

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, JULY 10, 1879.

[No. 28.]

ference must be our own principles established in scholars, whose they enjoyed a pleasant holidays, and exhorted here they would return, when he spanied by some would be a part with themselves. d farewell to the happy lives, and themselves as Lord and active

ing's entertain- selected English Marling; 2. The is; 3. Dialogue M. Robb and E. Miss M. Cassels; J. Williams. A opinion: "These five pieces with ressession that set of their instruc- they had been on, the unusual explained." The entertainment. successful years congratulate Miss

DENT.) —A most suc- er the auspices h instant, which affairs that has About 1.30 p.m. urch, with the y-school of St. that of Trinity ted the invita- l of the Incum- nn was sung by r which prayer l after another ars, numbering y their respec- Croskery, Miss . Perkins, Mr. ns, and walked of the village Superintendent,

tee of Manage- ie banks of the Island, and a nd around here. ne in swinging us games that ad been kindly as others, had showing what

in which the pic-nic pass off art which Mrs. joy themselves

d persons had ge but also from scholars, whose ter having en- content, were all been said, they re treated to a nts which had e congregation, elves till about ll pleased with

h, in my exile, as not given us infallibly, as a earn somewhat, ed, ceases to be

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Department of Railways and Canals,
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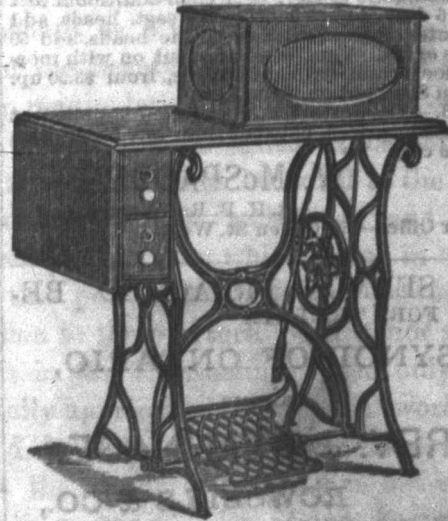
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F. BRAUN,
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Subscribers paying in advance can receive the DOMINION CHURCHMAN and Scribner's Monthly for \$5.00; or the CHURCHMAN and St. Nicholas Monthly for \$4.00. The publishers' price of Scribner's is \$4.00 and St. Nicholas is \$3.00

TO CITY SUBSCRIBERS.

OUR city subscribers are desired to notify the office immediately, either personally or by Postal Card, if they do not receive their paper promptly and regularly.

THE FIFTH SUNDAY AFTER TRINITY.

THE Church has ever to bear in mind that from the world without, and from worldly and self-willed men within the Church, persecution must always be expected by the zealous and devoted followers of the meek and lowly Lamb of God, who, as the King of Zion, will nevertheless so order the course of the waves of this troublous and troubling world that His Church shall ride triumphantly over all the opposition she has to contend with, and at length shall reach the haven of repose.

The Church breathes the strong faith of the Apostle who said, "Lord, if it be Thou, bid me come unto Thee on the water," and whose experience had taught him that if Jesus is in the ship, no waves or storms can prevail to overwhelm it. Faith links the hands of the persecuted with the very hand of Christ. "Fear not," He says, "for I am with thee. I have called thee by my name: thou art mine." And it is thus that evil men, when they have done their full amount of mischief, are vanquished. This triumph was accomplished by young and weak and friendless men and women in the first ages of the Church, who were simply strong in faith. The triumph over the world and sin is accomplished now at this very moment by everyone who resolves for Christ's sake to live a life of high duty and self-denial amid opposition and under difficulties. It is faith in that Son of God, Who, of His unspeakable mercy, took flesh and blood and rose again for us, that enables us individually to rise to a higher, purer, truer conception of what this life is and means, and so to overcome the world. If men would really overcome the world they must gaze on Him, and unite themselves to him who truly overcame it when He died upon the cross, and when He rose from the grave, and who admits all his sincere servants to seize His pierced hands—to share His glorious victory.

THE BISHOP OF ONTARIO'S ADDRESS.

THE address of the Bishop of Ontario to his Synod is one of that class now happily increasing in number, which is marked by its peculiarly practical character, and by its direct and exclusive reference to the work and requirements of his Diocese. As the assembly of the Lambeth Conference has taken place since the last meeting of his Synod, his Lordship very naturally alludes to it at some length, and points

out the influence it may and ought to have on his own Diocese in common with the Church at large. Our readers will recollect that it was in great part through the representations and solicitations of the Bishop of Ontario that the first Lambeth Conference was held, and that this is a fact generally recognized in England—the presentation to his Lordship of a book containing a Latin inscription to that effect, by the Bishop of Lincoln, having been one of the instances of its recognition. In that inscription the Bishop is styled the Founder or Originator of the Conference. Although the first assembly, as his Lordship points out, was viewed with a large amount of suspicion by many in England, especially by the Erastian element of the Church, he has nevertheless lived long enough to find a total change in this respect among many who were at first hostile to the scheme. With regard to the recent meeting he says:—"The press was congratulatory, and spoke of the reports adopted by the committee with approbation. The growth of the Anglican Church was brought before the people of England in a manner that could not but impress them with the belief that the consolidation of so a vast a communion was necessary, so that a mutual understanding between the various branches of it was essential to the maintenance of unity." Among the objections to the Conference, noticed by his Lordship, the most important is that which alludes to its having no legislative power to enforce its resolutions. His reply is that "it will be impossible to ignore the solemn utterances of one hundred bishops, especially when those utterances were put forward unanimously;" and "the great Councils of Primitive Antiquity had not legal powers, yet to the undisputed General Councils the Anglican Church has always expressed its willingness to defer." The remainder of his Lordship's reply to objections that have been made to the Conference ought to be carefully studied by all of us, as they have a direct bearing upon our own faith and practice.

The necessity for some more strenuous efforts to increase the Mission Fund in his Diocese, so as to be able to respond to new calls that continue to be made has evidently occupied much of his Lordship's attention—although the receipts of the fund for the past year are the largest hitherto experienced, notwithstanding the continued commercial depression, and also in the face of some vile attempts made to excite suspicion and distrust of the management of the Fund. With regard to these attempts the Diocese of Ontario does not stand alone. There are everywhere men who are born for mischief and appear to be fit for nothing else; and whenever the work of the Church is carried on zealously and perseveringly, there will always be found ungodly men, with all the venom of the old serpent, who will do their best to thwart it—and all is done under the cloak of religion. Of this the Diocese of Toronto has had its share; in which Diocese the mistake has been to take too much notice of the calumnies, and to make too much of the calumniators. Unless in meeting some very specific charges, a dignified silence is usually the best answer to the vilest calumnies. Had the detractors and their detractions in the Toronto Diocese been simply ignored, comparative peace would have been secured long ago. In the Ontario Synod the calumnious attacks were thoroughly investigated and found to be altogether false.

One of the plans proposed by the Bishop is to appoint four men in each Archdeaconry, with the names of *Rural Dean*, in order to improve the machinery for working more efficiently the Mission Fund. Hitherto his Lordship has very wisely abstained from appointing what are usually called Rural Deans—an office which rarely means anything, and which is usually a mere honorary distinction. We could have wished some other name had been adopted; but from his Lordship's thorough knowledge of his clergy and from his known appreciation of their respective qualifications, we have no doubt that he has put the right men in the right place, and that those whom he has appointed to this office will sedulously carry on the important work for which they have been selected. One of the principal things which they will have to attend to will be to arrange suitable deputations, and to do the best they can to secure their attendance. We have often known both clergymen and laymen appointed on missionary deputations, having received no intimation of the appointment till they saw their names in print; and even then no effort was made to ascertain whether they would attend or not. We need not say that no fund can be expected to flourish from such means.

CHURCH MUSIC.

THE 225th anniversary festival service of the Sons of the Clergy, was celebrated in St. Paul's Cathedral, England, on Wednesday, the 14th May, when the musical arrangements were such as we have been accustomed to under Dr. Stainer's régime. The service was proceeded by Handel's overture to "Solomon," which was played by an excellent band of well-known instrumentalists, numbering about sixty, under the leadership of Mr. Amor. The Psalms were sung by the Cathedral choir as usual, the band joining in the Glorias. Mr. Martin who presided at the organ during the service, contributed the music for the *Magnificat* and *Nunc dimittis*, and Dr. Stainer's Cantata, "The Daughter of Jairus," was sung as the Anthem. If space permitted, we should like to speak at length of this work, but its popularity is perhaps the best proof of its merits. In a work so uniformly excellent, it is difficult to single out any special numbers. The overture, however, will be recognised by all discerning musicians as a work of very high merit, not only from the beauty of its subjects, but also for the clever manipulation of them. Although there is no special solo assigned to the part of Jairus, yet attention should be called to the expressive character of the recitatives, and the solemn reflective sympathy which occurs in connection with this part, and which also serves as the introduction to the overture. The tenor solo "My Hope is in the Everlasting," need only be heard to be fully appreciated. A special word of praise should be given to the instrumentation occurring at the words, "I sent you out with mourning and weeping." Dr. Stainer has risen above the level of most English latter-day composers, in the great chorus of the Cantata, "Awake, thou that sleepest," which forms a fitting climax to the narrative part of the composition; and he has been so thoroughly successful in this, the loftiest part of his work, that we cannot help thinking his powers are not limited, even to those successes he has already achieved

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in this stage of his career. The "wailing" chorus, with hautboy solo (exceedingly well played by Mr. Horton), and the duet "Love Divine! all Love Excelling," will perhaps be the most popular numbers. The work concludes with a fugal chorus of a highly jubilant character, and the dramatic interest is greatly intensified by Dr. Stainer's ingenious treatment of the words at the termination of this fine movement. The solos were very effectively sung by members of the Cathedral choir. The preacher was the Rev. E. Carr Glyn, M.A., Vicar of Kensington, and the prayers were intoned by the succenter, the Rev. Dr. Simpson, the lessons being read by the Rev. W. Russell, Minor Canon of St. Paul's. The "Hallelujah" chorus formed a fitting ending to this very successful service.

IGNORANCE OF CHURCH PRINCIPLES AND ITS REMEDY.

IN his reply to the address lately presented to him by his friends outside of Trinity College, Provost Whitaker referred in strong terms to the "appalling chaos of opinion and practice" so terribly visible in the present day, and argued that there was now "more reason than ever for holding fast to the form of sound words which God has so graciously given us in the formularies of the Church of England." The Archdeacon further had no doubt "that the Church would have been far stronger at this moment, far more at unity with herself, had all her ministers without exception hitherto faithfully and fearlessly instructed the people to understand and to embrace with a loving faith the teaching of her services." We cordially endorse these words of a "ruler in Israel" who has grown old in the service of God, and has sent forth able and zealous pastors, trained under his own eye, and reared up in the doctrine and faith of the Church, by one whose knowledge and experience are second to none on this continent. Without a scholarly and learned clergy the Church is nowhere. Zeal is a mighty power, eloquence an undeniable gift; but without sound learning the former lacks discretion and becomes a danger to the community, whilst the latter commonly degenerates into a mere repetition of platitudes, or by running wild in the straining after originality, too often waxes heretical and soul-destroying. The merely zealous or the merely eloquent man when confronted with the Romanist, the sectary, or above all with the well-read infidel, speedily finds himself at a loss, and by his powerlessness to maintain his cause inflicts a heavier blow on the Church than if he had altogether held his peace and refrained from mingling in the fray.

