

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, NOVEMBER 14, 1878.

[No. 46.]

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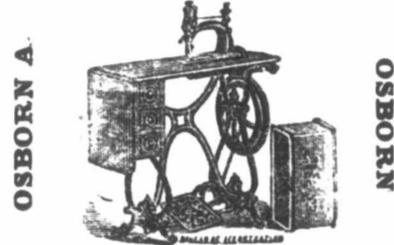
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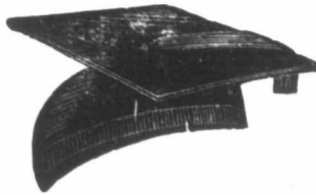
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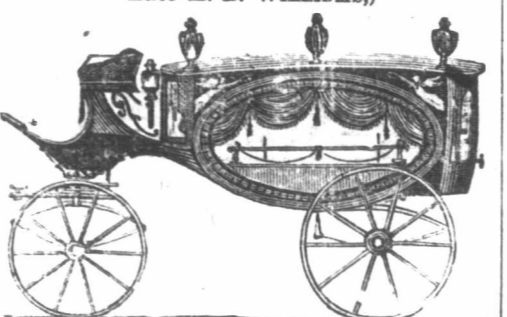
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## THE WEEK.

THE Earl of Dufferin is spoken of as the probable Viceroy of India in the event of Lord Lytton's recall. The unfavorable criticisms on the present administration there by Lord Lawrence, Sir Henry Havelock, and others, have led to the supposition that the present Viceroy will probably be recalled.

The treatment of the Roman Catholics in Poland by the Government of Russia is the cause of much uneasiness in the Vatican; and it would appear that the attitude of Russia furnishes no reason to expect anything more satisfactory from that court. The negotiations between the two courts are consequently suspended; and His Holiness is expected shortly to issue a protest on the subject.

Advices from England on the 5th inst., state that in the mills at Wigan, 1,070 looms and 94,000 spindles have stopped, while 2,500 looms and 810,000 spindles are running on short time, being equivalent to 30 per cent. reduction in the operators' wages. Protectionists say this is all the result of free trade.

The North American Indians are giving considerable trouble in Nebraska. A large band of them have established themselves in the fastnesses of the hills, and are conducting marauding expeditions in different parts of the country. The United States troops are in pursuit of them, especially of Little Wolf and his well-organized band of two thousand men. Their location was discovered about forty miles from Camp Robinson. Determined resistance is expected, but it is believed that ultimately they will be completely routed and demoralized, or entirely captured.

Twenty white and sixty Chinese operatives in the woollen mills of Oregon city had a fight on the 5th inst. The former were the aggressors. Several were severely hurt on both sides, and one Chinaman was probably fatally shot. The authorities quelled the disturbance. A renewal of hostilities is feared. The fact is the white population fear that the labor market will soon be overstocked in consequence of so large an influx of the Celestials from the Middle Kingdom. It is true the Chinese are not very desirable citizens, if it were only because they cultivate no permanent attachment to any part of a foreign country. Their only object appears to be to amass riches as much as possible, and then return to their native country. However, it must be conceded that they have as much right to exist on the soil of America as any white man that ever landed on these shores; and if we could teach them a little Christianity, their sojourn might be attended with much benefit.

Those of us who are "getting up in years," can very well recollect the boast that was made a long time ago about the Republic south of us. It was to develop none of the abuses of the Mother Country. Not only were all men to be born equal, but they were to remain, in all social and political respects, exactly equal, throughout the course of their natural lives. There was to be no burdensome taxation to support "a bloated aristocracy." There were to be no poor, no rich among them. It has not, however, taken a generation to show the absurdity of such theoretic notions. As to the taxation, we may judge of that when we are informed that it has, of late years, not unfrequently happened that the taxation of land has amounted to more than the rent of it. And as to the amount of equality to be conceived possible, we may form some idea of that when we learn that in California, several men own hundreds of thousands of acres, and on the lands of one owner a straight journey of seventy-five miles can be taken. One of the remedies proposed for this state of things is that taxation in the State shall be on such a graduated scale that when a man owns more than a thousand acres of land, fifty per cent. shall be added to the valuation of his land for taxes. An additional 25 per cent. is to be added for the third and fourth thousand acres, an increased valuation of 150 per cent. for five thousand acres, and of 200 per cent. for eight thousand acres. The remedy is an artificial one, as all remedies in new countries are. It remains to be seen whether anything of the kind will ever be able to frustrate the invariable tendency of social and civil life.

It is very doubtful when we shall be privileged to hear the last of the results of the City of Glasgow Bank failure. It is now announced that Messrs. Matthew, Buchanan & Co., of Fore-street, Glasgow, have failed for a million and a quarter, but it is hoped that this will be the last great failure immediately in connection with the City of Glasgow Bank. Nothing can be more creditable than the conduct of the Scotch people at this crisis. There has been no run upon either of the Scotch banks as might have been expected—a course which would produce ruin wholesale throughout the land. But it is generally believed in Scotland that the City of Glasgow Bank was altogether an exception, and that other Scotch banking institutions are as well managed and as solvent as any banks in Europe.

Another letter from Lord Lawrence on the Afghan question, has appeared, in which he observes: It is said that Quettah is not in Afghanistan, and that we have acquired the right of occupying it by treaty with the ruler of Beloochistan. This I admit; the question, however, is not one of right, but of policy. In 1854, when the occupation of Quettah was advocated, it was done so openly, on the ground of its being a first step in advance to the occupation of Candahar and Herat; or, in other words, to the invasion of Afghanistan. He further remarks: I do not for one moment wish it to be inferred that I think even lightly of what the Ameer, Shere Ali, has done in allowing the Russians to have a mission in Cabul; I think he has acted very wrongly and very unwisely in this matter. What I wish especially to show is, that he has received much provocation from us.

A. T. Stewart's body was stolen from the vault in New York, where it was laid, on the 7th inst., doubtless for the purpose of blackmailing. Mr. Libbey, of the firm of A. T. Stewart & Co., states that a hundred thousand dollars will be given, if need be, for the detection and punishment of those who stole the body; but not one cent will be paid to the thief or thieves.

Before the plenipotentiaries left Berlin, Beaconsfield and Andrassy signed a treaty providing that if Russia should endeavor to remain on Turkish territory after May, 1879, England and Austria will insist on her complete withdrawal. If Russia should urge that Turkey is unable to protect the Christians, owing to the disturbed state of affairs in Roumelia, England and Austria will furnish a garrison to relieve the Russians. The purport of this treaty was communicated to Russia.

Discoveries of the celebrated asbestos have been made in Quebec, and what adds to their value is the fact that great advances have been made of late years in the art of spinning and weaving the material. A resident of Buffalo has succeeded in making asbestos cloth of remarkable qualities. Some perfectly woven gloves are mentioned, the wearer of which could handle red-hot iron or the strongest acids. It is proposed to make asbestos into sheets for the purpose of covering up a building that may be in proximity to a fire, and thus arrest the spread of the flames.

The Marquis of Lorne and the Princess Louise are expected in Ottawa about the 2nd of December. Great preparations are made for their reception, which promises to be of a most imposing character.

Subscriptions in Glasgow to the fund for the relief of the Glasgow Bank shareholders have reached £98,000, and in Edinburgh £27,000. A movement is on foot to induce the depositors of the City of Glasgow Bank to accept a composition of fifteen shillings in the pound, so as to relieve the shareholders. Some twenty-five firms—many of them first-class concerns—have already suspended in consequence of the bank crash. Probably, others have to follow. The report of the liquidators has naturally caused much consternation and indignation, not only among the unfortunate shareholders, but in all commercial circles. A loss of more than six millions sterling represents an amount of liability by the shareholders frightful to contemplate. There seems to be no doubt that a large proportion of the proprietors will be unable to meet even the first call, and thus heavier burdens will be thrown on the rest. It is estimated, indeed, that seven-eighths of the unhappy shareholders will lose their all; and the rest will be fearfully crippled.

The Earl of Beaconsfield in his speech at the Lord Mayor's dinner on the 9th, maintained that the rectification of the north-western frontier of India would increase England's power and prosperity, and he hinted that the possession of Cyprus was necessary to strengthen the hands of the Sultan in carrying out internal reforms, and equally important, in playing his part in regard to the "Eastern Question." The speech has created a favourable impression generally. It is considered pacific, although the *Golos* (Russian paper), says it shows that the basis of the Pre-



mier's policy is still enmity to Russia. In London, the speech has created a favourable impression. The general tone of despatches and press comments on the situation indicate a subsidence of the recent uneasiness.

Prince Hadji Abdullah Singh has arrived at Vienna, on his way to London. He is *de jure* sovereign of Oude, from which kingdom he was banished in 1860. He offers a deposit of \$150,000,000 in the Bank of England as a guarantee of good faith, provided the government will allow him to return to his native land.

It will be a source of general satisfaction to learn that the fever scourge is nearly over in the South. In New Orleans, there are no deaths reported, and no new cases. The Quarantine at Shreveport was raised on the 11th inst. In Memphis the rapid improvement in business daily manifested is a surprise to the most sanguine merchants. The wharf was lined with steamers discharging freight and the stores are crowded with customers from the interior. Chris. D. Steinkuhl, a prominent citizen died of fever on the 10th.

The President of the Howard Association, contradicting certain rumours, says that they have less than \$10,000 on hand, barely sufficient to pay outstanding liabilities. At Jackson, Miss., five fever cases are reported since Saturday. Three deaths at Boulton on the 10th.

#### THE TWENTY SECOND SUNDAY AFTER TRINITY.

A SYSTEM really unforgiving in its character but ostentatious of its pretensions to forgiveness has obtained among professed Christians as well as among the ancient Jews. The ancient Jews were fond of displaying their seven times' forgiveness, while it was evidently an outward pretense—there being no real forgiveness of feeling and sentiment in the heart. And in modern Christians we meet with the counterpart of the same thing when we hear people say that they can forgive but they cannot forget; a plain proof that christian forgiveness has never formed a deeply rooted principal in the soul. The duty of Christian forgiveness is abundantly illustrated by the parable of the two debtors, uttered by the Lord in reply to the question of St. Peter, "Lord how oft shall my brother sin against me, and I forgive him?" The question was asked by one who was evidently accustomed to the Jewish practice, and who apparently wished to know whether Christ's teaching would require as great an exercise of self-denial and self-abnegation as that of the Jewish rabbis. What must have been his astonishment at the reply given by the Lord, to the effect that seven times was a very small number to represent the extent of mercy and forgiveness by one Christian to his fellow! that at least four hundred and ninety times (a day, no doubt is meant) must this practice be adopted before any thought or consideration could be given to the slightest relaxation in the practice of this virtue. And when the Lord gave the parable of the two debtors, there could be no doubt in the mind of St. Peter as to the nature and extent of this Divine attribute. The forgiveness of a debt of ten thousand talents, (equal to a quarter of a million dollars) represents the infinite mercy of Almighty God, and is given as furnishing some idea of that mercy, and as illustrating the true example and standard towards which His absolved servants should aspire.

