some others are doing, I would hide my head forever," retorted Cattledon. "And to give her her due, though she did look upon the parson as safe to fall to her own lot, she did not fish for him. No presents, large or

small, went out from her hands.

That week we dined in Upper Brook Street; Miss Deveen, Mr. Brandon, the new rector, and I; and two strange ladies whom we did not previously know. Mr. Brandon took Annie to dinner; she put me on her left hand at table, and told me she and Sir Robert hoped I should often go to see them at Bellwood.

"My husband has taken such a fancy to you, Johnny," she whispered. "He does rather take likes and dislikes to people—just as I know you do. He says he took a great liking to me the first time he ever spoke to me. Do you remember it, Johnny?—you were present. We were kneeling in the parlour at Maythorn Bank. You were deep in that child's book of mine, 'Les contes de ma bonne,' and I had those cuttings of plants, which I had brought from France, spread out on newspapers on the carpet, when Sir Robert came in at the glass doors. That was the first time he spoke to me; but he had seen me at Timberdale church the previous day. Papa and I and you walked over there; and a very hot day it was, I remember."

"That Sir Robert should take a liking to you, Anne, was only a matter of course; other people have done the same," I said, calling her "Anne" unconsciously, my thoughts back in the past. "But I don't understand why he should take a liking to me."

"Don't you?" she returned. "I can tell you that he has taken it—a wonderful liking. Why, Johnny, if my little baby girl were twenty years older, you would only need to ask and have her. I'm not sure but he'd offer her to you without asking."

We both laughed so, she and I, that Sir Robert looked down the table, inquiring what our mirth was. Anne answered that she would not forget to tell him later.

"So mind, Johnny, that you come to Bellwood as often as you please whenever you are staying at Crab Cot. Robert and I would both like it."

And perhaps I may as well mention here that, although the business which had brought Mr. Brandon to London was concluded, he did not go home. When that event would take place, or how long it would be, appeared to be hidden in the archives of the future. For a certain matter had arisen to detain him.

Mr. Brandon had a nephew in town, a young medical student, of whom you once heard him say that he was "going to the bad." By what we learnt now, the young fellow appeared to have gone to it; and Mr. Brandon's prolonged stay was connected with this.

"I shall see you into a train at Paddington, Johnny," he said to me, "and you must make your way home alone. For all I know, I may be kept here for weeks."

But Miss Deveen would not hear of this. "Mr. Brandon remains on for his own business, Johnny, and you shall remain for my pleasure," she said to me in her warm manner. "I had meant to ask Mr. Brandon to leave you behind him."

And that is how I was enabled to see the play played out between the ladies and the new rector. I did wonder which of them would win the prize; I'd not have betted upon Cattedon. It also caused me to see something of another play that was being played in London just then; not a comedy but a tragedy. A fatal tragedy, which I may tell of sometime.

(To be continued.)

REV. GEORGE HERBERT.

DIED 1693.

Part of a letter written by Mr. George Herbert, to comfort his Mother, in her Sickness.

MADAM,—I beseech you to be cheerful and comfort yourself in the God of all comfort, who is not willing to behold any sorrow but for sin.—What hath affliction in it more than for a moment? or, why should our afflictions here have

so much power or boldness, as to oppose the hope of our joys hereafter? Madam, as the earth is but a point in respect of the heavens, so are earthly troubles compared to heavenly joys: therefore, if either age or sickness lead you to those joys, consider what advantage you have over youth and health, who are now so near those true comforts. I have always observed the thread of life to be like other threads, or skeins of silk, full of snarls and encumbrances. For myself, dear mother, I always feared sickness more than death, because sickness hath made me unable to perform those offices for which I came into the world, and must be kept into it; but you are freed from that fear, who have already abundantly discharged that part, having both ordered your family, and so brought up your children, that they have attained to the years of discretion and competent maintenance, so that now, if they do not well, the fault cannot be charged to you, whose example and care of them will justify you both to the world and your own conscience; inasmuch that, whether you turn your thoughts on the life past, or on the joys that are to come, you have strong preservatives against all disquiet. And for temporal afflictions, I beseech you consider, all that can happen to you are either afflictions of estate, or body, or mind. For those of estate, of what poor regard ought they to be! Since, if we had riches, we are commanded to give them away; so that the best use of them is, having, not to have them.