But in these days we need not only a well-instructed clergy, but also a well instructed laity. There are many circles into which a clergyman has not the entry, and the occasions are continually arising when an apt reply or a convincing argument from a layman of the Church of England might turn the scale in favor of the Faith once and for all delivered to the Saints, where, as things stand, the heretic or the infidel has it all his own way. This necessity seems to be recognized by all outside the Church of England, and we say it deliberately that in this country the average Church of England layman would stand no chance in argument with the average Roman Catholic or infidel. From their youth up these last are grounded in their knowledge of their peculiar religious or religionless systems. In the Roman Church the lay people join confraternities whose sole object is to instil into the minds of the rising generation the principles of their Church.

In every Roman Catholic school the Catechism of Christian Doctrine explained by the teachers—as a rule members of some religious order—forms the first and the most important lesson of the day. On Sundays it is the same. From the pulpit, in the Sunday School, in the household, the Catechism with the doctrinal teaching it involves forms the staple of the instruction given. With the infidels and the "free thought" men it is the same. They pick out their cleverest and most fluent speakers, who go out into the highways and by-ways, and, regardless of trouble, set out their peculiar views in their most specious and attractive guise. As might be expected, the young are the first to be caught, and as they have it not in their power to give a reason for the faith that they profess, they naturally suppose that its defence is impossible, that its foundation is on the sand. They in turn become members of this Devil's propaganda and go forth, well made up in argument, to do for Satan what they might otherwise have done for Christ. In a less degree this is also true of the sects—all of whom at any rate take care that their disciples shall be sufficiently well enough read in Scripture as to be able glibly to pour forth a flood of texts which shall make for their own side and against that of the Church, which in common with the Romanist, the atheist, and the infidel, they hate and abhor. To our shame it must be said that of but a miserable percentage of our laity, young or old, can such knowledge, aptitude, or zeal be predicated, and hence it is that every sect seems to be increasing, while the Church either makes no progress or else goes visibly back.

The reason is not far to seek. As Cassius said to Brutus, "The fault . . . is not in our stars, But in ourselves, that we are underlings" in this gravest matter. The Church certainly is not to blame. Her formularies, her Catechism, her Creeds, her teaching and practice handed down to us from Christ Himself, are more than enough to withstand all attacks on faith or morals from whatever source they come. She would have each one of her sons another Theophilus, most excellent and most powerful in sacred knowledge, with a perfect understanding of all things from the very first, and knowing the "certainty of those things," wherein he has been orally instructed. She would have each one mighty in the Scriptures, not only able to hold fast, but able to show others how to "hold fast the form of sound words" which he has heard of some one of the ministers, and through the virtue of the Holy Ghost to keep that good thing committed unto him against that day when it shall be necessary to defend and sustain it. She would have religious teaching permeate every educational system, and, whilst not neglecting this world's needs, would have all her younglings trained up first in the knowledge of the kingdom of God and in the dictates of the only true wisdom. Her system is elastic enough to admit of this being done in every way; the misfortune is that men refuse to avail themselves of this elasticity, and, as a rule, relegate all religious instruction to one day in the week, when they expect that the hebdomadal sermon and the hour's Sunday School teaching will do all that is wanted.

Does it do so? Let the miserably deficient knowledge of the history of the Church, of her doctrines, her discipline, and her ritual, her Catechism and Prayer-book, even of the Bible itself, which obtains so universally amongst those who profess to be Churchmen supply the answer—an answer which may well cause us to blush for shame. What then is the remedy? The only

one we know is to fall in with the mind of the Church and make religious training part and parcel of a child's every day life. There is, of course, this difficulty, namely, that the Public School system in Ontario and the other Provinces outside of Quebec is moulded on essentially godless lines, so as to afford the greatest amount of secular teaching—not education in the true sense to the greatest number, and unless we are able and disposed to adopt the expensive and too often the unfair and inferior system of separate schools we must bear with the ills we have and make the best of whatever opportunities are present of another kind.

These are no few. There are those enjoyed by every parent and guardian of youth—the least learned of whom might at all events insist upon the daily recital of some Bible text bearing upon the great truths of Christianity, some short portion of the Catechism, or the verse of some hymn by which the doctrines of the Church are conveyed in some easy rhyming fashion, such as may be seen in any Roman Catholic catechism. In this way the labours of the clergyman and the Sunday School teacher would be lightened and greater time given them on the Sunday to explain the truths thus learned during the week. In the next place there are the opportunities afforded by the Sunday School, whose importance, as "A Layman" has so ably shown elsewhere, cannot be underrated. But here a more serious difficulty crops up, that of the teaching element in the school. How shall the teachers teach others except they themselves be taught, and how can the pupils understand unless their teachers are fore-armed against all the difficulties that must occur to the child-mind during the lesson? We fear that in too many schools the teachers are only a little less ignorant than the scholars, or so wanting in training as to be unable to impart their knowledge to the children in a pleasing and intelligent manner. Hence the work becomes perfunctory and tedious, and gradually both teachers and taught tire of it and drop off—some of the children to the sects, too many to the streets. It is true that in most schools there is a teachers' class during the week. The mistake about this, however, is that too frequently it is presided over not by the clergyman of the parish, but by the lay superintendent of the Sunday School, who may or may not be thoroughly up to his work. Whether he is or is not makes no difference. The work clearly comes under the head of clerical duty—a duty so imperative that nothing save a matter of life or death should interfere with it, seeing that by universal acknowledgment the Sunday School of the present is the seed of the future Church. We hold, we have always held that, powerful though the priest's influence may be in the pulpit, it is felt with tenfold greater force in his parish ministrations, not the least of which is the training of the Sunday School teachers and the personal supervision of the Sunday School whenever practicable. His mere presence in the room, and the knowledge that the instruction given is of his own suggestion, will do more to impress upon the minds of the children the importance of their Sunday and home religious lessons than all his sermons put together. Not that we would in the least despise the agency of the pulpit. In fact, if it were used more extensively for stern dogmatic teaching simply set forth and bearing on the controversies of the day, the church itself might be used to supersede in great measure the lecture halls of the infidel and the sectarian.

Again, why should not the clergy press into

their service the talents of the laity, many of whom if asked, could handle in a familiar and popular manner subjects bearing upon the Church, her history, her buildings, her ritual, and her formularies. The good results of such a course need not be particularised, not one of the least important being that thus laymen would be led to take an intelligent interest in Church work, while many non-Churchmen would be induced to come and hear from an unpaid fellow-layman what he would not listen to from a parson whom he considers paid to do such things as a matter of business. In the same way by means of guilds for each sex, mothers' meetings, and parish libraries, and societies of every sort the clergy of all our missions might effect much for the spread of Church principles and the instruction of both young and old in her doctrines and practices. In fact it is not too much to say that if our parish priests devoted a great deal more time in going round from house to house and catechising for a minute or two each juvenile in the family, they would do much with them and still more with the parents, who would thus see that the clergyman was one not only able to instruct them in their faith, but also willing to make himself all things to all men to win and keep souls for Christ. We do not deny that such work would involve great self-denial and entail a much greater expenditure of time than is now devoted to parochial visits, but to such an end is the life of a priest dedicated by his ordination vows, and such was the pattern laid down to be followed by Him of whom it is emphatically said that He did nothing else than go about "doing good."

CHURCH THOUGHTS.

BY A LAYMAN.

History versus Roman Legends.

IN the Bishop of Toronto's recent charge to the Synod he said, "We trace back the independent autonomy of our branch of the Church Catholic to Apostolic ages." This assertion of the historic continuity of our Church has naturally excited the Romanist Archbishop, Dr. Lynch, who has challenged the Bishop to prove that the Church of England had an independent autonomy before the Reformation. His Grace also reiterates the absurd theory that the old English Church was a branch of the Church of Rome, and that a new one was manufactured by the Reformers, just as men made the Odd Fellows or Good Templars' Societies, or the Wesleyan Church or other human organizations. A reply has been issued by the Rev. John Langtry, which proves to demonstration the following points. That in the early ages all national Churches were in communion as equals, that Churches founded by others were left free, and that the English Church after centuries of liberty was forced into unwilling submission to Rome until the Reformation broke the yoke of bondage; and further that a Church cannot be made by man at all but by God only, and that they who seek to found Churches assume the prerogative of the Divine Head of the Church.

In Dr. Lynch's letter he sought to prove that the Reformers were neither "holy," "noble" nor "learned," as the Bishop said they were. His quotations were from Luther, Zwingli, Calvin, Bucer, &c, elegant extracts from their Billingsgate which show that these men spoke of each other as "obscene pigs," "mad dogs," "asses," and so forth, are not adapted for family reading in these days. But all this only reveals the tone of

morals among Roman theologians, and proves the need of a reformation. Besides, revolutions are not made with rose water, and we do not select refined men as scavengers. We have reason too to thank God that the English Church reformers were not Luther, Zwingli, or Calvin, but Cranmer, Latimer, Ridley, and a brilliant company of holy and learned theologians, who scraped off the Church the vile accretions of Rome and restored its ancient Catholic purity of doctrine and beauty of ritual; and with these, Apostolic orders,—the golden links which bind us to the visible Catholic militant Church of time, and the invisible triumphant Church of heaven and eternity. We shall now offer evidence beyond cavil that the English Church was *not a mere branch of a branch*, but enjoyed autonomous life for centuries prior to the Reformation. We select our quotations from Freeman's great work on the Norman Conquest, the authority of which is unchallenged, as it is scientifically built up from documentary, contemporary official sources. We beg especial attention to these extracts, as they have never been used yet in this connection. "By the end of the seventh century the *independent, insular, Teutonic, i. e., English, Church* had become one of the brightest lights of the Christian firmament." Again, "The English Church reverencing Rome, but *not bowing down to her*," &c. "The Christian faith professed in Britain in the sixth century *was not the orthodoxy of old or new Rome*." (Vol. I. 20-22). More significant still is the following on the causes of the Norman invasion: "The crime of England in the eyes of Rome, the crime to punish which the crusade of William was approved, and blessed *was the independence still retained by the English Church*." (Vol. iii. 191.) But even under the usurper William this proud spirited, self-governing Church resisted all efforts to make her "bow down to Rome." Freeman writes, "Lanfranc (Archbishop of Canterbury) refused unlimited submission to the Pope; and it is plain that both he and the King had made up their minds that all *the obedience Rome* was likely to win from them, that is from the English Church and State, *did not go beyond a decent ceremonial observance*." (Vol. iv. 295.) Mark that word "win," that is, they had yet to be induced to give even "ceremonial observance" of the claims of Rome, although to enforce the submission of our Church the conquest was organized and carried out. The identity of Church and nation was then so absolute that the assemblies which acted as Parliaments were also Synods. Bishops and Ealdormen were appointed and deposed by the same authority. There never was in all history such a spectacle of unity in Church and State, and to assert that the Church was governed from and by Rome is to assert that England as a nation was also governed from Rome. From Freeman we turn to an equal authority, Prof. Stubbs, who writes: "The unity of the Church in England was the pattern of the unity of the State: it was to an extraordinary degree a National Church for a great part of the period under our view (before the conquest), the interference of foreign Churches was scarcely if at all felt. There was no Roman legation from the days of Theodore to Offa (A.D. 650-750), and there are only scanty vestiges of such interference for the next three centuries." (Cons. History of Eng., Vol. i., 245.) We refer our readers also to Bright's new work on the early History of Britain for matter of extreme interest on this question and as to the origin of the British Church, which he states hardly admits of a doubt, was founded by Gallic missionaries and had intimate connections with the East. Indeed,