#### THE CRY OF SACERDOTALISM.

AS if in mockery of the unspeakable dangers we are in from the attacks of scepticism

and general irreligion, there are some among us who endeavor to degrade the ministry of the Church—the ministry ordained, authorized, empowered and sent forth by Christ Himself, to the lowest level. They would have us believe that it possesses no spiritual authority, that it has no spiritual powers, and that the origin of its several orders was purely human, and therefore rather a matter of expediency than of necessity; rather such as might be evolved by the force of circumstances, and suggested by such emergencies as might arise from time to time, than as existing from the beginning and established for permanent use and obligation for all time; at least as long as the present dispensation shall continue. The Bishop of Peterborough, in his recent charge, has forcibly characterized such an *ad captandum* style of presenting the claims of Christianity, and endeavoring by such unworthy means to secure its reception in the world. Having dwelt on the fact that the spirit of modern democracy is hostile to the Church, in combating this spirit the Bishop recommends that we should not attempt to meet such political attacks with mere political weapons. But on the other hand, he observes that "there is an error of an exactly opposite nature into which the clergy may be tempted—namely, that of not resisting the democracy, but of trying to disarm it by divesting themselves in their character as clergymen of whatever they may see to be offensive to the people. For instance, the clergyman may attempt to meet the cry of sacerdotalism, by surrendering those lawful claims of spiritual authority with which the Church has invested him, by preaching an undogmatic Christianity, by depreciating theology, by secularising as far as possible his whole tone of teaching and life *in order to show how truly liberal and unsectarian the ministers of an established church may be.* Such a pandering to the worst prejudices of the people—to say nothing of its unfaithfulness—fails of its own end; by none is it seen through more quickly than by those whom it seeks to win; they know perfectly well that the Prayer Book which this undogmatic and unsectarian clergyman reads every Sunday makes him something more and something else than what he affects to be; and they thoroughly despise accordingly the man who thinks to please them by playing false to it."

These weighty words are of still more importance, and the warning they convey is still more needed in this country, and especially in this Diocese of Toronto, than in any part of the Mother Country; and an attentive consideration of the principles involved in the Bishop's remarks is eminently necessary in the present state of the Church here.

#### THE LATE BISHOP MACKENZIE.

THE removal from the English Episcopate and from this mortal scene of Dr. Mackenzie, Bishop Suffragan, of Nottingham, ought not to be allowed to pass without some distinct reference to his high qualities and his active labors as a Priest and a Bishop.

Henry Mackenzie was born May 16th 1808, and was the youngest son of John Mackenzie, a city merchant, who belonged to a branch of the Mackenzie clan, settled at Torridon, in Ross-shire. The late bishop valued his northern descent, and it was one of the dreams of his life that he might be called to the Church of Scotland as one of her Bishops. His heart was always set on a ministerial career, and in 1830 he entered Pembroke College, Oxford. In 1834, he was ordained to the

curacy of Wool and Lulworth, Dorsetshire. He afterwards accepted the chaplaincy of Rotterdam, which was temporarily vacant. While he was acting as chaplain, Bishop Blomfield, of London, came over to administer confirmation among the British residents; and that sagacious prelate was not slow to discern the high gifts and bright promise of the young chaplain. From that day he kept his eye upon him, and in due time promoted him to one of the most important charges in his diocese. Mr. Mackenzie afterwards became curate to the Rev. R. Ainslie, the energetic secretary of the Incorporated Church Building Society, at St. Peter's Walworth. Thence he removed in 1837 to the mastership of Bancroft's Hospital, Mile-end. While holding this office he did good service in helping forward the movement for the erection of ten churches in Bathnal-green. Mr. W. Cotton, the originator of the scheme for the evangelisation of this neglected district, was anxiously looking round for a secretary of energy and tact to aid him in his gigantic work. Mentioning his want to Bishop Blomfield, his lordship at once remembered the young chaplain by whom he had been so much struck at Rotterdam three years before. The office was offered and accepted, and to Mr. Mackenzie's zeal, the success of that movement, during the four years he worked as secretary, was in no small measure due. His bright, sanguine disposition was never daunted by difficulties or clouded by discouragements. He worked in faith and expected to succeed, and, therefore, he did succeed. But his difficulties were not small. Upon going about that almost heathenised parish to solicit subscriptions towards the new churches, he was often received with revilings by the people, who would reply, "We will subscribe to buy ropes to hang the Bishops with; we will give you money to build theatres, but you shan't have a farthing for your churches." On one occasion his personal safety was in some danger from an onslaught of roughs; but his courage never quailed, nor did his hope grow dim, and he would often contrast with thankfulness the respectful and affectionate welcome afforded at a later period to the Bishop, when he came to consecrate one of these churches, with those early days of insult and abuse. In 1840 he accepted the incumbency of St. James's, Bermondsey. Of the depraved character of the population he had there to deal with, some idea may be obtained when it is said that Dickens's notorious "Jacob's Island" was under his pastoral care. He was next made Vicar of Great Yarmouth. After four years of active work there, Mr. Mackenzie was summoned back to London. Bishop Blomfield had never lost sight of him, and when, at the termination of Sir H. Dukinfield's incumbency in 1848, a vicar was needed for the great West-end parish of St. Martin's-in-the-Fields, he invited the vicar of Yarmouth to undertake that charge. One of the most necessary qualifications of the vicar of St. Martin's was the management of men. The vestry was a somewhat disorderly body, in which the Radicals had great power. Hearing that "a new parson was coming out of the country" they resolved to "bait" him; but, as one of the leaders confessed, "Mr. Mackenzie was too much for them." Few, indeed, could excel him as a chairman. He never lost his temper, or failed in courtesy to the rudest interrupters; he saw at a glance the weak place in an argument, and with exquisite tact knew how to avail himself of it; and he soon reduced this turbulent body to order and submission. It is needless to say that the spiritual interests of the parish received his unremitting care.



Seven years of his unremitting labor in a London parish, told heavily on Mr. Mackenzie's health. He therefore removed to Tydd St. Mary, Lincolnshire; and this was the beginning of his connection with the Diocese of Lincoln, which was not terminated till his death. In 1866, he was appointed Archdeacon of Nottingham. He was the first to grapple with the difficulties of Fen parishes, arising from their wide extent, their sparse population, and the want of any but main trunk roads, and those in winter often almost impassable. These he endeavoured to meet by the erection of a Mission-house in the most remote part of his parish, embracing school and chapel, with a residence for a teacher, and a "prophet's chamber" for the ministering clergyman, who might thus devote one or two whole days to the spiritual care of that district. The idea once started was taken up widely, and it was one of the late Bishop's favourite boasts that he was "father of Mission-houses." In 1869, Bishop Jackson became Bishop of London, but the same loving confidence was reposed in him by his distinguished successor, Bishop Wordsworth, who having resolved on the revival, with the sanction of the Crown, of the long-dormant office of Bishop-Suffragan, nominated Archdeacon Mackenzie, with another, for the dignity. Archdeacon Mackenzie was chosen by the Crown, and in 1870 he was consecrated in St. Mary's Church, Nottingham, as the first Suffragan-Bishop in the Church of England for more than three centuries. In the following year he exchanged the living of South Collingham for the perpetual curacy of Scofton, near Worksop, which also he resigned in 1873, to devote himself exclusively to his duties as Suffragan. In the execution of this high and responsible office, Dr. Mackenzie became more widely known to the diocese, obtaining not respect and esteem only, but warm regard, often ripening into hearty affection, from those among whom his Episcopal duties chiefly lay. The feeling of regret was universal when, at the commencement of the present year, he felt himself compelled by the pressure of growing infirmities to lay down the office he had exercised for eight years. He died on the 14th of October of congestion of the lungs, arising from a weak action of the heart.

Bishop Mackenzie's Episcopal labours shortened his days and hastened his end. He may be justly regarded as one of the many bloodless martyrs whose names the Church of England will long continue to honour, and whose memory she may recall with thankfulness at the most solemn epochs of her worship. Bishop Mackenzie's character may be truly summed up in the words of Sir Henry Lawrence, which our departed friend humbly asked might be inscribed as his epitaph, "He lies one who tried to do his duty."

#### BISHOP LITTLEJOHN AND THE LAMBETH CONFERENCE.

IN the prospect of the Pan-Anglican Synod or Conference becoming an established *Institution*; and from the fact that our brethren of the United States must necessarily form a part of the gathering in order to make it a truly successful undertaking, the utterances of the most prominent men among them become exceedingly important, as having a great deal to do with shaping the course of its proceedings. On the return of Bishop Littlejohn to his Diocese in Long Island, his reception was one of great enthusiasm, and in an address on the occasion he gave an account of the proceedings of the Conference and also the impressions he himself had derived from his visit.

In the Conference, he said, there was no restraint upon any, and every man was at liberty to present his views upon the subjects as he pleased. And yet the Bishop could not remember any word that had been said of which he could say it had been better unsaid. The utmost courtesy and harmony was apparent throughout the entire Conference. There was that in the atmosphere of the body which compelled both. It was the aim of the Conference to be practical, not theological or doctrinal, and all the questions treated were within the sphere of the Church's life and work.

No one, the Bishop said, is bound by the action of the Conference. It was not legislative, and while convened in England it spoke to all branches of the Church in the English speaking world. And the American bishops realized as never before what their Church has received from the Mother Church. They have given her sympathy in return. It was acknowledged that the Conference gained much from the American bishops. The English Church makes little use of her laity and is jealous of their interference in her counsels. The Americans saw how she is weakened by this policy, and they were free to say so, and to show her how necessary and useful laymen are in all departments of the Church's work here. The missionary work of the establishment is done by two voluntary organizations not related to the Church, and which sometimes interfere with missionary bishops in their own jurisdictions. The American bishops could show their English brethren the disadvantage of this and emphasize the fact that the Church herself is the true missionary organization. Among the results of the Conference the Bishop mentioned that it taught, as nothing else could, the rulers of distant churches to act together and the stronger bishops to show their sympathy for the poorer. It deepened charity, increased forbearance, revived old friendships and created new ones; it drew together the standard bearers of the Church in all lands. The Conference gave its unanimous approval to five reports of its committees:—On the best mode of maintaining and perpetuating union among the Anglican communion; by what rule and under what conditions may the different branches be brought and kept together. On this point the Bishop said that the dreaded patriarchate of the Archbishop of Canterbury was not even suggested. The American and colonial churches could not accept it, and the English Church as at present established by law could not adopt it. The Conference agreed to meet from time to time, but the Bishop believes that the time will come when a visible union will be effected. It is impossible that this communion should long exist without organic union. Although how this organic union could ever take place without something like the Patriarchate of Canterbury, the Bishop failed to show; and as it is yet in the future, dim perhaps and distant, probably he had not satisfied himself upon the subject. He described the closing service of the Conference at St. Paul's Cathedral, London, when Bishop Stevens, of Pennsylvania, preached to an audience of 8,000 people. It was one of the grandest sights the Bishop of Long Island ever witnessed.