But, perhaps our credit and estimation being above the common people, calls on us to live in a more splendid fashion; but, O God! how easily is that answered, when we consider that the blessings in the Holy Scripture are never given to the rich, but to the poor. I never find blessed be the rich, or blessed be the noble; but, "blessed be the meek, and blessed be the poor, and blessed be the mourners, for they shall be comforted."—And yet, O God! most carry themselves so, as if they not only not desired, but feared to be blessed. And for afflictions of the body, dear madam, remember the holy martyrs of God, how they have been burnt by thousands, and have endured such other tortures as the very mention of them might beget amazement; but their fiery trials have had an end; and yours (which, praised be God, are less) are not like to continue long. I beseech you, let such thoughts as these moderate your fear and sorrow; and know, that if any of yours should prove a Goliath-like trouble, yet you may say with David, "That God, who hath delivered me out of the paws of the lion and the bear, will also deliver me out of the hands of this uncircumcised Philistine." Lastly, for those afflictions of the soul; consider that God intends that to be as a sacred temple for Himself to dwell in, and will not allow any room there for any such inmate as grief, or that any competitor. And above all, if any care of future things molest you, remember those admirable words of the Psalmist, "Cast thy care on the Lord, and He shall nourish thee," Ps. lv. 23; to which join that of St. Peter, "Casting all your care upon the Lord, for He careth for you," 1 Pet. v. 7. What an admirable thing is this, that God puts His shoulder to our burden, and entertains our care for us, that we may the more quietly intend His service!

To conclude, let me commend only one place more to you: Phil. iv. 7. St. Paul saith there, "Rejoice in the Lord alway: and again I say, Rejoice." He doubles it, to take away the scruples of those that who might say, "What shall we rejoice always in afflictions?" "Yes, I say again, Rejoice." So that it is not left us to rejoice or not rejoice; but, whatsoever befalls, we must always, at all times, rejoice in the Lord, who taketh care of us. And it follows in the next verses, "Let your moderation appear to all men; the Lord is at hand: be careful for nothing." What can be said more comfortably? Trouble not yourselves; God is hand, to deliver

us from all, or in all. Dear madam, pardon my boldness, and accept the good meaning of your most obedient son,

GEORGE HERBERT.

Trin. Col. May 25, 1622.

In the appendix to "The Life of Mr. Nicholas Ferrer," by Dr. Peckard, we read the following interesting narrative and prayer. "On Friday" (date not mentioned) "Mr. Mapletoft brought us word that Mr. Herbert was said to be past hope of recovery, which was very grievous news to us, and so much the more so, being altogether unexpected. We presently, therefore, made our public supplication for his health in these words:—

"O most mighty God and merciful Father, we most humbly beseech Thee, if it be Thy good pleasure, continue to us that singular benefit which Thou hast given us in the friendship of Thy servant, our dear brother, who now lieth on the bed of sickness. Let him abide with us yet awhile, for the furtherance of our faith. We have deserved by our ingratitude, not only the loss of him, but whatever other opportunities Thou hast given us for the attainment of our salvation. We do not deserve to be heard in our supplications; but Thy mercies are above all Thy works. In consideration whereof we prostrate ourselves in all humble earnestness, beseeching Thee, if so it may seem good to Thy Divine Majesty, that Thou wilt hear us in this, who has heard us in all the rest, and that Thou wilt bring him back from the gates of death, that Thou wilt spare him yet awhile, that he may live to Thy honour and our comfort. Lord, Thou hast willed that our delights should be in the saints on earth, and in such as excel in virtue; how, then, should we not be afflicted, and mourn, when Thou takest them away from us! Thou hast made him a great help and furtherance of the best things amongst us; how, then, can we but esteem the loss a chastisement of Thy displeasure! O Lord, we beseech Thee that it may not be so: we beseech Thee, if it be Thy good pleasure, restore unto us our dear brother, by restoring to him his health; so we will praise and magnify Thy name and song of thanksgiving. Hear us, O Lord, for Thy dear Son's sake, Jesus Christ our Saviour. Amen."

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 57.

"I am going daily towards the heavenly Jerusalem, where their eyes shall behold my Master and Saviour Jesus," &c.

Nearer, my God, to Thee,  
Nearer to Thee!  
E'en though it be a cross  
That raiseth me,  
Still all my song shall be,  
"Nearer, my God, to Thee,  
Nearer to Thee."

Though like the wanderer,  
(The sun gone down,  
Darkness comes over me,  
My rest a stone;  
Yet in my dreams I'll be  
Nearer, my God, to Thee,  
Nearer to Thee.