if we only consider that the district first evangelized by the dispersed disciples was in close intimacy with Britain, where their merchants traded for tin, &c., we see how likely an interest would be excited in the heathen of the "Isles of the West," and an effort made to raise there the standard of the Cross. That Eastern influences are traceable in our Church's early history is certain, and that central England was evangelized by Celtic priests is demonstrable, for we have seen the tomb stones of Saxon Christians in Derbyshire, and one, that of a priest, is alike in design to sculptured stones found in Ireland. It is a strange error, but a universal one, that the ancient British Church was annihilated by the massacres of the fifth century. But all historical and philological evidence shows that the *males* only were killed, though some fled into the mountains of Wales. Surely the Christian women left would in their homes be witnesses for Christ. They would tell the story of the cross to their young, and thus was the ground prepared and the seed sown for that harvest reaped by missionaries in the next century—a harvest which but for such a preparation would be miraculous. Should our conjecture be sound, another jewel is added to the crown of woman, and our race and Church are more than ever her debtor.

We however reserve to the last the crowning proof of the independence of the English Church. We commend a study of it to those who ask "Where was your church before Henry?" "Show us your line of Bishops," to others also who ignorantly designate ours "the Church of the Reformation" and use such like phrases, dear alike to the Romanist and Puritan, but ludicrous in the judgment of all who have learned enough to disentangle the legends of Rome from the facts of history. Our proof then is this, the Statute laws of England recognises the Church of to-day as being absolutely the same Church Corporation or body or institution as that existing before the Reformation for many centuries. The laws are the same which related to the Church under all the successive dynasties which have ruled England since her settlement as a nation. The law of England practically affirms and witnesses to the fact that the Church of England *never was the Church of Rome in England*, but was ever a national, independent, insular, self-governed church, and that its temporary subjection to Rome was a mere episode effecting not its historic identity or continuity. The words then of the Bishop, "we trace back the independent autonomy of our branch of the Church Catholic beyond the Reformation" were those of truth and soberness, the taunts of the Romanist Archbishop and the protests of our Evangelical friends are on the one hand the mere dreams of disappointed ambition, and on the other, the miserable display of sectarian feeling which is irritated by the demonstration by history that the church is not a sect, is not, nor ever was a branch of the Church of Rome, not a manufactured product of the Reformers, but a true, living branch of the Catholic Church of Christ. Every Churchman may say of the Church in the words of the greatest theologian of this age: "I trust to her, for I believe that the Apostles fully and faithfully delivered the whole truth which they received to those whom they appointed in their stead to carry on the lamp of the truth to the end," and from these the lamp of the English Church was lighted.

—Ideas go through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

KING'S COLLEGE ENCENIA.—The annual meeting of the Alumni of King's College for the election of governors, was held in the College Hall, on Wednesday morning, June 25th, beginning at eleven o'clock, when the Hon. Senator Almon, M.D., Rev. G.S. Jarvis, D.D., Henry Pryor, Esq., D.C.L., and Geo. Wiggins, Esq., were elected to supply the places of Rev. Geo. McCawley, D.D. and F. Allison, Esq., M.A., who have died during the last year, and E. W. Dimock, Esq., and H. S. Poole, Esq., M.A., whose term of office had expired. About the same time that the meeting of the Alumni began, the wickets were pitched on the College ground, for a cricket match between an eleven from the College club, "The Three Elms," and an eleven from the club of the officers of the 101st regiment, now stationed at Halifax, to contend for the Cogswell cricket prize, a pair of bats, to be presented to the man who made the highest score on the winning side. The cricket field presented a very gay appearance, all who could manage it from Windsor, and many visitors from other parts of the province, being present to witness the match, and to hear the music from the band of the regiment which had been brought up for the occasion. The match ended about 5 p.m., resulting in victory for the officers, their score being 97 against 76 for the College club, and, after the band had played a few more pieces, the visitors dispersed, but only to re-assemble in the evening for a conversation given in the College Hall by the President, Professors and students, for which about six hundred tickets had been issued. The entertainment began a little after eight o'clock, the programme consisting of instrumental music, songs and readings by the students, of which one chorus song, "Ye Sons of Kings," was composed by one of the students of the graduating class, and set to music by another of the same class. An intermission of some minutes was allowed between each piece for friendly conversation, and to give an opportunity to visitors for visiting the library and museum in the upper part of the building, while refreshments were provided for those who cared for them, and so a very pleasant evening was passed, which closed with the singing of the National Anthem about 10.45.

On Thursday morning there was a celebration of Holy Communion in the College Chapel, at half-past seven o'clock, at which his Lordship the Bishop was celebrant. A little before ten, the procession formed to march to the Parish Church, the boys of the Collegiate School leading the way, followed by the students and other members of the University, the Professors, the President and his Lordship the Bishop coming last, until the procession reached the Church gate, when a halt was made, forming two lines, between which his Lordship and the President passed into the Church; the others falling into the procession, the order was reversed, so that those who led to the gate entered the Church last. The shortened form of morning prayer was sung by Rev. Professor Wilson, with the assistance of the College choir: the Rev. the President read the lesson, and the Rev. F. Partridge, of Rothsay, N.B., preached a very able sermon from the text, "That God may be all in all," I. Cor. xv. 28, and, after another hymn, his Lordship the Bishop closed the service with the benediction, after which all again repaired to the College. At twelve o'clock the Encenia was opened in the College Hall by the Rev. the President, who, in his opening address, referred to the fittings of the Meteorological observatory, which have been brought to a state of completion during the past year, and to the numerous philosophical instruments which have been obtained for the use of the College, and also to the fittings for the internal arrangements of the Chapel, for which great thanks are due to the Alumni and to the friends who have aided in making them so complete. He then proceeded to the obituary—four members of the University having been removed by the hand of death during the past year—1st, a promising young man, Mr. Stewart, of Prince Edward Island, who matriculated a year ago, but was carried off by diphtheria

during the summer vacation; 2nd, the Rev. Geo. McCawley, D.D., who had so ably filled the chair of President of the University for forty years, and who died during the past winter, when he had only enjoyed his well earned rest in retirement a little over three years; 3rd, the news had been received not long ago from Germany of the death of Dr. Steiffelbogen, who had been Professor of modern languages in the College for twenty years, but was obliged from the state of his health to resign his post three years ago. The President spoke in feeling terms of the late Doctor's high sense of duty, and was glad to be able to say that his intellect was restored to him, for a time, before his death; the 4th was Fred. Allison, Esq., M.A., who graduated at this College in 1852, and was always a warm friend of the College, and one whose life reflected honour on his Alma Mater, of which he was a Governor at the time of his death. He then proceeded to speak of the Local Examinations which have been lately authorized by the Board of Governors, in order to admit to the degree of "Associate of Arts" candidates both male and female, who are not members of the University. He then spoke of the health of the students, which has been generally very good, and of the prosperous condition of the Collegiate School, both as regards the health and number of the pupils, and also the progress shown by them in the late examinations. He then proceeded to treat of the objects of education in an able address, which lasted about twenty-five minutes, after which he read over the names of those who had passed their degree examinations successfully, and also the prize list and the names of those to whom they were awarded. Messrs. C. W. Brown, J. O. Crisp, F. W. Vroom, L. W. Watson, T. Rutherford and E. J. Jennings, have passed the examinations entitling them to the degree of B.A., but owing to some delay in the mailing of their papers to the examiners, they could not be classed as yet; Mr. R. F. Uniacke has passed for the degree of B.E. The following is the list of prizes for the past year with the names of the successful competitors: Cogswell Scholarship, George H. Butler; Binney Exhibition, J. W. Partridge; Almon Welsford Testimonial, M. A. Smith; Gen. William's prize for Engineering, R. F. Uniacke; Gen. William's prize for Mineralogy, R. F. Uniacke; Stevenson Scholarship, No. 1, M. A. Curry; Stevenson Scholarship, No. 2, George H. Butler; Cogswell Cricket prize, Major Jarvis; Prize for Latin Essay given by Prof. Wilson, F. W. Vroom; Prize for Latin Verse given by Prof. Wilson, F. W. Vroom. No essay having been sent in for the Akin's Historical Prize, it was, of course, not awarded; but the President announced that there will be two prizes open for competition next year, on the history of two separate counties. Henry Pryor, Esq., D.C.L., the president of the Alumni, was then called upon to award the prizes of the Collegiate School, the Senior prize to P. E. Gray; the Junior prize to M. G. Allison, and the prize for modern languages to L. McDonald. Mr. F. W. Vroom then read his Latin prize poem. Mr. L. W. Watson read the valedictory, and then the following degrees were conferred. The degree of Doctor of Civil Law was conferred upon his Excellency, Vice Admiral, Sir Ed. Augustus Inglefield, C.B., F.R.S., F.P.G.S., in consideration, as appeared from the President's Latin speech, of his services in the Eastern war of 1840, his surveying explorations on the coasts of China and Borneo and in the Arctic Regions in search of Sir John Franklin, when he succeeded in reaching a latitude in Baffin's Bay, 120 miles farther north than had been previously explored, for which services he received the thanks of the Government, the Victoria Gold Medal of the Geographical Society and Silver Medal of Paris, and of his many other services to our common Mother country. The degree of Doctor of Civil Law was conferred upon the Rev. R. H. Bullock, M.A., that of Bachelor of Divinity upon the Rev. Francis Partridge, who was the first upon whom that degree has been conferred under the new regulations; that of Bachelor of Arts upon Messrs. F. G. Forbes, C. W. Brown and T. F. Draper, and that of Bachelor of Engineering upon Mr. R. F. Uniacke.