#### HIGHER ROMAN CATHOLIC EDUCATION.

[COMMUNICATED.]

##### V.

From what has been said it will be seen that the evident end and aim of the Roman Catholic system of education is to keep the students ignorant of all that is absolutely necessary to fit them

for holding their own in the world, or equalling, to say nothing of excelling, their non-Roman Catholic fellows. This, of course, the advocates of the system emphatically deny, and point to their various seminaries as instances to the contrary. But, as has been already pointed out, these institutions are incapable, from their very nature, of accomplishing the end they profess to serve, and those who leave their walls are either compelled to go forth not educated—in the proper sense of the word—or to seek from teachers in colleges of an alien, or no faith that instruction which is now-a-days of obligation.

But, it may naturally be asked, do not the boys learn from books the ways of the world and the salient facts of its history? They might, if they were allowed books. It is true that in their libraries may be seen a large collection of works of general reading, but examine them and they will be found to have been most carefully looked over by the prefect, and everything carefully excised that in his eyes might seem to trench on "faith or morals," the whole plot of a story being often ruined in this way, and the continuity of some historical works utterly destroyed. So also with illustrated papers, so with the pieces selected for declamation, or the plays chosen for acting. The scissors remorselessly snip out statues and pictures, and the prefect's pen recasts the poems or the dramas, and, as a rule, with a result never contemplated by the poet or author. I speak from experience as an examiner and an adapter of plays. And here I may remark that this system of supervising and excising books and periodicals and newspapers is not confined to the boys. Most of the colleges have good libraries attached to them, containing, if not all, at least many of the best modern works on general subjects, and though the *Times* and other papers, to say nothing of the magazines, are taken in, yet these are solely for the use of the senior professors and superiors. At one college I remember quite a fuss being made because the "divines" had ventured to order the *London Standard* without consulting their prefect, for they also—many of them men of mature age—are be-prefected like so many schoolboys, and at Maynooth it is expulsion for any theological students to be found reading even a Roman Catholic newspaper or magazine. At every college with which I am acquainted there is either a separate library for the theological students, consisting of nothing but classical works and "orthodox" theology and philosophy, or else that part of the library which contains books of any other nature is kept carefully locked up, only the seniors, or, as at Maynooth, only the president, vice-president, and bursar having a key. And yet to these younger students—except at Maynooth which is for theologians only—is generally entrusted the liberal education of the rising generation of Roman Catholics!

Space will not allow me to enter more fully into the details of the working of the system of compulsory confession amongst boys. Suffice it to say that, *me judice*, it deprives them of all self-reliance, and, together with the constant surveillance to which they are subjected, produces in them that painful sense of repression and want of "go" and openness which are the distinguishing marks of the English public school boys, and is the cause of that awkwardness and bashfulness which has been, till lately, the badge of reproach to those who in England are called "old Catholics." This is being gradually altered, not by the priests, indeed, but by the influence of the world in which all must now mix, if they wish to advance themselves socially and morally. The next generation of Roman Catholics stands a somewhat better chance than the present, notwithstanding the banning by the Syllabus of all free thought, and even of civilization itself, and, though the Right Reverend Prelates both of England and Ireland have united in anathematizing the Protestant Universities, still the force of public opinion has compelled them to take some important, though, as they have turned out, abortive steps in the very direction of that progress, for advocating which Dr. Newman was virtually obliged to resign the Rectorship of the "Catholic University" in Dublin. But it is obvious that Mgr. Capel and Mgr. Woodlock are beginning at the wrong end, and that, till the Roman Catholic



schools and colleges are remodelled from their very foundation, no university, under exclusively Vatican influence, can prosper or be on a way to success.

My papers must draw to close. I have done my best to write impartially on my subject, and to record nothing that has not come under my own observation. The subject is one which applies equally to Canada—perhaps with even greater force here, inasmuch as there is wanting in this country that element of seceders from the ranks of Anglicanism, which has done so much to humanise to system, and to raise the tone of Roman Catholic education in England. The priesthood in this country is uneducated and unpolished, often of the most ultra-Irish Ultramontane type, as opposed to a liberal education, and as regardless of its value as the most ignorant, and the most bigoted of their cloth in Ireland sixty years ago, or in Mexico or the South American Republics of the present. The line they have been allowed to adopt in this city and in the Dominion altogether, especially in the Province of Quebec itself, with respect to Separate Schools of itself, shows their *animus*—an *animus*, which is by no means extinct, even in England, where every attempt to improve the status of Roman Catholic education meets with the coldest of cold shoulders. Even Mgr. Capel, with all his immense popularity and his enormous influence both at Rome and with Cardinal Manning, and with all his apparent desire to raise the tone of higher Roman Catholic education in England, by the establishment of a college which should afford its students every facility for obtaining a London University degree without being compelled to resort to Non-Roman Catholic coaches, has been compelled to shut up his college at Kensington, in despair. He has been calmly snuffed out by the passive resistance of those prelates and priests whose opposition to education, properly so-called, has even been conspicuous. The same fate befell Dr. Newman's abortive attempt at establishing a Roman Catholic University in Ireland—episcopal jealousy and the baleful influence of those priests who hated the illustrious Oratorian, because he was an Englishman, and above all because he was a gentleman and a scholar, effectually put a stop to his endeavours, and sent him and his galaxy of talent gleaned from the Schools of Oxford and the Senate House of Cambridge back to the place from which they came, thoroughly disheartened in the cause for which they were labouring. The *vis inertiae* was more powerful for the obstruction than was the Papal benediction for the furtherance, and what they dared not openly decry because its initiation sprung from Rome, they suffered to perish from sheer inanition in its cradle. Yet the mere fact that these institutions were founded under such auspices proved their necessity. Their non-success, therefore, can argue nothing else than either that the laity do not care to be better instructed, or that the priests are unwilling they should be. But while the former are ready and willing to pay large sums to have their youth trained up according to modern requirements, whilst they are equally desirous to have that education imparted in institutions presided over by members of their own creed, and will only send them to non-Roman Catholic establishments in default of obtaining what they desiderate in their own, we are, therefore, led to the inevitable conclusion that the failure is due to the unwillingness of the clergy to allow the laity to be educated up to the modern standard, under the pretence that the education of the present day is dangerous to faith and morals—in reality, because the higher the enlightenment of the lay people, the more averse they become to the encroachments of Ultramontanism, and the more zealous defenders of civil and religious liberty. This supineness on the part of the clergy, to call it by no stronger name, has wrought, and must yet work irreparable evils to the rising generation of Roman Catholics, whose best years are wasted under a system that is as injurious to their minds as it is to their individual liberties. For a youth of the present day to succeed in the battle of life, he must at least be equal to his fellows. But this to the Roman Catholic boy educated under the purely Vatican system is not possible, and when, his boyhood completed, he wishes to excel his conferees of a different religion, he finds himself at a loss. For this the

system of Roman education is to be blamed, not the boy. Its direct tendency is not in the direction of expansiveness, and till it completely changes in an opposite direction, no system of compromise can be of any service in pushing young Roman Catholics to the front, even though established on a much less narrow basis than that laid down by Infallibility. It is too late to teach Philology, Literature, Science, and Philosophy to young men who do not know even the beggarly elements of these studies, and ridiculous to suppose that under three or four years of the restricted and restrictive system professed at even the least illiberal Roman Catholic university or college—the system prescribed by the Roman Curia—an unformed youth can be turned out *homo factus ad unguem*.

## Diocesan Intelligence.

### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

ST. JOHN, PORTLAND AND CARLETON.—*Parochial Missionary Meetings to be held during the week of Intercession for Missions in connection with the Board of Foreign Missions.*

Monday, December 2, St. John's Church School room, at 7.30 o'clock. The Annual Meeting of the St. John Church Missionary Society. Collection on behalf of the society's funds for Missions to the Jews and heathen.

Tuesday, December 3.—The Church of the Good Shepherd, Fairville, at 7.30 o'clock. Collection for the Society for the Propagation of the Gospel in Foreign Parts.

Wednesday, December 4. St. George's Church Carleton, at 7.30 o'clock. Collection for the Society for the Propagation of the Gospel in Foreign Parts.

Thursday, December 5, Trinity Church, Madras School Room, Duke Street, at 8 o'clock. Collection for the Society for Promoting Christianity among the Jews. St. Mary's Church School Room, at 8 o'clock. Collection in aid of Missions to the Indians in the Diocese of Saskatchewan.

Friday, December 6, St. Paul's Church School Room, Portland, at 8 o'clock. Collection for the Society for the Propagation of the Gospel in Foreign Parts.

St. Jude's Church School Room, Carleton, at 7 o'clock. Collection for Foreign Missions.

Saturday, December 7, St. Luke's Church, Portland.

ST. GEORGE.—The Bishop of Fredericton held a confirmation in St. Mark's Church on Tuesday evening, the 26th ult., at 7 o'clock. There were about 300 persons present. The chancel of the church was beautifully decorated with flowers, plants and autumn leaves. The services commenced by the choir singing an anthem from the words, "Come unto me," etc. Then six adults were baptized, the Rev. Dr. Ketchum reading the service, and the Bishop performing the baptism. Hymn 144, from the Diocesan Hymnal—"In token that thou shalt not fear"—was then sung. The service for the order of confirmation was then begun by the Rector reading the preface. His Lordship "laid hands" on 38 persons of various ages. All seemed very reverent and devout. Hymn 141, "Soldiers of Christ arise," was then sung, after which the Bishop preached from Judges xi. 35: "For I have opened my mouth unto the Lord, and I cannot go back," in his plain, forcible and eloquent style. The candidates and the large congregation seemed deeply impressed by the Bishop's weighty words. After a collection of some \$10 was made in aid of the Diocesan Church Society, the concluding hymn was sung, No. 161, "God that madest earth and heaven," and the blessing pronounced by the Bishop.