Then let the way appear  
Steps unto Heaven,  
All that Thou sendest me  
In mercy given,  
Angels beckon me  
Nearer, my God, to Thee,  
Nearer to Thee.

Then with my waking thoughts  
Bright with Thy praise,  
Out of my stony griefs  
Bethels I'll raise;  
So by my woes to be  
Nearer, my God, to Thee,  
Nearer to Thee.

Or if on joyful wing  
Cleaving the sky,  
Sun, moon, and stars forgot,  
Upwards I'll fly,  
Still all my song shall be,  
"Nearer, my God, to Thee,  
Nearer to Thee."

#### VALUE OF THE SCRIPTURES.

The captain of a ship says, "I am in the habit of reading the Scriptures to the crew. I have suffered much lately at sea, having been dismasted, and had all my boats washed away. I then had the opportunity of seeing who was who; and I found the most unprincipled men the most useless and the greatest cowards in this awful gale, and the Bible men the reverse, most useful and courageous."

#### "ON MINE ACCOUNT."

"Put that on mine account."—Philem. 18.

When St. Paul asked Philemon, in a most beautiful letter, to take back Onesimus, who had run away from him, he said, "If he hath wronged thee, or oweth thee ought, put that on mine account." Onesimus had been a bad servant to Philemon; and being willing to come back and do better would not pay for what he had wronged him in before, and would not pay his old debts. And he evidently had nothing himself to pay them with. But St. Paul offered to pay them all, so that Onesimus might be received, "not now as a servant," but as a "brother beloved."

This is an exquisite picture of what the Lord Jesus Christ does. He not only intercedes for us with Him from whom we have departed, and against whom we have sinned! but, knowing to the full how much we have wronged God, and how much we owe Him, He says, "Put that on mine account."

And God has put it all on His account, and the account has been paid, paid in blood. When "the Lord laid on Him the iniquity of us all," Jesus saw and knew all your sins; and He said, "Put that on mine account."

Oh what wonderful "kindness and love of God our Saviour!" Let the remembrance of it be like a silver bell, ringing softly and clearly whenever you are going to do, or letting yourself feel or think, something that is not right. "Put that on mine account!" Yes, that sin that you were on the very verge of committing! that angry word, and the angry feeling that makes you want to say it; that untrue word, and the cowardliness which makes you afraid to speak the exact truth; that proud look, and the naughty pride of heart that made it come into your eyes; Jesus stands by and says patiently and lovingly, "Put that on mine account!"

Can you bear that? does it not make you wish, ten times more than ever, to be kept from sinning against such a Saviour?

"Jesus, tender Saviour,  
Has Thou died for me?  
Make me very thankful  
In my heart to Thee;  
When the sad, sad story  
Of Thy grief I read,  
Make me very sorry  
For my sins indeed."

#### BIRTHS, MARRIAGES and DEATHS.

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#### MARRIED.

On the 5th February, in St. James' Church, Maitland, by the Rev. R. Lewis, M. A., Rector, assisted by the Rev. E. W. Beaven, M. A., uncle of the bride, Robert John Hewat, Esq., of the Ontario Bank, Mount Forest, son of Col. Hewat, of Guelph, to Edith Mary, eldest daughter of Rufus C. Henderson, Esq., of Augusta, Ont., and grand-daughter of the late Rev. Robert Blakey, first Rector of Prescott.

PROSPERITY has its "sweet uses" as well as adversity, for no sooner does a man come into possession of a little property than he instantly learns the number of his friends; whereas, if he remained poor, the chances are that he would have died in perfect ignorance of the greater number of them.

After lunch walking in the church Mrs. Fore terminated the aged in her averred, by of books society.

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Children's Department.

THE OLD NURSE.

STORY FOR THE YOUNG FOLKS.

CHAPTER V.

After luncheon Mrs. Arden joined the walking party, who were to repair to the church first, to finish the drawing. Mrs. Forester had a bad cold, and determined to stay in the house, encouraged in her good resolution, as Alice averred, by the arrival of a new packet of books from from the Reading Society.

"You are going with us surely, Ann," said Henry as he stood at the open door, swinging Alice's drawing board between his fingers; "you will walk with us to-day, will you not?—it is the last day."

"The last day!"—the last day of anything; but especially of companionship with a dear friend, when partings are long and meetings uncertain;—what a melancholy sound it has, and how are its moments counted as they fleet too quickly by!