Addresses were then delivered by His Excellency the Admiral, by the Hon. Chief Justice Sir William Young, Administrator of the Govern-

ment, by the Rev. Geo. Hill, D. C.L., Chancellor of the University of Halifax, and by His Lordship the Visitor, the Bishop of Nova Scotia. After the National Anthem had been sung the convocation was dissolved.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

ARNPRIOR.—Emmanuel Church.—The Lord Bishop of Ontario administered confirmation in this Church, on the Feast of St. Peter, being the Third Sunday after Trinity. As the Bishop and Rector, the Rev. K. L. Jones, entered the Chancel from the vestry Hymn 224 A. & M., "O Happy Band of Pilgrims" was sung with much heartiness by the choir and congregation. Morning Prayer was said to the end of the third collect. Hymn 349, "My God accept my heart this day," was then sung, after which the candidates—twenty-eight in number—were presented by the Rector with these words: "Right Reverend Father in God, I present unto you these persons present to receive the Apostolic rite of confirmation." The Bishop commended them to the prayers of the congregation, and all knelt in silence for a space, while earnest requests were made for those who were so soon to be sealed to God. After prayer the Bishop, sitting in his chair at the entrance to the chancel, the candidates knelt two by two before him and received the "laying on of hands." After a plain but earnest and eloquent address from his Lordship—so eloquent that its words will not soon be forgotten—the Sacrament of the Holy Eucharist was celebrated, and all the newly confirmed received their first communion. The congregations were very large both morning and evening, the singing was most hearty and effective, and the font and altar were tastefully decorated with flowers from the garden of Mr. John Osborne.

TORONTO.

TRINITY COLLEGE.—At a meeting of the Corporation of Trinity College held on Wednesday, the 14th of May, there were present the Bishops of Ontario, Niagara, and Toronto; the Chancellor, Hon. G. W. Allan, D.C.L., Hon. Chief Justice Hagarty, The Venerable The Provost, Professors Jones and Boys, the Very Rev. the Deans of Toronto and Niagara, the Venerable Archdeacons Lauder and Parnell, the Rev. Canon Jones, the Rev. Messrs. Broughall, Bethune, and Cayley, Messrs. Campbell, Murray, Gamble, Vankoughnet, Chadwick, Ince and Henderson.

A very strong desire was expressed that the Corporation should avail itself of the opportunity afforded by the election of his Lordship Bishop Sweatman to the Bishopric of the Diocese, to bring about, if possible, a more cordial and united feeling among all parties in the Church in support of Trinity College, as the sole Divinity school of the diocese, by the amalgamation with it of the Protestant Episcopal Divinity School, lately established in Toronto. A discussion of considerable length ensued; various suggestions were made, and among others it was proposed that the selection of an assistant Divinity Professor or Professors should be placed in the hands of the Bishop of Toronto, and also that provision should be made for a representation on the Corporation from among those gentlemen who were at present supporting the Protestant Episcopal School. Notice of an alteration in the Statutes to provide for such a representation, in the event of an amalgamation being agreed to, was placed upon the minutes. Finally it was unanimously resolved: That the Council, having great confidence in the Bishop of Toronto, would respectfully request that he will consider and communicate to them his opinion as to the means that should be and can be resorted to to place Trinity College in a position to be more broadly and freely supported by the Church at large, and to become the only recognized Theological Divinity School of the Diocese of Toronto.

His Lordship kindly consented to accede to the request contained in the resolution, and promised to meet and confer with the gentlemen connected with the Protestant Episcopal Divinity School, and to lay before the corporation at its next meet-

C.L., Chancellor and by His Lordship of Nova Scotia. had been sung the

NDENT.

The Lord Bishop's confirmation in this r, being the Third Bishop and Rector, the Chancel from O Happy Band of heartiness by the ning Prayer was lect. Hymn 349, day," was then twenty-eight in Rector with these ner in God, I present to receive the The Bishop of the congrega or a space, while those who were so After prayer the e entrance to the wo by two before of hands." After ent address from ts words will not ent of the Holy l the newly con- nion. The con- th morning and hearty and effec- tastefully decor- den of Mr. John

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ing his views and opinions as to the best means to be adopted to accomplish the objects aimed at in the resolution.

The Corporation then adjourned until Friday, the 27th of June, to receive the Bishop's report.

The Corporation met on that day, and there were present the Bishops of Ontario and Toronto, the Chancellor the Hon. G. W. Allan, the Hon. Chief Justice Hagarty, the Very Rev. the Deans of Toronto and Niagara, Archdeacons Lauder, Parnell, Bleasdel, the Rev. Canon Jones, the Rev. Messrs. Broughall, Bethune and Cayley, Messrs. Campbell, Murray, Moffat, Vankoughnet, Chadwick, Ince, Henderson (of Kingston), Henderson (of Toronto), and Plumb.

His Lordship the Bishop of Toronto read the following report:—

To the Corporation of Trinity College:

My Lords and Gentlemen,—In pursuance of a resolution passed by your Board on the 14th of May last, requesting me to consider and submit to this adjourned meeting some scheme for placing the management of Trinity College upon a more comprehensive basis, with a particular view to the amalgamation with it of the Protestant Episcopal Divinity School recently established in this city, I have to report with great regret that, after a prolonged interview with the governing body of the said Divinity School, I can see no ground to hope from them any present response to the overtures advanced by your Board. A strong desire and hope that in the course of a few years a union of their School with Trinity College, to form one Divinity School for this Diocese, may be brought about, were indeed generally expressed by the members of their Council present; but their determination in the meantime to prosecute and maintain their institution in its independence appears to me, in view of the cordial willingness shown by your Corporation to grant all fair and reasonable concessions, to throw upon the managers of the Divinity School the onus that attaches to the failure of these negotiations. It will be a great satisfaction to me at any future time to seek opportunities to bring about the union which I so earnestly desire, and I shall be glad to receive the sanction of the Corporation in making such attempts.

His Lordship expressed his very great regret at the failure of the negotiations with the gentlemen representing the Divinity School, and his conviction that the Corporation of Trinity College has shown every readiness, and had done all that they could reasonably be expected to do under the circumstances. He stated that while he still hoped that perhaps at some future day the union of the two bodies might be accomplished, that in the meantime it was not fair or reasonable that the Corporation of Trinity College should be expected to delay any longer in making such arrangements as they might consider desirable to increase the efficiency of the institution and add to their staff of professors, and that, as he understood that the appointment of an assistant Divinity Professor was urgently required, he had very great pleasure in moving:—

That the Rev. Canon Whitaker be invited to accept the offer of a Professorship of Theology, with such duties as the Corporation may assign with the concurrence of the Provost, and with the right of succession to the office of Provost on its vacancy.

His Lordship said that he considered the College would be most fortunate if they succeeded in securing the services of a gentleman of such high character and attainments as Mr. Geo. Whitaker, who had already won for himself an honourable position in the Church as Chancellor of the Diocese of Truro and Principal of the Theological College there, and who would certainly be making a very great sacrifice in giving up the career which was before him in England to come to Canada.

The resolution was seconded by the Chancellor and carried unanimously.

His Lordship further said, that being desirous of showing by some definite act his interest in Trinity College, and his anxiety to promote its welfare, he was prepared to afford the Provost such assistance as he might desire in giving theological lectures to the students.

It was thereupon moved by Chief Justice Hagarty, and seconded by the Chancellor, "That this Corporation accepts most gratefully the offer

of the Lord Bishop of Toronto to assist in the Theological teaching of this College," which was carried unanimously.

It was then moved by the Rev. C. J. S. Bethune, and seconded by Archdeacon Lauder, and carried unanimously:—

That His Lordship the Chairman be requested to nominate a Committee, to consider and report to the next meeting of the Corporation some plan for the raising of an endowment for the maintenance of additional chairs of theology and natural science, and for such other purposes as may seem most desirable for the improvement of the University.

The following gentlemen were named as a committee:—The Chancellor, Professor Jones, Rev. John D. Cayley, Rev. C. J. S. Bethune, Messrs. Vankoughnet, Ince and Henderson.

It was also moved by Chief Justice Hagarty, seconded by the Rev. Canon Jones, and carried unanimously:—

That His Lordship the Bishop of Toronto, and the Venerable the Provost, be authorized and requested to bring the claims and case of the University before the religious societies and other bodies and individuals in England.

Before the Corporation adjourned, the sum of \$2,100 was subscribed by gentlemen present towards the endowment of the additional chairs proposed to be established in the University.

SYNOD OFFICE.—Collections, &c., received during the week ending July 5, 1879:

MISSION FUND.—Parochial Collections.—Allston, balance, \$7.75; St. Stephen's, Toronto, on account, \$14.35; Tecumseth, Christ Church, additional, \$1; Bolton and Sandhill, balance, \$25.84 In answer to \$1000 Offer.—St. George's, Toronto, \$50. July Collection.—St. George's, Toronto, \$24.74. January Collection.—Bolton and Sandhill, \$2.18. Canadian Land and Emigration Company's grant to Dysart for quarter ending 30th June, \$25; from Church Association, per B. Homer Dixon, hon. sec. for Rev. Jas. H. Harris, \$50; Rev. J. Burkitt, \$50; from Church Woman's Mission Aid, \$44.40; Church Woman's Mission Aid, for Mr. G. B. Morley, lay reader in West Mono, \$50.

DIVINITY STUDENTS' FUND.—April Collection.—Bolton, \$1.70.

St. Ann's.—On Sunday last the Lord Bishop preached to the Sunday scholars of St. Ann's and St. Mark's, Parkdale, from Gen. 16:13. After the service, an address of congratulation to the Bishop was read by Mr. Stevenson, churchwarden. In reply his Lordship stated the satisfaction he felt in being among them that day. In the evening, his Lordship preached an impressive sermon at St. Mark's, Parkdale. Before the commencement of his sermon he said he was pleased with the heartiness of the service. He viewed the new parish of St. Mark's with much interest, as it was the first instance of church extension connected with his Episcopate. He should retain the incumbency of the parish until Mr. Ingles would be ready to take charge of it.

The Sunday School in this new Parish originated about four years ago with Mr. J. W. Brain, under whose superintendence it rapidly increased, and to-day it numbers nearly eighty scholars, with an average attendance of sixty.

The Mission Chapel was built about two years ago—Mr. Rawlinson, whom the late Bishop appointed Lay Reader, having assumed the entire responsibility of building it. These facts show how much can be done by the active exertions of one or two laymen.

SCARBOROUGH.—Christ Church.—On Wednesday June 25th, the ladies of Christ Church held a most successful picnic in Mr. Nelson Gates' grove near Scarborough village. The bright balmy weather, the beautiful foliage, the joyous shouts of the Sunday School children, and the sweet strains of music from the village band gave this delightful grove for the time being an air of enchantment. Amusements in abundance were provided for all, and the tables which were filled with most of the delicacies of the season, were liberally patronized. Notwithstanding that two other picnics were held in the immediate vicinity, the attendance was large, and the proceeds netted

upwards of \$90.00 which will be applied towards the improvement of the parsonage.