On the next day the Bishop proceeded to Christ's Church, Pennfield, accompanied by the Rev. Dr. Ketchum and the rector. There a large congregation awaited the visitors. The church, not long since renovated, with its fine chancel window, looked bright, cheerful and church-like. Two persons were baptized, one an adult and the other a child of eight years. The hymns were nicely

sung, the new organ helping much to their efficiency. Eight persons were confirmed. The Bishop addressed the candidates very effectively from the text, 2 Timothy i. 13 and 14, portion of the second lesson for the day: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed into thee keep by the Holy Ghost which dwelleth in us." He showed them that they were trustees of the truth delivered to them, that they were to "keep" it faithfully, to "hold it fast." The candidates cannot fail to remember the spiritual counsel given them by their Bishop, being put before them in such a marked, forcible and impressive manner. In all there were 46 persons confirmed in the mission, and eight admitted to the Church by the sacrament of baptism at this time. A collection for the D. C. S. was also taken up at Pennfield.

SAINT GEORGE AND PENNFIELD.—Harvest Thanksgiving was celebrated in St. Mark's Church, Saint George, on the 3rd inst., it having been postponed owing to the illness of the Rector. The Chancel was tastefully decorated with geraniums, foliage plants, autumn leaves, and sheaves of wheat. A beautiful floral cross was on the Holy Table. The decoration added greatly to the effect of the services. The service drawn up by the Bishop was used, with Harvest Hymns. The Rector preached from Ps. cxvi. 11, *et seq.* "What reward shall I give unto the Lord, for all the benefits that He hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord, I will pay my vows now in the presence of all His people, I will offer to Thee the sacrifice of Thanksgiving, and will call upon the name of the Lord, in the courts of the Lord's House." There was a large congregation present, and 55 persons "received the Cup of Salvation," 21 of whom had been confirmed on the Tuesday previous.

In the afternoon there was an overflowing congregation at Pennfield, when the Thanksgiving Service was held, and an address given on the same text, as in the morning.

At the evening service in St. George, a large congregation again assembled, a sermon was preached from Isaiah lv. 10, 11. The Bishop's visit during the previous week for the purpose of confirmation, and his stirring addresses, seemed to have waked the people up, and the effect was felt on thanksgiving Sunday.

### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

EGANVILLE.—A deputation from the Roman Catholic body here, waited upon the Rev. M. G. Poole at the Parsonage on the eve of his departure for Madoc, and presented the following address:

To the Rev. M. G. Poole, Minister of the Church of England, Eganville.

REVEREND SIR,—We, the Roman Catholic residents of the Village of Eganville, cannot permit your much-regretted departure from us without our giving expression to the high appreciation in which we hold you, as one well qualified, both by precept and example, to diffuse the true principles of Christianity, which teaches charity and good will to all—free from prejudice, and in the enlightened spirit of toleration which should guide the sacred ministers of religion in all missions, and has a good tendency to mitigate the evil passions which unfortunately often arise from sectarian strife in mixed communities. Your urbanity, kindness of heart, and gentlemanly disposition has endeared you to us all, though differing on religious questions, and we earnestly pray and hope that Divine Providence may aid you in your future sphere, or wherever your lot may be cast.

(Signed), James Bonfield, Esq., M.P.P., Daniel Lacy, John A. Hickey, John Foley, J. Dowling, M.D., Patrick F. Quealy, Thomas J. Quealy, John Gorman, John Treacy, John Foy, Michael Furlong, Patrick Brennan, Thomas James O'Gorman, James McDermott, James Higgans, William Gorman, S. Howard, John Casey, and many others.

Eganville, Oct. 15th, 1878.

Mr. Poole having made a suitable reply, the deputation withdrew.



THE "ARCHDEACON PATTON MEMORIAL CHURCH."

Dear Sir: I am anxious to remind the kind subscribers to the above memorial church that their subscriptions would be very acceptable to the Building Committee. The good and substantial edifice is now nearly covered, and with a view to have it closed in this fall the Committee have had to borrow a large sum, chiefly depending upon the promises of its friends.

As it might be supposed that I have collected enough in England to furnish this sacred building, I would beg leave to state that the whole sum collected by me did not amount to much above twelve thousand dollars (\$12,000), which had to be divided between six congregations and buildings and that the memorial church alone will not cost less than \$16,000, and I greatly fear it will reach \$20,000, only \$4,000 of which was raised among the people. I have already given the Building Committee \$5,280 which is \$1,000 more than I intended, and this was not on account of its being a memorial church, which should be a Diocesan work (as English people would say), but because it is to replace the old decaying parish church in a permanent and more suitable manner, and I felt convinced that the people themselves could never accomplish the undertaking without much external aid.

Should any of the friends of the late Archdeacon Patton be visiting Ottawa and passing the Kemptville Station, they can see the high spire with its gilt cross pointing up to Heaven, and if they could stop for an hour or two to inspect the work, they would not only be filled with admiration of the handsome church, but would be so pleased with the good workmanship as to feel satisfied that their money is well spent.

Table listing financial contributions for St. John's Church, Oxford Mills, and various parsonages and churches.

All these are subject to certain conditions to be fulfilled by the people; and when I mention that I have to provide a great part of the stipends of two missionary curates to serve my six congregations, scattered over some 200 square miles, and that many contingent necessities are continually occurring, it will be easily seen that my wants are unceasing.

While in England I felt thankful for the great success which I had met with, and I am yet; but on returning to behold the many wants of all my congregations, I feel that I have only one drop in the ocean. But God forbid that I should not be grateful for what has been done. I am now tolerably certain that after my death two clergymen shall succeed me, and I trust these will labour and work to increase the number of faithful ones still more until every church is supplied with its own incumbent, parsonage, and church school, for ever.

But my great object in this letter is not to speak of my work or of my success, but rather to beg of the friends of Archdeacon Patton's memory to help us to finish this church, as otherwise it will remain many years unused, and no honor to the diocese. Yours very truly,

JOHN STANNAGE.

P. S.—Subscriptions and donations may be paid to J. W. Bower, Esq., Treasurer of the Archd. Patton Mem. Church, Kemptville, Ont.

MEETING OF SYNOD.—Official notice has been given of the meeting of Synod. Evensong will be said, with sermon in St. George's Cathedral, on Tuesday, Dec. 8rd, at 7.30; the offertory in aid of the Sustentation Fund. There will be a celebration of the Holy Communion on Wednesday, at 9 o'clock, immediately after which the Synod will meet, for business, in St. George's Hall. Arrangements have been made with the railways for the issue of double-journey tickets at one and one-third full first-class fare. The hotels will furnish accommodation—British American, \$1.75 per day; Anglo-American and City Hotel, \$1.50 per day.

KINGSTON.—St. Paul's.—This church was erected in 1845, as a memorial to the late Rev. R. D.

Cartwright. In 1863 a gallery was erected over the entrance, in the execution of which the Hon. A. Mackenzie, ex-Premier of Canada, is said to have worked as a mason. In 1871, it was determined that instead of completing the church a school house should be erected. More recently great alterations and improvements have taken place in the church, so that now it is one of the handsomest in the diocese, and on Sunday morning last was re-opened by the Lord Bishop. The clergymen present were the Lord Bishop, the Ven. Archdeacon Parnell, the Rev. Dr. Boswell, the Bishop's chaplain, Rev. Dr. Morrison, Ogdensburg, N.Y., Rev. R. V. Rogers, Rev. Mr. Fair, Missionary of the U. S. Church to Africa, and the Rev. W. B. Carey, the Incumbent. The Rev. W. B. Carey, said matins, the Rev. Messrs. Rogers & Fair read the lessons, the Rev. Dr. Boswell read the epistle and the Bishop read the gospel. The address of the Bishop was on the subject of the Pan-Anglican Synod, which we regret our want of space will not allow us to give in extenso.

After the address, the Holy Communion was administered, his Lordship being assisted by the other clergymen present.

In the afternoon the Litany was said by the Ven. Archdeacon Parnell, and an earnest and effective address to the Sunday scholars delivered by the Rev. Dr. Morrison. Baptism was administered to four children at this service.

In the evening, in addition to the Bishop and the Archdeacon, the Revs. Dr. Boswell, and Morrison, the Very Reverend Dean Lyster and the Rev. R. Garrett, Barriefield, and F. Prime, Pittsburgh, were present. The service was said by the Dean, the first lesson being read by Dr. Morrison, and the second by the Rev. Mr. Garrett. The sermon was preached by the Rev. Dr. Morrison, of Ogdensburg, from Neh. xiii. 9. The collections at the three services amounted to \$320. In addition, the value of offerings given for the chancel was \$440. The Communion Service of solid silver, weighing 600 oz., as well as the marble front, was the gift of the late Mrs. S. H. Cartwright.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending November 9th, 1878.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Port Perry, \$10.00; (Darlington), Bowmanville, \$13.10; Enniskillen, \$1.00; Toronto, St. John's \$80.00, St. Philip's \$20.41, Trinity East, \$20.87; Scarborough, \$20.00; West Mono, Jackson's Station \$1.60, Salem \$1.46, St. Matthew's 70cts., Camilla 57cts., Mono Centre 17cts.; Seymour and Percy, Campbellford \$5.60, Percy \$2.00; Collingwood \$27.20; Alliston \$4.20, West Essa 98cts., Fisher's School House 42cts.; Albion and Mono, St. James' 70cts., St. John's 64cts., Mono Mills 47cts., Ballycrov 65cts.

MISSION FUND.—Special Appeal.—Collingwood, per Rev. Dr. Hodgkin, \$17.00; Markham, balance per Rev. I. Middleton, \$5.00; Cannington, per Rev. I. Middleton, \$4.00; Scarborough, per Rev. I. Middleton, \$3.00.

BOOK AND TRACT FUND.—All Saints', Penetanguishene, \$10.00; Christ Church, Vespra, \$5.00.

ALGOMA MISSION.—St. Matthias', Toronto, \$4.26.

St. Matthew's.—On Wednesday Evening, 6th inst., at the close of the week-night service in this Church, Miss Annand, the organist, was presented with a morocco purse containing a sum of money contributed by members and friends of the congregation. Miss Annand has played the organ, and taken pains with the choir boys, for a long time gratuitously, and it was only meet that some acknowledgment should be made. Mr. C. J. Agar read the following address, which was replied to on behalf of Miss Annand by A. W. Whitby, Church-warden; the other Warden was unfortunately unable to be present.

To Miss Annand, Organist, St. Matthew's Church.