"The lights are so beautiful, dear Ann," whispered Alice, "I must first finish my drawing, and then I shall go directly to old Nurse; do come with us! you know she bade you not come before two o'clock, and it has but just struck."

Ann almost hesitated; but she turned hastily away, and saying in rather a low voice,—“I think I had better go to Nurse Amy first; you see I have got my drawing things, and I can join you very soon if she is pretty well,”—walked quickly down the approach in the direction of the village.

The sun shone brightly into the old church. Its rich light came pouring into the chancel through the half-opened door; and again shed gorgeous hues from the painted glass of the narrow window on the south side, upon Sir Mowbray's white marble. Alice placed herself exactly where she had begun her sketch, while Henry, with occasional helps and remarks from his mother, furnished the conversation. He described his new house in glowing colors,—the house, the garden, the prospect, and the little church, with its taper spire and peaceful churchyard. Then he criticised Alice's sketch, begging for a line here and a shadow there, till Alice was led into making it a much more finished picture than she had intended.

Just then the church clock struck five. Alice started up. "O aunt Emma," she exclaimed, "we must go! I had not an idea how late it was. Ann will say I had quite forgotten old Nurse."

"This is the prettiest picture I have ever seen of yours, Alice," said Mr. Arden as she examined the drawing; "the colours are so well put in; and that kneeling figure in front is beautiful,—is it not, Henry?"

"Henry warmly acquiesced; and Alice, who had by this time put up her drawing things, took the board from her aunt and left the church.

The party had not reached the second field from the churchyard when they perceived a girl running towards them in breathless haste. Alice stood still involuntarily, and her very heart felt as if it paused in its rapid beatings, when she recognized in the messenger Nurse Amy's Lucy!

"Oh, Miss Alice!" the girl exclaimed in broken accents before she reached the party, "run, run to the cottage, or you will be too late; Nurse Amy is dying!"

Poor Alice gave one shriek, and then, flinging her drawing things upon the ground, flew, rather than ran, along the path that led to the village. One all-engrossing idea seemed to exclude all others from her mind—if she could but reach her nurse in time to implore her forgiveness for every past neglect, to receive her parting blessing, she might yet be happy! Already she had reached the common, and she did not slacken her speed till she attained the wicket of the little garden. There stood the



VILLAGE SCENE.

cottage, looking as peaceful as ever, with its wreaths of woodbine overhanging the porch; the bedroom window was flung wide open, and the white curtain thrown over it, as if to admit every breath of air the sultry summer's evening could afford; and Alice, as she clung to the pillar of the porch for support, heard the sound of reading within. It was Mr. Hayter; who in a low and solemn voice resumed, (after what appeared to the breathless listener a long pause,) the commendatory prayer of our Church.

"And teach us who survive," he said, with an emphasis on the word, "in this and other daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son, our Lord. Amen."

When the echo of the last word died away, Alice pressed forward. Mr. Hayter met her at the entrance.

"My dear Miss Alice," he said, kindly pressing the small hand which shook like an aspen leaf within his own, "are you prepared for what you may see in the other room? 'The Lord gave and the Lord hath taken away,'—your old nurse is dead."

Alice broke from him at the last word, and springing to the entrance of the inner room, paused for a single instant to contemplate the scene, and then falling on her knees by the bedside, she buried her face in the bedclothes, and sobbed in the bitterness of her heart.

There, on the simple cottage bed, lay the mortal remnant of Alice's beloved nurse; her marble-like countenance and closed eyes reposing in the calm beauty of death. Alas! the cold hand that Alice covered with tears and kisses would never return the fond pressure of her again; the pale lips would never again utter those words of tenderness and consolation to her beloved foster-child, with which Nurse Amy was ever ready to soothe her transient sorrows. Oh, what would not Alice have given for one of those past interviews to come again! and with what agony of heart did she feel that she could never again repair the consequences of her procrastination!

Oh you who consider it a light thing—a venial offence—to delay till to-morrow what should be done to-day; to neglect the present opportunity of doing good;

to put off the kind word or the charitable deed to "a more convenient season;"—availing regrets, nor delay amendment till some equally severe lesson comes to sadden your whole after life, and ring in your shuddering ear the never-ceasing knell, "Too late! TOO LATE!"