NORTHUMBERLAND RURAL DEANERY.—The next regular quarterly meeting of this Deanery will (D. V.) be held at Lakefield, on Tuesday and Wednesday, 22nd and 23rd days of July, 1879. Divine service at the parish church on Tuesday evening at 7.30. Holy Communion on Wednesday morning at 9. The clergy are requested on bring surplice, stole, etc., and to notify at once the Rev. C. R. Bell, Incumbent, of their intention to be present.—H. D. COOPER, S. T. N. R. D. Colborne, July 5th, 1879.

CARLTON.—St. Mark's.—This little suburban parish has just sustained a great loss in the removal to Toronto of Mrs. T. Shortiss and her husband. Mrs. Shortiss about five years ago originated the Sunday School, and mainly by her own exertions has maintained it in great efficiency ever since. At the annual pic-nic on the 4th, the children of the school presented her with an affectionate address, beautifully engrossed and illuminated, and a handsome and valuable work-box. The boys of the school also presented Mr. Shortiss, who had well seconded Mrs. Shortiss's efforts, with a very handsome cane. The worthy couple were much affected, and farewells were said with deep and mutual regret.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

GUELPH.—Consecration of St. George's Church.—On Monday evening a reception was held at St. George's Rectory, by Bishop of Niagara, Bishop of Toronto and Ven. Archdeacon Whitaker. From half past seven o'clock till nine, a very large number of the members of St. George's Church called at the Rectory and were presented. A most enjoyable time was spent, and it was owing largely to the kind hospitality of Canon Dixon, that every person was made to feel emphatically at home. At nine o'clock an adjournment took place to the school room for the purpose of hearing short addresses from the distinguished visitors. It was elegantly decorated for the occasion with festoons of evergreens, set off with pink and yellow roses. The floral decoration of the reading desk was particularly effective.

Canon Dixon occupied the chair, and after a short resume of the late history of St. George's Church, and the great work accomplished by the Vev. Archdeacon Palmer in its erection, introduced in turn Bishop Fuller, Bishop Sweatman, Venerable Archdeacon Whitaker, and Rev. Canon Robarts.

In introducing the Bishop of Toronto, Canon Dixon said:—Once upon a time a great European war sprung up in which as a matter of course England took an active part. The foe was a very strong one, and the English army was weak in numbers though strong in courage. She had many allies, however, though of very discordant materials. But at this crisis it pleased God to raise up a great General, who took hold of the discordant materials at his disposal, and moulded them into a powerful army, with which he conquered the enemy, captured their great leader, and sent him a prisoner to a lonely island in the Southern Atlantic. The name of the great English General was Arthur Duke of Wellington. Now in the peaceful tranquility of this Diocese we have heard that there was much discord in a neighboring Diocese, and that there was not strict harmony among the allies who should all be united in one great army to fight the battle of the Lord against infidelity, heresy and schism. But this evening I am happy to say we have a gentleman amongst us who I hope and believe has been raised up like his great namesake to mould all these discordant and antagonistic forces together and lead them a united and powerful army to great victories over sin, the world and the devil. Allow me to present this gentleman to you, Arthur, Lord Bishop of Toronto.

The Canon's very happy remarks were loudly applauded.

The remarks of the speakers were of a congratulatory character, and a bright prosperous career was predicted for the congregation of St. George's Church.

The consecration took place on Tuesday 24th, under the most auspicious circumstances. There was not a single hitch or unpleasantness in the whole of the proceedings, the Rector, wardens and choir appeared from the smoothness with which the services were conducted, as if they had been assisting in consecrating churches all their lives. At twenty minutes to twelve, the clergy, twenty-four in number, and including Archdeacon Whitaker, Dean Geddes, the Revs. A. Broughall, Bishop of Toronto's chaplain, and the Rev. Arthur Baldwin, Rector of All Saints, and several Rural Deans and Canons, were assembled with the two Bishops and placed in order by Canon Robarts, who acted as marshal. Preceded by the choir, wardens, sidesmen, and building committee, the procession advanced from the school room round to the front door of the church. Here a petition signed by the Rector, wardens and delegates was read distinctly by Canon Dixon. It was beautifully and elaborately drawn up on parchment, by Mr. Allen, of Guelph, a nephew of the Bishop of Toronto.

The Bishop having accepted the petition, the Bishop and clergy, preceded by wardens, etc., with members of the choir, proceeded to the chancel, chanting the 24th Psalm with beautiful effect, all the great congregation standing up. The consecration services were then proceeded with and the evensong. At the close of the consecration a declaration thereto was read by Canon Dixon as Chaplain, and being signed by the Bishop, was reverently laid upon the holy table. The choir, aided by the clergy, who were all placed in chancel, did justice to the imposing services, the singing and chanting being rendered with splendid effect. The 310 hymn S.P.C.K., was greatly admired for its grandeur and appropriateness. The Archdeacon then preached a most eloquent sermon from Rev. 21st chap. 22nd verse, which was listened to with the deepest attention.

While the offertory was being taken, the hymn "Holy Offerings Rich and Rare" was sung, and by a happy coincidence the offertory was placed on the Altar, by the Bishop of Niagara, just as the last lines were rendered:

"On thine altar laid, we leave them,
Christ present them, God receive them."

The service closed with a magnificent burst of song—as Bergs grand *Te Deum* was rendered with thrilling effect. Thus closed the most beautiful service of the kind ever witnessed in Western Canada. We tender our hearty congratulations to the Rector and the whole congregation on this most happy event in their church history.

In the evening there was a service of song which was fully attended, the Bishop of Toronto and many of the clergy from Toronto and this Diocese being present. The Bishop of Niagara and Toronto with Archdeacon Whitaker, were guests at the Rectory. All the other visitors were most hospitably provided for by members of the congregation. A vote of thanks to the Great Western R. R., authorities was passed, for their kind liberality in issuing return tickets to those attending the ceremonies, for one fare.

JARVIS.—The Bishop visited this parish on the 27th ult., and administered the holy rite of confirmation to a class of thirty-two candidates, 15 men and 17 women. After the confirmation his lordship delivered an able address; the church was crowded to excess by a most attentive congregation.

On Monday, the 30th ult., his lordship visited the parish of Hagersville and confirmed a class of twenty-three persons. His excellent and soul-stirring address was listened to by a very large and attentive congregation. Fifty-five candidates in all were presented by the incumbent at this visitation. "Not unto us, O Lord, not unto us, but unto Thy Name give the glory."

LUTHER VILLAGE.—The bazar and concert which took place on the 1st July was a great success. The ladies of St. Alban's congregation were very active in the bazar, and disposed of a large quantity of goods. The concert in the evening went off well. Seated on the platform were (besides the Rev. R. S. Radcliffe, missionary in charge, who was chairman) the Revs. P. L. Spencer, Palmerston; T. Rixon, Arthur; W. H. Clarke,

Bolton; R. C. Clark, Amaranth; A. Fletcher, Charleston; Mr. Webb, lay Reader, Amaranth; and Mr. Perry Beverly, Toronto. The St. Mark's choir, Orangeville, sang very well, and Mr. Beverly, of Toronto, was most successful. After the speeches of the rev. gentlemen present, and when the concert was over, the proceeds were declared to be \$113 in aid of the mission house.

HAMILTON.—Receipts at Synod office during the month of June 1879.

MISSION FUND.—*Offertory Collections*.—Guelph \$35.00; South Cayuga \$1.55; Port Maitland \$1.10; *On guarantee account*; Carlisle \$21.50; Bowling Green \$8.25; Reading \$5.00; Colbeck \$16.00; Marshville \$50.00.

ALGOMA FUND.—*Intercessory Collections*.—Orangeville \$7.00; Milton \$7.35; Thorold \$8.73; Port Robinson \$4.63; St. Catharines, St. Georges' (additional) \$2.00; Barton & Glanford (additional) \$1.60; Palmerston \$4.50; Dunville \$7.70; Rothsay \$1.69; Moorefield \$1.18; Drayton 90c.; Hornby \$3.22; Fort Erie \$5.70; Bertie 55c.; Port Colborne \$2.09; Marshville 57c.

HURON.

(FROM OUR OWN CORRESPONDENT.)

HELMUTH LADIES' COLLEGE.—Wednesday, June 25th, was a day of more than usual interest and pleasure at Helmuth Ladies' College—the day of the closing exercises for the year. The interest taken in all that pertains to this favoured seat of learning not only by the parents and friends of the fair pupils, but by the people of London and many from a distance, was shown by the great number present; and all who were happy enough to be there were delighted. Many of the visitors arrived during the afternoon, and before the commencement of the business—the distribution of prizes awarded, the music and addresses—they strolled through the grounds seeing and admiring all around, the lawn gently sloping down to the river dotted with trees, the College, St. Ann's Chapel, and the charming prospect, and to the east of the College grounds, Norwood House, the palace of our Bishop. But *tempus fugit*, time, ah how swift in its flight to the happy. The city clock strikes the fourth hour, heard in the still air, though nearly two miles away. The young ladies make their appearance in the parlours, numbering over seventy.

After the musical programme, Miss Clinton, the Lady Principal, handed to his Lordship the Bishop the certificates and prizes, and by him they were presented to the young ladies to whom they had been awarded. His Lordship then addressed the pupils and visitors. He felt it his duty to say a few closing words of gratitude and encouragement to those with whom he was so soon to part. As to the College, he had nothing to say except in commendation, for it was governed to his entire satisfaction. When he returned from Europe he found that the confidence he had reposed in the managers of the school was well deserved, for everything was in the most excellent order. It was the aim of the founders of the College to provide a basis on which might be reared a pure and noble education. He felt determined, with the help of those who were with him, to rear the superstructure on religious principles. His Lordship's address was one well worthy of the happy occasion. Judge Davis then addressed the assembly, followed by Rev. Canon Innes and Rev. Mr. Seaborn of Montreal. After a concluding address by the Bishop the exercises were brought to a close by the singing of the National Anthem.

LONDON.—*Memorial Church*.—The congregation worshipping at this Church have fully outgrown the sacred edifice. It is inconveniently crowded during Divine Service, and many are prevented from attending who would gladly avail themselves of the privilege. Tenders have been called for its enlargement by building transepts. The expense will be borne by those who erected it, the family of the late Bishop Croyn, to whose memory it was raised as a most fitting monument. The Rector of the Church, the Rev. J. B. Richardson, goes to Switzerland for some weeks or months on a health recruiting tour, and

hopes to be home by the time the work on the Church is completed. Meanwhile, Divine Service will be held in the S. School by the other clergymen of the city and the Huron College students.

CHATHAM.—Rev. E. Davis of St. James' Church, Westminster, preached in Christ Church, Chatham, at morning and evening service on Sunday, the second after Trinity.

Western University.—Rev. John Gemley has been appointed Bursar of the Western University in this city, the work on which is to commence immediately, and of which Dufferin College forms part.