DEAR MISS ANNAND.—The congregation of this Church, wishing to show their appreciation of your self-denial and steadfastness in faithfully filling the position of organist for the past year, at times under great disadvantage, beg that you will accept the accompanying purse as a small

evinement of their estimation, and trust that you will long continue to fill the office with increasing pleasure and success, and pray that, having well performed your duty in the Church militant, you may at last, in the Church triumphant, join the heavenly choir in singing praises to Him Whom here we love to worship.

On behalf of the congregation.

ALBERT WM. WHITBY, } Committee. C. J. AGAR, }

The Lord Bishops of Toronto and Niagara have arrived in this country from England. At the time of our going to press (Tuesday) the Bishop of Niagara is in the city; but the Bishop of Toronto is staying on the way for a few days.

St. Luke's.—Professor Boyce, Trinity College, preached in this church on Sunday evening on the first Psalm. He illustrated his subject in a plain and forcible manner.

Grace Church.—A week of mission services was commenced on Sunday. Both morning and evening the church was crowded, and the large congregations which assembled entered very heartily into the spirit of the services. Rev. J. P. Lewis, Incumbent of the church, preached on both occasions, the subject of his sermons being the descent of the Holy Spirit, for whose presence during the week special petitions were offered. Services will be held every evening during the week except Saturday.

MISSIONARY MEETINGS NORTHUMBERLAND DEANERY, 1878-79.—Peterboro, Monday, Nov. 18, 1878, 7 p.m.; Ashburnham, Tuesday, Nov. 19, 7 p.m.; Otonabee, Wednesday, Nov. 20, 7 p.m.; Lakefield, Thursday, Nov. 21, 7 p.m.; Alnwick, Friday, Nov. 22, 7 p.m. Deputation—Rev. Dr. Hodgkins, Rev. John McCleary, and Rev. John Davidson.

Cobourg, Sunday, November 24, 11 a.m., sermon; Grafton, Sunday, Nov. 24, 7 p.m., sermon; do., Monday, Nov. 25, meeting; Colborne, Tuesday, Nov. 26, 7 p.m.; Brighton, Wednesday, Nov. 27, 7 p.m.; Warkworth, Thursday, Nov. 28, 7 p.m.; Campbellford, Friday, Nov. 29, 7 p.m.; Norwood, Monday, Dec. 2, 7 p.m.; Westwood, Tuesday, Dec. 3, 7 p.m.; Hastings, Wednesday, Dec. 4, 7 p.m. Deputation—Ree. Dr. Hodgkin, Rev. J. S. Baker, and Rev. Arthur J. Fidler.

The Archdeacon and Dr. Hodgkin request the local clergy to give the necessary notice to their respective congregations, to attend the meeting themselves, and to forward the deputation on their journey.—H. D. COOPER, Sec. N.R.D. Colborne, Nov. 9th, 1878.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

To the Rev. D. I. F. MacLeod, M.A. Rector of Chippawa.

REVEREND AND DEAR SIR,—Your old parishioners, members of Christ Church at Clifton during your Incumbency of this Parish, learning of your leaving Canada to labour in your sacred calling in the old country, cannot permit you to take your departure without this last farewell.

Remembering, as we do, your untiring exertions in holding together in indissoluble bonds from the year A. D. 1863, the then nucleus of a congregation, "when there was not only no bell to call the faithful to the House of God," but no place of worship beyond a temporary abiding place, when we say—remembering how you patiently worked and toiled from that period until the year of our Lord, 1873, procuring by your energy and devotion the erection of the present edifice known as Christ Church in A.D. 1855, and leaving us, on the appointment of a resident clergyman, a large, steady and united congregation, it can not be otherwise than a feeling of regret to witness your departure from this neighborhood and country. And it is with feelings of old friendship and long esteem for you and for Mrs. MacLeod and family, that we bid you this affectionate good-bye, with many heartfelt wishes for your future happiness and welfare.

Trusting and believing that in England, as in Canada, your services as a clergyman of the Church will be gratefully appreciated, and that

to their efficiency. The very effectively 14, portion of fold fast the had heard of Christ Jesus. sted into these elth in us," stees of the are to "keep" e candidates e counsel at before them ssive manner. ed in the mis- hurch by the A collection at Pennfield.

harvest Thanks-Church, Saint been postpon- The Chan- raniums, foli- aves of wheat. e Holy Table. e effect of the by the Bishop The Rector What reward ll the benefits ill receive the name of the he presence of he sacrifice of e name of the use." There nd 55 persons 21 of whom previous. erflowing con- Thanksgiving given on the

George, a large sermon was The Bishop's he purpose of resses, seemed the effect was

the Roman Rev. M. G. of his depar- following ad-

the Church of Catholic resi- cannot permit m us without ppreciation in lified, both by e true princis charity and ice, and in the h should guide all missions, igate the evil n arise from ies. Your ur- lemanly dispo- ough differing estly pray and id you in your may be cast. M.P.P., Daniel y, J. Dowling, Quealy, John Michael Furnes O'Gorman, William Gor- many others.

able reply, the



you, with Mrs MacLeod and your family, may long be spared to witness everywhere the blessings derivable from the spread of the gospel and the propagation of Divine truth.

In behalf of the congregation,  
WM. LEGGETT,  
Church Warden, Christ Church.  
Clifton, 2nd Oct. 1878.

The Rev. Canon Houston requests that communications be addressed to him to Clifton.

#### HURON.

GALT.—The amount of the offertory given to the Rev. Mr. Crompton, and referred to in our last issue, was \$66.94.

#### ALGOMA.

(From our own correspondent.)

GRAVENHURST.—The Rev. Thos. Lloyd acknowledges with thanks the receipt of parcels of books and pamphlets from Rev. Canon Givens, Miss L. Dixon, and other friends, for distribution in his large mission of five townships.

### British and Foreign.

#### ENGLAND.

The Bishop of Peterborough has been holding his triennial Visitation and has delivered his charges, or rather several charges of great length and importance. On the Burial question, while not admitting the right of Dissenters to demand an alteration of the law, he never could see why a clergyman should not allow words of prayer or praise to be uttered by mourners at the graveside, or himself speak at the grave of one whose baptism had been delayed so long that the service framed exclusively for the use of the baptized could not be used. The clergy should not stand aloof from Board Schools, but try to influence them in a right direction. The bishop thought that the introduction of extreme views and practices tended to alienate the people not only from the Church but from Christianity itself. He maintained that the "grievances" of a State Church were in England more sentimental than real, and invited his clergy to ask themselves if by any State interference or recent judgment they were really hampered in their efforts to win souls to Christ.

The seventh Exeter Diocesan Conference has just been held under Bishop Temple's presidency. The Bishop gave an encouraging account of the work in the diocese, as instancing more particularly the success that had attended the Training College. The Church Temperance Associations were doing good work, and the Sunday School machinery was much improved. He urged on all the necessity of not holding aloof from Board schools.

On Thursday in the Congress week, a public meeting, under the presidency of the Bishop of Lichfield, was held at St. Paul's school, Sheffield, to inaugurate a Young Men's Friendly Society. The Rev. Dr. Gott, vicar of Leeds, in moving the first resolution, spoke of the great waste of spiritual life caused by the migratory habits of young men, and by the fact that in large and populous parishes there was no one who, on their arrival in their new home, would hold out the hand of friendship to them, and keep them from straying from the right path. The society, by means of its centres for work, and by its various ramifications throughout the country, would enable young men to find friends wherever they went.

The funeral of the late Bishop Mackenzie took place privately and unostentatiously at South Collingham, of which he was rector from 1866 to 1871. Many old and attached friends were present.

It is stated that the Rev. H. A. Walker, formerly curate of Holborn, will be the new vicar of St. James's, Hatcham. Mr. Walker, who is editor of the *St. Alban's Hymn and Tune Book*, and other musical works, has, we believe, been acting as chaplain of a Sisterhood at Kensington since he left St. Alban's.

In connection with the observance of Sunday and Monday, as days of special prayer for God's graces and gifts to Sunday schools and teachers, the Bishop of Truro, in an address to the clergy and laity of his diocese, says that Sunday school Sunday will be very generally observed in the Colonies and America, as well as in England and Wales; and adds, Sunday school teaching is work which the laity are able and often eager to strengthen the pastor's hands. A parish in which there is no Sunday school, and in

which the laity refuse their help, is one in which there is little hope for the Church's future. Parishes in which there is daily religious instruction for the children still need the pointed teaching of the Sunday.

The Earl of Devon and the Secretaries of the Western Counties Musical Association applied to the Dean and Chapter of Exeter for the use of the Cathedral for their Easter performance, when the Oratorio of *Elijah* will be sung. The *Standard* says that the Chapter, without assigning any reason, have informed the society that they have unanimously decided to refuse the application.

A Poor Law Conference for the North Midland district was held on Wednesday in the Council Hall at Nottingham, under the presidency of the Mayor. Mr. Bury reviewed the history of English endowments, and went on to say that the aggregate amount of all endowed charities in England and Wales was £2,198,454, and this was exclusive of several classes of charitable foundation, such as the Universities, Eton, Winchester, Cathedral foundations, &c. The total income raised annually in England and Wales for the relief of the poor was £1,117,080; in the north midland district alone it was £60,537. Add to this the amount spent through the rates, and we had in England and Wales the total annual expenditure for the relief of the poor of £8,452,938. With regard to the effect of charity endowments, he said there could be no doubt that the pauperism of a district was not diminished by them. Where charity was *nil*, poverty was no greater; where charity was great, poverty was no less. There might be or ought to be a legitimate sphere found, where these endowments could be devoted to a good end, if only the country were in earnest about it.

Writing of St. Mary's Cathedral, Edinburgh, the *Scotsman* says: "This great undertaking is now so far advanced towards completion that an opportunity is afforded of estimating its claim to be considered one of the most important ecclesiastical buildings erected in this country since the Reformation. While the main body of the edifice has been roofed in, considerable progress has been made with the towers which carry it skyward, and which promise to form so important a feature hereafter in the general view of Edinburgh from almost every side. The main entrance of the cathedral is from Palmerston place, opposite Grosvenor gardens. When completed with the western towers, this elevation will be the most imposing Gothic *façade* in Scotland—severe in its purity, dignified in its elegant proportions, and rich in elaborate carved work. Viewed from any point, the nave, with its long-drawn aisles, has a most impressive effect, in which harmony of proportion is enhanced by beauty of detail.

#### UNITED STATES.

NEW YORK.—At a meeting of the trustees of the General Theological Seminary, held on Wednesday, Oct. 23, the Rev. Dr. E. A. Hoffman, rector of St. Mark's church, Philadelphia, was elected dean, and the Rev. Dr. Thomas Richey, rector of St. John's church, Waverly, Md., was elected professor of ecclesiastical history. The duties of these offices are now performed by Bishop Seymour, and it is understood that he will resign them finally about the middle of next June.