In vain Ann rose from her knees to bestow the tenderest caresses on her sister, and repeat over and over again the fervent blessings Nurse Amy had left for her.—In vain Mr. Hayter sought to attract her attention to the large Bible on a table beside the bed, in the fly-leaf of which Nurse Amy had made a last effort to write with a tremulous hand, "For my dear child, Alice Forester, with Nurse Amy's blessing; Ecclesiastes xii. ver. 1 to 7." Alice's grief was as that of one who refuseth to be comforted; nor did her sobs cease till, exhausted by the violence of her own suffering, she sunk into a sort of torpor, and allowed Ann to lead her home in silence.

(To be continued.)

A VILLAGE SCENE.

Our engraving presents a characteristic village scene in Madagascar, slave girls coming to the well for water. For although the British Government has done so much to abolish slavery in many parts of the world, yet there are some relics of it yet to be found. In this place the well was twenty feet deep, sunk through the sand which was kept up by boards at the sides. The water was drawn up in a large bullock's horn, fastened to the end of a string made of bark and let down by the hand to the water. Numbers of slave girls come every morning with long bamboo canes for water. These canes were six or eight feet long, and the partitions, or the joints inside being broken, formed cylinders, three or four inches wide, in which the water was conveyed from the well to the adjacent houses.

The letter written by Miss Lawrence from Madagascar, which appeared recently in the DOMINION CHURCHMAN, was so interesting as far as regards the Church and the Schools there, that we felt sure our young readers would be delighted to learn any particulars about the domestic history and habits of this most interesting people, living as they do in the large and fertile island of Madagascar.

THE LOVE OF JESUS.

My mother loves me dearly,  
My mother loves me well,  
But Jesus loves me better  
Than ever I can tell.

My father gives me food and clothes,  
And many a loving kiss,  
But Jesus Christ, my SAVIOUR,  
He loves me more than this.

With brothers dear, and sisters,  
And many a friend I'm blest,  
And they love me always fondly,  
But Jesus loves me best.

He came on earth to save me,  
He takes me for His lamb;  
And he is always watching  
Around me where I am.

His love gives all I have on earth,  
His love gives all I see;  
But most of all, in His sweet love,  
He gave Himself for me.

So when, both night and morning,  
I pray to God in Heaven,  
And thank Him for the blessings  
That He to me has given,

I'll say, "For those I bless Thee,  
Lord Jesus, God above;  
But, most of all, I thank Thee,  
Lord Jesus, for Thy love."

GIVING IN CHRIST.

The wise may bring their learning,  
The rich may bring their wealth,  
And some may bring their greatness,  
And some bring strength and health.  
We, too, would bring our treasures  
To offer to the King;  
We have no wealth or learning—  
What shall we children bring?

We'll bring Him hearts that love Him;  
We'll bring Him thankful praise,  
And young souls meekly starving  
To walk in holy ways.  
And these shall be the treasures  
We offer to the King;  
And these are gifts that even  
The poorest child may bring.

We'll bring the little duties  
We have to do each day  
We'll try our best to please Him  
At home, at school, at play.  
And better are these treasures  
To offer to our King,  
Than richest gifts without them  
Yet these a child may bring.

### Church Directory.

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

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

**TRINITY.**—Corner King East street and Erin street. 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 and 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Gayley, 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 Carlton and Blesker streets. Sunday services, 11 a. m. and 7 p. m. Rev. E. J. Boddy, M. A., Rector.

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

**St. Anne's.**—Dufferin and Dundas streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

**St. Luke's.**—Corner Broadalbane and St. Vincent streets. Sunday services, 8 and 11 a. m. and 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. Patterson, 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. Matthias.**—Strachan St., Queen West. Sunday services, 8, 11 and 12 a. m., and 4 and 7 p. m. Daily services, 6.30 and 9 a. m. (Holy Communion after Matins), and 2 and 5 p. m. Rev. R. Harrison, M. A., Incumbent, 38 Lumley street.

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

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

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

**St. Mark's.**—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Eagles, Incumbent.

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

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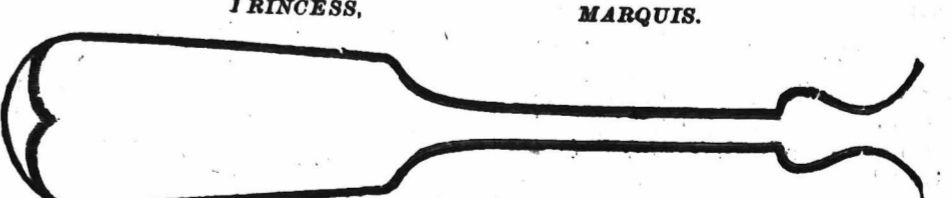
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