PETERSVILLE.—*St. George's*.—A more happy assembly of young and old we have seldom, if ever, seen than that in St. George's on the fourth Sunday after Trinity. On that afternoon were the Easter premiums given to the Scholars of St. George's S. S. Teachers and scholars met in their school room, in the Town Hall at 3 o'clock p.m., and proceeded in regular order, each class with their teacher, and conducted by the superintendent to the church, where they were met by a number of friends. There was a short service by the Rev. Dr. Darnell, who, at present, has charge of this the youngest of the offspring of "our St. Paul's." The service was the singing of a S. S. hymn, the Confession, Collects, reading the second epistle of St. John, an address to the children, and the singing of another S. S. hymn. Then the classes were called up one by one to receive their premiums. To the twelve classes were given forty prizes to the most deserving. To the other scholars was given a present to each, a book carefully selected, though less costly than the premiums. The recipients were delighted with the premiums and presents, and their pleasure was not greater than that of the teachers and their friends. The number of books presented was nearly one hundred, showing a considerable increase in the number of scholars. The Superintendent reports very favorably of the invaluable aid rendered at all times by the teachers, and their earnestness in the discharge of their self-imposed labor of love. They are not all members of St. George's; one half of them and the superintendent are members of St. Paul's, but they recognize this truth, sometimes perhaps lost sight of, that we are all members of one Church.

Of our city clergymen the Revs. J. B. Richardson, W. P. J. Smith, D. P. DeLom, and Dr. Darnell, are about taking short vacation tours. They who are necessarily so much occupied with study must need the invigorating breeze of mountain, sea, or lake.

ALGOMA.

MY DEAR SIR,—Will you give me room once more for an appeal to the generosity of my Christian friends, as help is most urgently needed? My northern tour has roused our Church members effectually; and if wishes would only effect an object, what I want doing would be done with no delay.

At Doe Lake a station is formed which promises well so far as the attendance of members is concerned; here we wish to build a log church; the logs can be easily put upon the ground, and the settlers will gladly provide for the necessary hauling, not only of the said logs, but all the other necessaries; but! alas it is these other necessaries which call for money, of which my people have none. I have promised them \$25 from the Rowsell Fund, provided we can get the place so far forward as to open it for service before winter sets in. This demands at least \$60 more.

Mid-lothian is another of my fresh stations, with as nice a congregation of people as can be found anywhere; thoroughly hearty and zealous. At present we worship at this place in the school-house on Tuesday evenings once a month. The advantages (?) of this arrangement can be seen when I mention that at my visit in May, the Methodist preacher, (who was having a series of revival meetings) would not defer one of a num-

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ber of his meetings, but gave notice he should continue at the end of the Church of England service. His doing this of course caused a large attendance. At the conclusion of our service, as our people were getting ready quietly to disperse, and before I had taken off my Surplice, the preacher got upon a form, gave out the number of a hymn and commenced singing! Comment is unnecessary. Let me say in passing, that upon one occasion, I and my people, at another place, were kept waiting five and twenty minutes, by a young preacher, outside a school-house; and, according to his own boast, that purposely. With the materials, work, etc., the settlers are prepared to furnish, they could erect a church for themselves if they had some \$75 in addition to the \$25 I have promised them out of the fund given me by Mr. Rowsell.

At Dufferin, I have an enthusiastic congregation, and a good one too; all except three, I believe, Orangemen. At a meeting held in their Orange Hall on Thursday evening, June 12th last, they determined to undertake the work of building a church for themselves. One man offered to give two days sawing with his steam mill, and the members then and there agreed about getting the necessary logs to the mill. A poor man, who is a carpenter, promised fourteen days work, and another seven days' work—in fact a better spirit could not be evinced everywhere. I was delighted to be amongst them, and their loud and hearty "Thank you sir," "God bless you sir," when I told them I should (D.V.) come regularly amongst them once a month, and that they should have a service just as they had had that night, was something to be remembered. I promised them the last \$25 of the fund I had at my command, and, at their request, consented to appeal through you to their Orange brethren at the front for aid towards raising the \$60 they will still need additional.

At Sequin Falls, I have another hearty congregation, all Orangemen, who only hope to erect a very small place. They have no means whatever, and are very poor. My funds are completely exhausted, and unless I can raise them about \$50, I fear the station must be dropped when winter comes, for the school-house in which we meet is unfurnished, and only fit for the summer. A touching, but pleasing incident occurred here, I was asked to baptize a baby, which of course I did during the service. In conversation afterwards, I ascertained that the poor woman had been confined barely three weeks. I remonstrated with her daring to walk some two miles, in really cold weather, under such circumstances. She replied "Oh, Sir, you cannot know how hard it is never to know when you will see a clergyman, or only to see one once a year! I thought you might not come again, so I make sure of my baby." My welcome amongst these people was most pleasing but also very painful, because I conclude that I was so welcomed owing to the fact that they had been, comparatively speaking, completely debarred from the "means of grace."

If these places will not speak for themselves, then nothing that I can say will be effectual. I have other stations waiting for help, all fresh ones, but I appeal now specially for the above four, but particularly to the Orange body for the two last, Dufferin and Sequin Falls. They will wait to hear what I shall report. What shall I say brethren? shall I tell these poor people "I wrote to your Orange friends asking them for bread for you, and they have sent you—nothing? Those who think of helping must do so promptly, as our season is a short one. Hoping for a good, hearty reply, I remain, &c.

Wm. CROMPTON,
Travelling Clergyman Diocese of Algoma.
Aspin P. O., June 20th 1879.

GRAVENHURST.—The Rev. Thomas Lloyd begs to acknowledge, with many thanks, the following donations in aid of the Master's work in the Gravenhurst mission: St. Peter's off., per Mr. Mason, \$10; St. James' cathedral off., per Mr. Gilmour, \$25; Anon, per the Dean, \$2; Anon, per T. D. D. Lloyd, \$1; Mr. S. Trees, \$5; Mr. Platt, \$10; Mrs. Blaine, \$5; Mr. W. H. Howland, \$35; Mrs. B. H. Dixon, \$10; Mrs. Winn, \$10; a friend, \$1; Mrs. Boyd, \$1; Mr. J. Henderson, \$5; Mr. H. O'Brien, per Mr. Mason, \$20.

UNITED STATES.

Notes by the way.

From Philadelphia to Baltimore is only a few hours ride by rail, but it is the passage from the region of William Penn in the North to the home of hot Southernism in the upper tier of Southern States. The change of climate, too, riding South 100 miles, is very perceptible in the more advanced stage of vegetation and the more heated atmosphere. Baltimore is a city of rare beauty in many respects, markedly continental, not to say Parisian in its aspect. The "Entaw Place" region reminds one forcibly of the Champs Elysses, with a basis of picturesque nature which the Parisian avenue does not possess. The slope looking off into the country is very lovely in this part of the city; and there are several other slopes almost equally picturesque. Nearly 250 years ago Lord Baltimore became proprietor of Maryland—calling his estate so after the name of his wife—in the reign of Charles I., and proceeded to colonize the mouths of the Potomac and Patapsco rivers. In 1730 the rising settlement was called Baltimore, after the proprietor of the estate, who had derived his title from an Irish seaport of that name. It is said the bird of splendid plumage and sweet song, known as the "Baltimore Oriole," was so dubbed on account of the resemblance of its colors to the orange and black livery of Lord Baltimore. The ladies of this city have had a reputation from time immemorial for the exquisitely soft blending of pink and white in their complexion, so that they have given a significant name to one of the prettiest of our climbing roses, "Baltimore Belles." Since the war, it is said, the local pride in this peculiarity has been injured by the flooding of the city by families from other States, where the complexion of the ladies is not so characteristic, the deeper tints of the more northern States threatening to obliterate the more delicate ones of Maryland. Here one also finds some curious vestiges of the old Southern slave and war feeling. Kindly as the native aristocracy of Maryland treat their negro neighbors, they strenuously insist upon the inferiority of the latter as a race; and they proudly resent any proceeding which may suggest that the two races are now on a level with one another. This caste prejudice extends not only to the black, but to many a fair-haired and blue-eyed man or woman in whose blood there happens to have been some slight tincture of the negro element. It is said that this feeling, painfully as it jars on the more liberal minds of the North, is not connected with malice or disdain, but is simply hereditary. However this may be, it must be a very awkward constituent in the social and public life of the South, and tends to complicate the already sufficiently complicated problems of social intercourse. It gives rise, for instance, to separate "negro churches" and other organizations—patronized most generously by the Southern noblesse, but kept at a respectful distance. As an illustration of the pervading nature of the feeling it may be mentioned that white boys engaged in some common work or labor of a menial character will instantly "strike work" if a negro joins the company to help them, because the presence of the negro seems to suggest unpleasantly the menial character of their operations, and degrade it for the time being in their eyes. Perhaps if we Northern Saxons could "see ourselves as others see us," we might discover some such anomalies in our own social life. If I am not very much mistaken there exists along with all this Southern dignity of race greater brotherly kindness and sympathy with the blacks, as human beings, than among ourselves. They do not seem at all disposed to ridicule or avoid the company of negroes, as many of us do still; but only consider them intolerable when certain lines of etiquette are passed. It often happens that there is more genuine kindness of heart interchanged between patricians and plebeians, when the difference of social status is recognized on both sides, than where the patrician condescendingly pretends to see no difference. Southern "slave-owners" were often truer friends, practically, to their negro dependents than many of the Northern liberators, who were so ready to interfere with the pecuniary rights of Southerners, at the same time that they would have resented indignantly every interference with their own rights in the North. The sense of injustice connected with the Northern forcible liberation of Southern slaves, will not easily be eradicated where the injustice made its weight felt in the actual loss of property. One of the remarkable things about Baltimore is the high level of the prevailing type of Churchmanship. Bishop Whittingham has long sustained his reputation for thorough advocacy of Church principles, and a corresponding impression has been made upon the Diocese at large, and Baltimore in particular. Though the city is by no means large, three or four of the Churches have Altar lights and other "notes" of Catholic Ritual. St. Paul's Church (Dr. Hodges) is the original Church of the settlement, and its massive architecture lends a certain air of majesty in accordance with its venerable position. The internal decorations may be described as "arabesque," while the fittings of the Chancel are thoroughly in accordance with the Anglican Liturgy in its best developments. Mount Calvary Church in

occupies, though a very unpretending building in itself, one the finest sites in the city, and its ever open doors speak effectively down the busy thoroughfares over which it towers in graceful dignity on a knoll of greensward. Three or four devoted clergymen supervise or conduct its manifold agencies for good among whites and blacks alike. There is not only a Sisterhood of whites (branch of All Saints' Sisterhood, London, England), busily engaged in teaching several grades of female Schools, but a black Sisterhood, peculiar to Baltimore, and working very successfully in its own sphere. Worthy branches, no doubt, these organizations are of those noble bands of devoted women who did such good service—counting their lives not dear unto them—at the side of the faithful clergy of our Church during the recent Southern plague of fever. An organization of this kind is invaluable, being ever ready, like a standing army, to march in solid companies to scenes of danger and death on errands of sweet mercy. The Southern Church will surely never forget the lesson learnt on this subject during their recent sad experience of disease, and will cherish and multiply to the utmost their system of Sisterhoods. Such occasions give an impetus to honest Catholic work, which breaks down all the flimsy barriers of prejudice and claptrap objections. Well will it be for other parts of the Church when they learn this lesson from observation rather than experience, and be ready with well tried machinery when emergencies arise, as they are sure to do at times everywhere.