It is said that one family has given \$200,000 toward the erection of a cathedral in New York city, and that action will be taken upon the subject at the next convention. With such a beginning there should be little difficulty in building a cathedral worthy of the diocese.

BROOKLYN.—*St. Augustine's Mission*.—This mission to colored people, under the charge of the Rev. E. A. Edgerton, was founded by the missionary committee during the last year, and is steadily increasing in numbers and interest. It has a Sunday school of forty-five children, of whom fourteen are confirmed; and there are twenty-five communicants in the mission.

The Bishop of West Virginia has lately visited a number of towns and villages lying along the line of the Chesapeake and Ohio railroad, where some persons might have thought there was "nobody to visit," and the result of the first visitation will probably be the establishment of two missionaries, who will minister in about ten towns, containing from four hundred to two thousand inhabitants each. Of the \$1,400 required for their support about \$1,100 has been pledged to the bishop by persons living on the ground.

SYRACUSE.—*First-fruits of the Kiowas, Comanches and Cheyennes*.—A most interesting and impressive service was held at Grace church, in this city, on a Sunday in October. The four young Indian men in the charge of this diocese, to whom the attention of the Church has been several times directed in the last six months, received Christian baptism. The sacra-

ment was administered by the bishop of the diocese, and was preceded by a short address, in which the bishop called attention to the remarkable circumstances surrounding the occasion, and referred briefly to the history of the candidates and to the noble work of the Christian officer in whose charge they were held for three years as prisoners of war at St. Augustine. Less than four years ago these men wore rude clothing, with tinselled, bone, and feathered ornaments, and knew only how to gratify their instincts and revenge their wrongs. To-day they stood before a Christian congregation, clothed and in their right minds. An interesting circumstance of the day was the presence of a number of Onondaga Indians and their families, from the reservation ten miles away. At the celebration of the Holy Communion, which followed, the chancel rail was filled the last time with these men and women of the little band who, through the persevering efforts of the bishop, are gathered into the Church from the remnant of "one of the most powerful tribes of the famous Six Nations" of New York. On Sunday morning, October 20th, at Paris Hill, the four young men were confirmed. An extemporaneous sermon of great power, from St. Luke xv. 24, was delivered by Bishop Huntington, who, in his personal attachment and knowledge of them, deeply felt the touching solemnity and rare promise of the occasion.

#### MISSION WORK.

How is it, said a Chinaman to a missionary, that if the doctrine you preach be so precious, and if nobody be saved except by Jesus, and there be no other Saviour but him—how is it you have been so late in coming to tell us? Why is it that there were not hundreds of you instead of one or two to make known these things to us, without the knowledge of which you say we must spend eternity in misery and woe? How strange our apathy must appear to the heathen!

#### THE POWER OF LOVE.

We asked an Indian brother, a warrior of old,  
How first among his people the glad tidings had been told?  
How first the morning star arose on their long heathen night;  
Till souls who sat in darkness were rejoicing in the light?  
And he answered, many a summer has come and gone since then,  
Yet well can I remember! I can see it all again!  
A teacher came among us from the country of your birth,  
And told us of the living God, who made the heaven and earth;  
But we asked him if he were a fool, or thought that we were so,  
For who among our sons did not the one Great Spirit know?  
So he left us, and another came, and told of sin and shame,  
And how for sinners was prepared a lake of quenchless flame.  
But we bade him teach these things at home, among the pale-faced men,  
And if they learned the lesson right we too would listen then.  
At last another stranger came, of calm and gentle mind,  
And eyes whose light seemed borrowed from yon blue, the clouds between:  
Still in my dreams I hear his voice, his smile I still can see,  
Though many a summer he has slept beneath the cedar tree.  
He told us of a mighty One, the Lord of earth and sky,  
Who left His glory in the heavens, for man to bleed and die:  
Who loved poor Indian sinners still, and longed to gain their love,  
And be their Saviour here and in His Father's House above.  
And when his tale was ended, "My friends," he gently said,  
"I am weary with my journey, and would fain lay down my head."  
So beside our spears and arrows, he laid him down to rest,  
And slept as sweetly as the babe upon its mother's breast.  
Then we looked upon each other, and I whispered, this is new!  
Yes! we have heard glad tidings, and yon sleeper knows them true!  
He knows he has a Friend above, or would he slumber here  
With men of war around him, and the war-whoop in his ear?  
So we told him on the morrow that he need not journey on,  
But stay and tell us fuller of that loving, dying One.  
Twas thus we heard of Jesus first, and felt the wondrous power



Which makes His people "willing" in His own accepted hour.

Thus spoke our Indian brother, and deeply while we heard,

One cheering lesson seemed impressed, and taught by every word,

How hearts whose echoes, silent long, no word of terror move,

May answer from their inmost depths to the soft call of love.

A visitor to the Island of Kandava, one of the Fiji Islands, was taking tea with a missionary, when the bell rang. He was told that this was the signal for family worship, and that of the 10,000 people on the island, the missionary did not know of a house where there would not then be family prayer! And yet Fiji was once a synonym for Cannibalism.

Only forty years ago Fiji Islanders feasted on human flesh. Now no less than 40,000 children attend Sunday School, and thousands of the people are earnest, consistent Christians.

## Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

We are not responsible for opinions expressed by correspondents.

### "PRIMITIVE ELECTION."

DEAR SIR.—Your correspondent, "W,"—who says he is not a Churchman—asks, "does George Stanley Faber, B.D., in *Primitive Election*, give the true exposition of that point in doctrine as received by the English Church?"

To this enquiry we might answer that Faber, in the work above named, does very fairly and learnedly point out the view held and taught by the Church of England, on this very difficult subject. At the same time it must be confessed, that in all ages of the universal Church, men of the profoundest intellect, and the highest theological attainments, have differed in their exposition of this mysterious doctrine. Many theories have been held, and taught to explain the doctrine of election; and opposing parties in the Church have each claimed that their exposition was the true one, and meet in harmony with the doctrines of the Primitive Church. But Archbishop Laurence, in his *Bampton Lectures*, has very clearly shown that the Articles of the Church of England are neither Arminian nor Calvinistic, but Scriptural and primitive.

Let me recommend your correspondent "W," who, I hope, is a sincere inquirer, to read carefully Archbishop Laurence's very able and learned work; and also Bishop Harold Browne's "Exposition of the thirty-nine Articles of the Church of England;" and then to take the Prayer Book and study the Liturgy and Catechism in connection with the Articles and Homilies, for the true doctrines of the Church of England. He might also profitably read and compare together chaps. viii. and ix., book 11, of Faber, with Bishop Browne's exposition of Article xvii; and I can promise him that he will have no difficulty in ascertaining what the doctrine of the Church of England is on "*Election and Perseverance*."

Yours truly, A. P.

[We would also recommend correspondent "W" to read carefully Bishop Wordworth's Preface to the Epistle to the Romans, and his exposition of chapters viii. and ix. in his Greek Testament.—Ed.]

### FOREIGN MISSIONS, N.S.

SIR.—Will you again grant me space in which to bring before the readers of your paper in the Diocese, the cause of our Foreign Mission Fund. St. Andrew's Day will soon be here, and the season for special intercession with the Lord of the harvest, and I desire as strongly as I can to urge upon every clergyman and layman the positive need of a great effort—if we are to do anything at all ourselves.

It is true we gather a few hundred dollars, and send a portion of it to Algoma, to help in that most important part of our duty; but after all, these heathen are our own fellow-subjects of the Dominion of Canada. We have talked of sending one of ourselves to help in the great work now

going on in the East Indies; but that we may not end with talk, a much larger amount of money must be paid to our worthy treasurer, Mr. Gossip; and that the money may flow, the hearts must be touched, and a much larger amount of earnest thought and earnest prayer must be offered before the Throne of the Lord of the harvest, and then "He will send laborers into the harvest. Yours most sincerely,

DAVID MOORE,  
Secy. B. F. M.

## Family Reading.

### RAYMOND.

#### CHAPTER XVIII.

Racy Harcourt had made all his plans in respect to Kathleen Carlton with the coolest deliberation. His primary object was, of course, the acquisition of her immense fortune; but she had many other attractions for him. He admired her wonderful beauty, and thought, with pride of the sensation his lovely wife would make in London society; while the freshness of her youth, and her light hearted gaiety, were personally agreeable to the jaded man of fashion.

Little as he cared, too for domestic comforts, restless club life was beginning to pall upon him; and he did not find that a few weeks sojourn in some foreign watering place was a sufficient relief from it—especially as it generally resulted in his gambling himself into pecuniary difficulties.

Harcourt had very little doubt of success. He knew that he would have the powerful co-operation of Mr. and Mrs. Carlton, and he had too much knowledge of the world not to understand Kathleen's character thoroughly well. He saw clearly enough, that she was sincerely attached to Raymond for the present; but he also perceived that she was too shallow and volatile to be capable of a deep or enduring affection and that the worldly atmosphere in which she had always lived had given her quite sufficient taste for such honours and advantages as he could offer her, to render them for her a decided temptation to unfaithfulness.

He wisely determined to absent himself from Carlton Hall just at the time of Raymond's departure, when the young girl's feelings would be naturally excited on behalf of the lover who was leaving her, to enter on a long and perilous journey; and no less craftily arranged to return to it when the reaction from her sadness would have set in, and her volatile spirits have risen again to a height which would make the dulness and monotony caused by Raymond's absence exceedingly irksome to her. A visitor, of any kind, at such a time, would be attractive; and Harcourt knew how to make himself pre-eminently so—by subtle flattery, and tempting glimpses of the brilliant world of fashion, from which Kathleen's youth had as yet excluded her. He had the warmest invitation to spend both the shooting and hunting seasons at Carlton Hall; and so it came to pass, that very few weeks had elapsed before Harcourt was firmly established in Kathleen's home, and engaged in carrying on his pursuit of her with a cool determination which was little likely to fail of its object with such a disposition as hers.

He made no secret of his hopes, either to Kathleen herself, or to any members of the family; and the knowledge of them filled Hugh Carlton with dismay—for Harcourt's success, which seemed so extremely probable, would of course set Raymond free; and what more probable, that, in such a case, he would turn at once to Estelle Lingard, whom he unquestionably admired greatly, and of whose attachment to him, Hugh had, unhappily, no longer any doubt.

He resolved to do his very utmost to influence Kathleen against Harcourt; but judging Estelle by himself, he imagined that the goading pain of an unrequited affection would drive her to take the opposite course, and further Raymond's release by every means in her power. He was destined, however, to be undeceived on this point, as much to his surprise as to his satisfaction.