ODE TO TRINITY COLLEGE.

Fair Trinity, that twin'st thy bays
To grace the brows of ardent youth;
That sweet'nest with thy splendid praise
Their toilsome search for hidden truth.
Bright mother of the cultured heart,
We greet thee with our warm acclaim.
Here Letters shall their stores impart,
And Art here light her starry flame.
In ancient days, on Helicon,
The Muses first a seat had found,
And, clear as beams of cloudless sun,
Shone mental light on Grecian ground.
And still those Greeks of fiery soul
Live on their country's deathless page;
Nor shall oblivion's dark control
Blot out their fame to endless age.
The Muses since have fled to Rome,
And later still to northern climes,
And found at last a British home,
Their brightest seat in modern times.
Immortal Greece ne'er clasped a child
Within her bright celestial arms
That calmer strode through terrors wild,
Or more could scorn pale Death's alarms;
Or freer follow boldest thought,
If sanctioned by the truth's assent,
Whose law by deeper toil was bought,
Or less by selfish guile was bent;
Or one whose hand could paint more fair
The beauty of this ornate earth;
Or win the heart from fruitless care
By forceful scenes of gayest mirth
Than Sons of Britain's Isles could do,
And oft by deed and word have done:
Whate'er is great and bold and true
Has been by them pursued and won.
Cepheus pours his scanty tide
By Athens' gray and sculptured walls,
And Tiber flows through ruins wide
Where Rome's still crumbling marble falls.
'Twas by these streams that Plato dreamed,
And Virgil sang immortal lays.
Here patriot rage with lightning gleamed,
And Tully's wrath at crimes would blaze.
And Isis winds his meads among,
And shares in Oxford's learned name;
While Cambridge, higher still in song,
Joins Cam to her in deathless fame.
And 'midst these studious fair retreats,
Aspiring feet of youth have strayed—
Youth worthy of the Muses' seats,
And who immortal names have made.
Here Milton, Gray and Addison
Were taught to seek ideal grace;
And thus for Britain's isle they won
'Mongst modern lands the foremost place.
And Thou, who guid'st our generous youth
That hope to climb Parnassus' hill,
O teach them this unchanging truth
That Learning's path is toilsome still.
Bright Muses crown those brows with bays
That first were worn with hardest toil;
And glory beams her brightest rays
From faces dimmed by sorrow's soil.
And Canada is yet untaught,
Her lettered fields are waste and wild.
Some few the Muses' path have sought,
But on their choice no friend has smiled.
Yet but for these our country's past
Would fade for ever from our sight.
Without the Muse no name can last,
No fame can bar oblivion's blight.
Dear learned seat, we look to thee
To hold aloft this light benign,
This light of nations, bold and free,
This Muses' gift, this flame divine.
Without this lettered, cultured taste,
Without this subtler, finer thought,
We must below those lands be placed
Who by more pains this art have bought.
And while Toronto's Councils, sage,
Are prompt to seize each source of gain,
And make all earth their ample stage,
Where they, by skill, their cause maintain.
And while her youth would rather die
A hundred deaths of ghastly fear
Than from a soldier's post to fly,
Or shun the manly toils of war.

O Trinity, deep in thy shades,
Teach some to list the Muse's voice,
For there no sordid care invades,
And Taste and Truth decide the choice.

'Tis thus a light from thee shall fall
On Don and Humber's minor streams,
New light from thee shall shine o'er all,
The fair, soft light of learning's beams.

May 29th, 1879.

TORONTONENSIS.

Correspondence.

SYNOD OF TORONTO.

MR. EDITOR,—Any one who attended the late meeting of our Synod, or who examined the minutes of former sessions, must have observed the total lack of useful legislation, or I believe I may almost say, of any legislation at all, the chief cause of which appears to be, that so many safeguards have been introduced into its mode of procedure to prevent hasty legislation, that it is almost an impossibility to get any measure through, however much some remedy for an existing evil may be needed. The following appears to be something like the present method:—A want is acknowledged and a committee appointed to consider the matter and report, which report before being submitted to the Synod, has to be laid before the executive committee for approval; generally, I believe, it comes before the Synod the next year and if adopted and the necessary steps taken for carrying it out, is further postponed to the following year for confirmation. Now, at every stage of these proceedings, the utmost latitude of discussion is allowed, in fact, though not nominally, the Synod is in committee of the whole all the time; thus at its last stage (should it survive so long), it is subject to amendment, and of course, if altered, is hoisted forward to the following year, and so on—for ever!

I think it must be conceded that we have discovered a nearly perfect way for doing nothing, at a large expense, but I am glad to say that a special committee has been appointed which, I presume, will consider this in connection with other matters, and it is to be hoped that some useful system may be devised, by which "hasty legislation" may be guarded against without killing all legislation in the process; and further, we need all to bear in mind that whatever system may be devised, from the causes already stated, it will never become law, without a great deal of forbearance and giving up of individual crotchets. At the next meeting of the Synod it should be the first order of the day after matters of routine, in fact no other business should be undertaken until such measure was disposed of, and I would further suggest, that could the Rules be interpreted to sanction it, that when the canon or by-law comes up for confirmation, it should be accepted or rejected as a whole and should not be subject to amendment at that stage, notwithstanding any former practice to the contrary.

R.

June, 14th 1879.

SCHOLARS AND SACRAMENTARIANS.

SIR,—Is it not remarkable that even people who ordinarily use good English employ the word "sacramentarian" in a sense the direct opposite of that which it bears in approved writers?

Now-a-days we hear "sacramentarian" used to stigmatize those who take a high view of the grace of the sacraments. In its correct use the word is applied to those who were supposed to deny or minimize sacramental grace. For instance: Hooker (Book 5, Chap. 67, Sec. 8) writes: "It seemeth, therefore, much amiss that against whom they term sacramentaries so many inbective discourses are made, all running upon two points; that the Eucharist is not a bare sign or figure only, and that the efficacy of His Body and Blood is not all we receive in this sacrament; for no man having read their books and writings which are thus traduced can be ignorant that both assertions they plainly confess to be most true. They do not so interpret the words of Christ, as if the name of His Body did import but the figure of His Body; and to be, were only to signify, His Blood. They grant that these Holy Mysteries received in due manner do instrumentally both make us partakers of the Grace of that Body and Blood which were given for the

life of the world; and besides also impart unto us even in true and real though in mystical manner, the very Person of our Lord Himself, whole perfect, and entire, as hath been showed." Again, using the word in the same sense as Hooker, but apparently differing from him in his estimate of the doctrine of the sacramentaries, S. T. Coleridge in a posthumous fragment published on p. 254 of the *Christian Remembrancer* for February, 1844, after condemning the Roman and Lutheran views, says "the sacramentary hemlock extinguished the very life of the awful mystery."

It may be as well to add an extract from a standard dictionary—"Sacramentarian, One that differs from the Roman and Luthern Churches in regard to the Sacraments or to the Lord's Supper; a word applied by Romanists to Protestants and by the followers of Luther in the sixteenth century to the followers of Zwingle." May we not add to the definition, "One who differs from the Anglican Church and inclines towards Zwinglian views." I am, your obedient servant, ANGLICAN.

[Bishop Jewell thought that although the customary use of the word "Sacramentary" might not warrant it, yet it would be more correctly applied to Romanists.—Ed.]

RITUAL AT CONFIRMATIONS.

SIR,—At a recent confirmation held by the Bishop of Toronto, his chair was placed immediately in front of the altar, in which he sat, and laid hands on each person "severally," as the Prayer Book prescribes. I fail, however, to find in that book any authority for the position of the Chair. Symbolically, the arrangement appears to be faulty. The Font is a continual reminder of the Sacrament of Baptism. In like manner, the altar is significant of the great Sacrament of the Lord's Supper, and to almost hide it from sight does not seem correct at a ceremony which is introductory to participating in that Sacrament. The practice of the Bishop of Ontario would seem more appropriate. Being confirmed at the entrance to the Chancel; the candidates and congregation are aptly taught that they are thereby admitted into the holiest place (where they have not been suffered to enter before) to participate in the holiest rite of the Christian Church. I should like to elicit opinions through your columns as to this practice, for, although I have often heard it stated that it was correct, I never heard the reason for it. ALPHA.

CORRECTION.

SIR,—Your "special correspondent" represents me as advocating "the disfranchisement of the clergy at the late Synod of Ontario. I did no such thing. The question under discussion, at the time, was "the neglect of several parishes to pay up the assessment laid upon them." I maintained that the clergy were at fault for not seeing this duty was performed. Yours, C. P. EMERY.

Family Reading.

RAYMOND.

CHAPTER L.

Hugh Carlton looked at Raymond with a glad smile, as he heard him say so frankly that he counted him a friend.

"Yes," he said. "I think you would give me that title not only generously but cordially, if you knew on what errand I was bound when this unfortunate shipwreck stayed my progress. You know the steamer's destination, I suppose?"

"Jersey, I think I heard some one say," answered Raymond, indefinitely.

"Yes, Jersey. And to that place, I expect in another half-hour, to see you start off by the first boat you can get, for, unless I am much mistaken, it is not possible for me to go on myself, I feel as if all the strength were knocked out of me, and I grow faint if I so much as raise my head."

"You cannot travel at present, Carlton, that is very certain. The doctor told me you were likely to be in bed for some time. But why should I go to Jersey?"

"Where is the coat I had on in the steamer," said Hugh, looking round.

"Here it is," said Raymond, taking it from a screen where it had been hung to dry.

"See if you can find my pocket book in it," said Hugh. "I hope it is not lost, for I do not feel up to writing another letter to-day, and there ought to be one there, which I wish you first to read, and then to convey it to the person to whom it is addressed. Open the book, please, and try if you can find it."

"Yes, here is a letter;" then as his eye fell on the address, Raymond started to his feet with uncontrollable agitation. "Estelle Lingard! What, Carlton! Do you know where she is?"

"I believe her to be in Jersey."

"Thank Heaven she is found!" were Raymond's first words; but the next moment he turned to Hugh, his eyes flashing with indignation, as he said, "And you have known this, and have not told me; you were going to her yourself."

Raymond, do not mistake me," gasped Hugh, so nervously eager to justify himself that he could scarcely speak. "Read the letter, and then you will see why I intended taking it to her before I told you where she was; the delay was for your own sake only."

Still standing with frowning brows, Raymond opened the letter, and read; but as he scanned the closely-written lines, his expression changed to one of softened emotion and gladness, for they contained the most honest and complete confession of all the deception Hugh had practised both on Raymond and Estelle from first to last, which it was possible for him to make; and there was, besides, so generous a tribute to the depth and reality of Raymond's personal devotion to her, that it would be no longer within her power to doubt that he loved her for herself alone.

"Hugh, forgive me; I did you great injustice!" exclaimed Raymond when he had read to the end of the long letter.

"I have only known where she was two days," said Hugh. "I found it out by her post-mark on her letters to some poor people near Highrock House, and my first thought was to hasten to tell you, that you might go to her; but I reflected that if she saw you before she had my confession, she might but fly from you, and escape out of your reach again; it seemed safest to undeceive her as regards you first. I meant to go to Jersey, and find her out, sending her this letter first, and seeing her myself afterwards, only to be satisfied that she really believed I had misrepresented your feelings. Then I should have asked her forgiveness, and come straight back to you, and you might go to her and find her all your own at last." He sank back exhausted as he finished his explanation.

"It was a kind and a wise plan, Hugh," said Raymond, gratefully; "and I was very wrong to doubt you, even for a moment. I only wish you could still carry it out."

"That is hopeless," said Hugh, sighing; "I am sure I could not walk across the room. You must go yourself, Raymond, and manage as well as you can. Send my letter to Estelle before you attempt to see her yourself, and I think when she has read it she will believe what you may tell her. I have a conviction that it will all end well. You were not sent to save my worthless life without a purpose."

"My dear fellow," said Raymond, smiling, "you must not make too much of what I have done for you: Jack and the other men did quite as much or more."

"You did your share, though: and it was no chance occurrence. Now you will go right off to poor Estelle, will you not? Ask her to forgive me, Raymond," and poor Hugh, unnerved by his physical weakness, turned away with tears in his eyes.

"She will not only forgive you—she will thank you most warmly," said Raymond. You have amply atoned for the past, Hugh; but now you are quite tired out, and you must take this soup, which has been waiting for ever so long, and then turn round and go to sleep."

Hugh obeyed him like a child, and Raymond tended him anxiously and carefully, till he saw him drop into a quiet slumber; and then he went away to think over his plans, and decide what he was to do.

Of course, his almost irresistible wish was to start off that very moment for Jersey, by any means of transit he could find, but it is not very often in

this world that we are able to obey a sudden impulse, and shake ourselves free from the chain-work of circumstances which at all times surround us; and Raymond's newly acquired habit of self-denial was severely tested when he felt himself compelled to admit that he ought not to leave Hugh till some one else come to take care of him.

The result of this decision was, however, to sent him off at a wild pace to the nearest telegraph office, whence he sent a message to Mr. and Mrs. Carlton, begging them to come to them without delay. There was no danger, he added, but Hugh required care, and Raymond could not remain with him. He calculated that they would arrive from London that same evening; and having ascertained also that another Jersey packet was to start that night in order to convey the passengers whose voyage had been so disastrously stopped to the island, he arranged to take his passage in her, and thought, with almost overwhelming rapture, that another twenty-four hours would see him on the same soil with his lost Estelle. Poor Raymond spent the rest of the day in an almost frantic state of impatience, thinking that hours had never passed so slowly; while Hugh slept, and woke occasionally, too tired, as he expressed it, to speak. The doctor paid another visit, and said that his patient must be kept perfectly quiet; and then at last the evening train brought down the uncle and aunt, all anxiety to know what had happened to their boy, as they still called Hugh.

Raymond explained everything to them, only making no allusion to Hugh's former fault. And when they found out that Estelle's place of concealment was actually discovered, they were as anxious as he could be that he should not delay a moment in hastening to her side.

Raymond was possessed by a sort of terror that if he delayed she would somehow escape him again; and he was down on board the packet long before it was at all ready to start, chafing with impatience at what seemed to him most tedious preparations till the captain of the steamer devoutly wished that this especial passenger had shipped himself in some other boat. At last, however, they steamed out of the harbour, with every prospect of a safe and swift passage; wind and waves seemed certainly propitious to Raymond after all his troubles, for the storm of the previous night had passed away as though it had never been; and it was under fair moonlit skies, and over tranquil seas, that he took his way to the spot whither his thoughts were ever flying before him. Still the hours passed slowly, and his heart bounded with joy when, in the full morning light, he found himself at length safely landed in Jersey. He went at once to the nearest hotel to deposit his luggage, and without listening to the earnest request of the waiters that he would order breakfast, began to question them if they knew the name of Miss Lingard. No; they were not acquainted with it, but they would enquire at the post-office, where the name of every one capable of receiving a letter was sure to be known.

Raymond thanked them but said he should prefer to go there himself; and away he sped to the post-office as fast as he could go. Here he was, at once successful—the name of Miss Lingard was known as that of a lady who had been some months in the island, and received letters at stated periods from England.

"Her bankers remittance no doubt," thought Raymond. "and her address," he exclaimed eagerly. It was given him at once—Villa Fontaine; and the obliging clerk even came out of his office to show Raymond the nearest way to it, as it lay somewhat on the outskirts of the town. He hurried and on the road he got hold of a lad who was wandering along, clearly nothing to do, and told him he would pay him well if he would come with him and deliver a letter at a house he would point out. Raymond did not dare to go near enough to it himself to be recognized, if Estelle happened to see him; and he thought it best also in the first instance to send Hugh Carlton's letter just as it stood without a word from himself, lest she should take fright at the sight of his handwriting. It was not long before he saw a little white cottage on a rising ground, surrounded by trees, which he easily recognized from the description given by the post-office clerk.

"Do you know if that is Villa Fontaine?" he said to the boy who was with him, feeling afraid of the slightest mistake.

"Of course I do, sir; the name is written on the gate."

"Take this letter, deliver it at the door, then come back here to me and I will pay you."

The lad darted off, Raymond going a little nearer stood behind a brush by the road-side and watched him. He saw him knock at the door, which was speedily opened by a trim little servant-maid, to whom he gave the letter. She appeared to ask some questions, to which he responded by shaking his head, and then the door was shut, and he came running back to Raymond.

"She has the letter" he said, "and she asked me where it came from, and I told her I did not know."

"That is right," said Raymond, "here is your money, now go."

The boy had been so handsomely paid that he stood staring at the generous gentleman, till an imperious gesture made him hurry away without another word.

Then Raymond stationed himself where unseen he could still watch the house, intending that when half an hour had elapsed he would risk going to ask for Estelle, in hope that she would by that time have read Hugh's confession. There was the chance that she might be out, but in that case his calling to inquire for her could do no harm as the servant-girl would not know him. Only five minutes had elapsed, when he saw the door open, the same little maid appear once more, with a round straw hat on her head, the letter unmistakably in her hand. She ran down the garden path, across the road, and then straight away over the space which lay between her and the sea-shore. Raymond understood the cause of this proceeding easily enough. Estelle must be down on the beach taking her morning walk perhaps, and the little maid was carrying the letter to her. In an instant he was on her track, following swiftly but at a cautious distance.

(To be continued.)

Children's Department.

TOMMY AND THE ROBIN.

Little robin redbreast
Sat upon a tree.
Singing "Here are cherries,
They are nice for me!"
"Stop," cried little Tommy,
"Don't you think I know?
These are papa's cherries—
So you'd better go!"

"Did your papa make them?"
Sang the robin red,
"No!" cried little Tommy,
Hanging down his head;
"Come back, little Robin,
You may have a few;
There's enough for Robin,
And for Tommy too."

WHAT WAS FOUND IN A WASTE PAPER BASKET.

Do you know what it is, my little friends, to look for a piece of paper that is worth something to you, and which has by accident been thrown into the waste-paper basket?

I have many a time had to make such a weary search; and how glad I have been to find the lost piece, or perhaps the torn bits of it, one after another, which had to be pasted together again.

Now, I am going to tell you what a Mohammedan once found in his waste-paper basket.

Not far from Agra, in the north-west of India, lies a large town called Bhurpoor, and there lived a man who belonged to the sect of the false prophet Mohammed, and in whose heart a secret longing was awakened after something he scarce knew what. What he sought was a way to free his soul from the burden of sin that oppressed him. He had no friend that could help him; certainly they often said to him, "Allah, Akbar!" "God is great;" but that did not make him any happier. One advised him, indeed, to do something very hard, which should cause him great pain; or to make a pilgrimage, by which he would be sure of salvation. But he felt sure that

all his own works could not save his soul from sin.

At last he began to pray to God. Was not that the best thing that he could do? His constant prayer was, "O God, show me Thy truth!"

One day there came into his hand a heap of waste paper out of the basket; he was going to use it to wrap up drugs for a hospital in which he was employed. As he sat there using one piece of paper after another in his work, his eye fell on a sentence in a stray leaf. Here were words that seemed to promise an answer to that which had filled his mind so long. He looked for more of the leaves and read them eagerly.

"What can this be," he said to himself, "but God's answer to my prayer? Strange that I should find these very words in this heap of paper."

He searched further and further, and at length found all the scattered leaves forming a tract entitled "Din-i-happi;" that is "What is the True Religion?"

He felt sure it was sent by God. This tract directed him to the Bible; he tried to get one, but there was not one in his language to be had in Bhurpoor. He went to the missionary at Agra, who had just received a supply of newly-printed Bibles; one of these he bought and read carefully, and by degrees light dawned on the Mohammedan's soul, showing him that the Lord Jesus, who said, "Him that cometh unto Me I will in no wise cast out," was also Himself the Way, the Truth and the Life.

Now what do you think, dear children, would have been the best thing for this man to have found in the waste paper basket—a bank note for a thousand dollars, or a little book which pointed him the way to find the Saviour and eternal Life?

A GREAT STREET PREACHER.

Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave; the preacher was Death. Great street-preacher! Nor laws nor penalties can silence him. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets can drown his voice. In heathen, pagan, and Christian countries, in monarchies and free states, in town and country, the solemn pomp of his discourse is going on.

In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards, and delivers the messages which trouble their security and embitter their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our abodes, and, taking the dearest objects of our love as his text, what sermons does he deliver to us!

His oft-repeated sermons still enforce the same doctrine, still press upon us the same exhortation. "Surely every man walketh in a vain show. Surely they are disquieted in vain. Here there is no continuing city. Why are you labouring for that which I will presently take from you and give to another? Take no thought for the morrow. Prepare to meet thy God."

—There is an excellent cement which ought to be used freely by every one. This cement is good for family jars and social cuts. It heals wounds and leaves no scars; mends life; binds enemies together; mends damaged reputations; and is splendid for hurt feelings. This universal cement is love. Love is a thing to be cultivated, as you would a solitary stock of wheat, supposing that there was not another grain of wheat in the world.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS.

BIRTH.

On the 25th ult., at St. James' Parsonage, Gravenhurst, the wife of the Rev. Thomas Lloyd, of a son.

Church Directory.

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

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

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

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

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Inglis and T. W. Rawlinson, Lay Readers.

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

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

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

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

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

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

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

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

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

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

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