Hugh had succeeded in establishing very frank

and friendly relations between himself and Estelle, which had the effect, as he intended it should, of effectually hiding from her the passionate love he bore her. From the moment when he had witnessed, unseen, her agony after Raymond's departure, he felt that to precipitate any avowal of his feelings, till time or change had set her heart at liberty, could only result in her breaking off all intercourse with him, in order to enforce an absolute denial of his prayer.

His only hope lay in patient waiting; in the gradual drawing of her affection to himself, from a foundation of friendship; and, above all, in the carrying out of Raymond's marriage with Kathleen.

It was, therefore, with mingled terror and irritation that he watched Harcourt's pursuit of his cousin, and he did his best to prevent him from having any opportunities of being alone with her.

One day, when it was drawing near to Christmas, though the weather was still very mild, Hugh was sauntering about in front of the house, when he saw Kathleen and Harcourt come down the steps, evidently with the intention of taking a walk together. He at once joined them; and, while his cousin welcomed him willingly enough, her companion made no attempt to conceal his discomfiture.

Tracy brightened up, however, when Kathleen suggested that they should ask Miss Lingard to join them; and they made their way forthwith to Highrock House.

They found Estelle sitting beside her uncle, who had fallen asleep, with bruin extended at her feet; and she very gladly agreed to go out with them, for she was always pleased to have any opportunity of watching over Raymond's darling, according to her promise.

Moss took her place beside Dr. Lingard, and she was soon walking by Kathleen's side, down the steep path which led to the shore. Then there was a question as to the course they were to take, and Harcourt suggested that they should visit a cave which had recently been discovered in a rocky part of the coast, at some little distance, and to which, he said, he could take them by a short cut, which would bring it quite within the limits of Kathleen's powers of walking, who was neither so strong nor so active as Estelle.

For a little time, they all walked together; but gradually Harcourt and Kathleen got somewhat in advance of their companions, and presently were hidden from their sight by some rocks which ran on a good way into the water; and they were found to have disappeared, when these had been surmounted by Hugh and Estelle.

She stopped in some disquietude. "Where can they be?" she exclaimed.

"They must have taken the short cut Harcourt spoke of," said Hugh. "You see the coast line curves out a good deal here, so they must have made their way right across among those huge boulders somehow, but I do not know the track, so we must keep to the shore, or we shall lose our way altogether."

"Let us hurry on then as fast as we can," said Estelle; and she started at so swift a pace that there was little time for conversation till they reached the cave, which was their destination.

They were brought to it suddenly by an abrupt turn in the path, and the sight which met their eyes, before they were seen themselves, gave equal pain to both, though from very different reasons.

Kathleen was seated on a stone just inside the cave, seeming to shed absolute light within its shadows from the brightness of her beauty. She had taken off her hat, and her sunny hair rippled down to her waist, while her lovely face was glowing with smiles and blushes, as she listened, evidently well pleased, to the words Harcourt was assiduously pouring into her ears. He was standing close to her side—bending down over her, and with one of her hands clasped tight in his own.

As Estelle took in the full meaning of this scene the conviction of Raymond's impending misery smote her with a heart-sickness which caused her to become deadly pale. She seemed ready to fall down, and Hugh hastily put out his hand to support her, exclaiming, "What is it? Are you ill?" "No!" she gasped "but Raymond! poor Raymond!"

"Ah, you may well say that," answered Hugh,



"Harcourt's conduct is disgraceful. But do let me find you a seat, Miss Lingard—you look so white."

"Do not think of me," she said; "it is only a passing faintness. But go to them—go at once, I beg of you; surely your presence will recall Kathleen to herself—to the fact that she is Raymond's promised wife."

Hugh turned to obey her, but Kathleen had by this time perceived them. With a sudden start she rose up, snatched her hand out of Harcourt's grasp, and ran lightly down the rocks to the spot where they were standing.

"Oh, darling Estelle!" she exclaimed, when she saw her friend's sad, colourless face, "how very ill you look—what is the matter?" Estelle was leaning against a rock, her head supported by her hand, and without moving, she slowly lifted up her large dark eyes and fixed them on Kathleen with a gaze so pained, so reproachful, that the young girl understood it better than she would have comprehended the most eloquent words. A vivid flush suffused all her fair face, and her blue eyes dropped beneath that accusing look—she could not bear it—and she hastily exclaimed, "Dear Estelle, you have got a chill, I am sure; you must not go into the cave it is cold and damp there in the shadows: let us go home at once;" and without waiting for Estelle's answer, she darted away down the rocky path, followed instantly by Harcourt. Estelle raised herself, with a heavy sigh, and moved on slowly in the same direction—still feeling faint from the shock she had received.

"I have been quite aware of Harcourt's design for some time past," said Hugh as he walked by her side; but I could not have believed that Kathleen would have been so easily led away."

"Mr. Carlton," said Estelle, looking up at him with all her soul in her eyes, "will you promise me to try, with your whole strength, to hold her true to Raymond?"

"Do you wish, then, that she should fulfil her pledge to him?" he asked looking at her curiously.

"Can you doubt it?" she asked, somewhat haughtily. "Raymond is my dearest friend, and I desire his happiness with all my heart."

"But you might think it better secured if he married one more worthy of him?"

"No," said Estelle, in a low voice, "for he loves her."

"Estelle is more noble than I could be," thought Hugh, with a pang, which showed that his better nature was roused. "I will do everything you wish, Miss Lingard," he said, fervently.

"Then try to save Raymond from this cruel treachery," she pleaded, clasping her hands. "I promised him, when we left England, that I would guard Kathleen for him by every means in my power, and I will do so, even if I risk to lose her friendship by it. But you may have more opportunities of seeing what is going on concerning her than I can have; you must help me."

"I will, Miss Lingard; rest assured that I will do so with all my might—we will work to this end together," said Hugh, delighted that there was thus a bond of union between himself and Estelle.

(To be continued.)

#### RELIGIOUS FRIENDSHIP.

Among the less obvious helps to the spiritual life I am disposed to rank highly that of *religious friendship*. It is hard for most to stand alone. We all crave sympathy and the encouragement of companionship. I do not mean merely that we should choose religious persons for our friends, though that is obvious enough; but I mean that we should select some one other person like-minded with ourselves, and should make a compact of mutual help with that person. I suppose it is not everyone who would have the opportunity of this help; but I have known young men help each other greatly by mutual confidence in religious matters: I have known young girls agree together to tell each other whenever either saw anything wrong in the other. I have known three or four ladies find the greatest blessing in reading the Bible together and speaking to each other quite openly on their personal religion.

We English are very shy, and it needs a considerable effort to overcome this shyness so far as to adopt such a plan; but it is well worth trying, and it will be found that God's people are not a little strengthened and encouraged in speaking often one to another of the things of God.—*Canon Walsham Howe.*

#### THE WORK OF CHRISTIANITY.

The effects of the work of Christ are, even to the unbeliever, indisputable and historical. It expelled cruelty; it curbed passion; it branded suicide; it punished and repressed an execrable infanticide; it drove the shameless impurities of heathenism into a congenial darkness. There was hardly a class whose wrong it did not remedy. It rescued the gladiator; it freed the slave; it protected the captive; it nursed the sick; it sheltered the orphan; it elevated the woman; it shrouded as if with a halo of sacred innocence the tender years of the child. In every region of life its ameliorating influence was felt. It changed pity from a vice into a virtue. It elevated poverty from a curse into a beatitude. It ennobled labor from a vulgarity into a dignity and a duty. It sanctified marriage from little more than burdensome convention into little less than a blessed sacrament. It revealed for the first time the angelic beauty of a purity of which men had despaired, and of a meekness at which they had utterly scoffed. It created the very conception of charity, and broadened the limits of its obligations from the narrow circle of a neighbor to the widest horizons of the race. And while it thus evolved the idea of humanity as a common brotherhood, even where its tidings were *not* believed—all over the world, wherever the tidings *were* believed, it cleansed the life and elevated the soul of each individual man. And in all lands where it has moulded the character of its true believers, it has created hearts so pure, and lives so peaceful, and homes so sweet that it might seem as though those angels who had heralded its advent had also whispered to every depressed and despairing sufferer among the sons of men: "Though ye have lien among the pots, yet shall ye be as the wings of a dove, that is covered with silver wings, and her feathers like gold."

#### ALL OUR DAYS.

"I always think of religion when I am sick." So said a man in answer to a friend's pleading. He looked on religion as something like physic, useful in case of sickness, but to be done without as long as possible. This "thinking" did him no good, it led to no change. As soon as he got well, thoughts of other things filled his mind, and religion was put aside on the shelf till it was wanted when he was sick again. This man was like many others: he was unlike them in knowing the truth, and owning it frankly. Perhaps most people have a sort of feeling that religion is less daily food, than medicine for special cases and times. They think it necessary and easy to be more religious in sickness than in health. They do not live as they would like to be found in the hour of death. They count upon the work of their sick bed, and the prayers and thoughts of their last days, to make them ready to meet God. This is a mistake even of many who call themselves religious. It is a dreadful mistake, by which souls lose holiness and joy, and bring on themselves much sorrow and shame. It is a mistake by which many souls are lost.

#### A TRUE HOME PLEASURE.

It is strange that in a country whose language is stored full of the choicest works of the human mind, and whose population is, as a whole, so well educated, reading aloud as a source of amusement and means of enjoyment is so little resorted to. There are many families—even in book-loving New England there are scores of families, we dare say, where a book or a chapter of a book, is never read to the family circle from one end of the year to another. The individual members of the family read, but all reading done in the family is silent reading. Only those who have visited in families where the gift of reading was cultivated as a source of family enjoyment, and the custom of reading aloud to the family practised, can im-

agine what a help and blessing to the family life such a habit is. The art of reading well is easily acquired and cheaply taught, and the expressions of literature are abundant and varied. If sorrow has fallen on the family, the needed antidote can be found both in prose and poetry. If fun is called for, then fun can be had for the asking; for the language is full of humor so quaint and subtle that the bare recital of the author's words brings the point out and "sets the table in a roar." History, tragedy, comedy, wit, pathos, sublimity, every spring at which the human mind loves to drink can be opened, and the sweet waters be given freely to every one. How cosy those home readings may be made! Warmth, light, companionship, culture, happiness, all are included in them. How much you are missing, good people, if reading is not cultivated as one of the means of happiness and pleasure in your family circle; for in such an exercise there is quickening of the imagination, appeal to judgment, elevation of feeling, opportunity for criticism, which shall teach the children more of literature in three hours than they can learn at school in three weeks. Next to the impulse of love as a means of drawing families together, is the influence of intellectual companionship. Cultivate this, good friends, and see how satisfactory will be the result.

#### CALLING ON GOD.

Most men will call on God when they think they are going to meet Him. They are humble while they feel helpless in God's hands. They dislike their sins while they feel the smart of them, and dread the punishment. It is easy to resolve against sin when temptations are away, and alone with God the soul learns what a solemn thing life is. But no one can be quite sure of the truth of his feelings and words till he is again free to choose between God and sin, between the vanities of the world and the great realities of which faith knows.

The man whose heart is true will be afraid when he finds himself putting off anything in his power to do. He will ask himself whether he is, after all, as true as he deserves to be. For he thinks of the love of God and the life of Christ on earth, and the death, and the risen life. He knows that he is called to follow the example of his Saviour and use His grace, as well as trust in His atonement. He prays for more love for God, and more longing after holiness, that he may do and be, all his days, what God wills, that he may glorify Him on earth as well as enjoy Him in heaven.

### Children's Department.

#### LETTER FROM A GOOD MOTHER TO HER SON.

MY DEAR TOM,—I am very glad to hear that you are advancing so well in your studies. Remember that excellence cannot be obtained at once, but spare no time or trouble to make your work as perfect as possible, and then you can leave the event without one anxious thought. I have always admired the saying of one of the old heathen philosophers. When a friend was condoling with him that he so well deserved of the gods, and yet that they did not shower down their favours upon him, he answered, 'I will, however, continue to deserve them.' So do you, my dearest. Do your best, because it is the will of God that you should improve every faculty now, and strengthen the powers of your mind by exercise, and then in future you will be better able to glorify God with all your powers and talents, and when the Saviour shall call you out of this life, to render up your account with joy and gratitude.

I recollect when you were born and I saw you lying in the cradle, I repeated over you the simple lines of Dr. Watts' beautiful cradle hymn:—

'Mayest thou live to know and fear Him,  
Trust and love Him all thy days,  
Then go dwell for ever near Him,  
See His face and sing His praise.'

And this is the substance of all my prayers for you. Ever, my dear Tom,

Your affectionate mother,  
S. MACAULAY.

Dear Tom was then twelve years old. He grew up to be a man that any mother might well be



proud of, the celebrated Lord Macaulay. How wide-reaching is the influence of a mother's example and a mother's prayers!

A CHILD'S PETITION.

A little girl, scarce five years old, Grew sick, well nigh to death, And lying in her little cot Drew heavily her breath. Her mother, watching by the couch, Knelt down at times to pray, And mutely begged God would not take Her little one away. And when she thought her treasure slept, Grown earnest with her grief, She uttered softly once a prayer, To give her soul relief.

But still the child half-dozing lay Upon her tiny bed, And overheard, in silent awe, Much that the suppliant said. Then, as her mother rose again, She said in earnest tone,— 'O mother, do you think that I Must go to Heaven alone?'

'Alone, my pet! nay, say not so! For the good God is there, And round about His golden throne Are angels bright and fair.' 'But, mother,' said the little one, 'I should not like to leave You, father, and my sisters dear, And all my friends to grieve.'

'Dear child,' the weeping mother said, 'I would not have you go; But yet God's holy will be done If he hath willed it so.'

'He'll be your Father up on high; In Christ a Friend will find; And all the blessed angels there Will be companions kind.'

'But still,' replied the innocent, 'Their faces would be strange; I know you all, and love you so, I have no wish to change.'

'I'll pray to God to let me stay To learn a great deal more Of Him and Heaven, and let me come When you have gone before.'

Think not those infant words profane, That prayer was heard above; The child grew well, and daily learnt To know the God of love.

And when in after years again On dying bed she lay, No mother watching by her then, She prayed she might not stay.

THE LITTLE FOXES THAT SPOIL THE VINES.

A little girl sat reading the Bible near her mother. Her countenance showed the deep interest she felt in what she was reading. Looking up, she said:

'Mother, what does this mean?—Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.'

The mother looked at the child with a pleased and thoughtful countenance; but seeing the clock would strike in five minutes and announce the dinner hour, she folded up her work, laid it in the work-basket at her side, saying to her little one in a tone of gentleness,

'I have not time to answer you now, but I will do so some other time; father will be here directly and want his dinner.'

The mother passed out to the dining-room. The servant had made all clean and neat. The cloth was white enough, and the dishes shone enough to let the little hungry fly, which might happen to pass near, know that there was nothing for his little tongue to work on; but they were not so straight and tastefully arranged on the table as they would have been had they been placed by the tidy hands of the mistress. This she well knew; therefore, she allotted a few min-

utes, making such little changes as might be needed, before her husband arrived, who, she knew, was easily annoyed by what others would call "trifling things." The cook, in passing hurriedly through the porch in her preparations for dinner, had dropped the tiniest patch of flour, and had done it unconsciously and unintentionally, as such things are often done, even by the most careful cook.

"Sweep that off, my daughter," said the mother to the little girl, who came bounding past. She stood and watched the child, while her mind was dwelling on the text about the "little foxes." She was thinking how little, too, gentlemen know about culinary matters, and how they too often blame servants for waste when it is not intended; yet she knew that all such matters disturbed her careful husband.

As the nurse was sick, it became one of the allotted duties of the daughter to have her little brother brought to the dining-table clean and neat, with his hair brushed, his high arm-chair in its place, and ready at the time to fold his little hands till a blessing was implored. Full of life and glee, she was generally forgetful of this duty; but being reminded of it by her mother, she bounded away in search of the child, who had wandered to the back yard, and was busily engaged playing in the dust with his little spade. The sister called, "Come Charlie, let sister wash you for dinner." The child was too deeply engaged even to turn his little head. The little girl took time to stop and pluck a bunch of flowers, and stood admiring them until the sound of the dinner bell made her start. She flew at her little brother, seizing his shoulder, whirling him around, throwing his spade away, and brought him kicking and screaming into the back porch.

The family were seated at the table and waiting. Her rough and ineffectual efforts to wash the child and comb his hair annoyed the father; he looked at his wife; there was sunshine all over her face, and a very little smile on her lip. The meal commenced. The child's noise was allayed, but his temper was up, and he did not wish his sister to place him in his chair; she picked him up and set him in it with a look that seemed to say, "I would like to give you a little beating just now." She placed herself beside him, but a look from her mother reminded her that her own hair was in terrible disorder, and she very reluctantly withdrew to arrange it. When she returned she found the bright eyes of her mother still turned towards her, and she softly repeated, "The little foxes, that spoil the vines."

The child wondered what her mother meant by introducing that subject then; but she ate her dinner quietly, and an hour after, when the house was again very quiet, she placed her chair beside her mother, holding her little basket on her knee containing her work.

"Now, Mary, do you know what a vineyard is?"

"I suppose it is a large yard, with vines planted in it, and fenced in to keep everything out."

"Very well," replied the mother, "we may imagine that a careful vine-dresser would take great pleasure in seeing his vines look well and flourishing, and bearing richly the delightful fruit. But foxes are said to be very fond of grapes, and we suppose that vine-tenders would say to the owner, 'Take us the foxes, the little foxes, that spoil the vines.' The large ones would be more easily excluded, but the little ones would creep through smaller crevices, hide in the vines, eluding his care; they would run over the vines, bruise and mangle the very tender branches, bite and destroy the green tendrils, and in these little spoiliations give the keeper much trouble. Did you ever think of comparing your father's large family to a vineyard?"

"No," said Mary; "but what are the foxes?"

"Suppose we call swearing, lying, drunkenness, stealing, etc., the big foxes. Your father, in his excellent rules, would exclude all such vices from his household, as carefully as the owner of a vineyard the animals that would ruin his vines. But are there no little foxes? If there are, we must take them by trap, or stratagem, for they spoil the tender fruit."

"Well, mother, what are they? and let us catch them," said the smiling child.

After a pause, the mother said, "I have often

thought that many persons pay too little attention to what are called 'little things'; they forget that the comfort and peace of a family is very much disturbed by the commission of 'little faults,' and as much by the omission of 'small duties.' To-day, if my little daughter had carefully and good-naturedly gone quickly and prepared her little brother for his dinner, her father would not have had to wait until quiet was restored, so that a blessing could be asked. I could have prevented it all, but I was letting you learn and act the lesson. Do you see it now, my child?"

The little one, convinced and ashamed, held down her head. "I'll try and be more watchful after this," she said, looking up through her tears.

"Yes, my love, let this little text never be forgotten; but when you rise in the morning go to your Heavenly Father and ask Him for Jesus Christ's sake to guide you through the day, and give you grace to perform every duty, even if it should be considered small; and to avoid the commission of anything that would mar the comfort or ruffle the temper of those around you."

"Yes," said the child; "brother asked to have his handkerchief hemmed, when he came to the supper table, and I must do it, or he may say I have been idle or lazy, or something like that, and then, maybe, I might get angry, and say something wrong to him in return."

With this, she plied the busy needle, and her mother was confident the lesson was not lost.

PRAYER BEFORE SERVICE.

Dear Saviour, how I love Thy Church; O, help us praise and pray; And make us feel, deep in our hearts, All that we hear and say. Amen.

PRAYER AFTER SERVICE.

Dear Saviour, hear Thy Church's prayer; Grant all we've asked to-day; And help us more and more each week To practice what we pray. Amen.

THE ECHO, OR TIT FOR TAT.

Little Charlie knew nothing of an echo. One day, as he was playing by himself in a field, he cried out, "Ho! Hop!" and immediately a voice from a little wood close by repeated, "Ho! Hop!" Being surprised at this, he called out, "Who are you?" the same voice replied, "Who are you?" On this he cried out, "You're a stupid fellow!" and "Stupid fellow!" was of course the answer.

At this, Charlie, being much displeased, began to call all the abusive names he could think of, and these same expressions all seemed to come back to him. "I never met with such insolence," he muttered; "but I will be revenged!" and he ran up and down among the trees, trying to find out the supposed offender, but he could see nobody. Vexed and disappointed, he hastened home, and told his mother that a bad boy had hidden himself in the wood, and called him all sorts of names.

His mother smiled and shook her head. "Now you have betrayed and complained of yourself, Charlie," said she; "for you must know you heard nothing but your own words repeated. As you have often seen your face reflected in the water, so you have now heard your voice echoed. Had you called kind words, kind words would have been returned to you; and I may also observe that it is generally the case, that the behaviour we meet with from others is but an echo of our own. If we are friendly in our manner, people are disposed to be kind to us; but if we are rude and uncivil we cannot expect better treatment ourselves. 'A man that hath friends must shew himself friendly.'" (Prov. xviii. 24).

BIRTH.

On the 10th inst. at the Parsonage, Edwardsburg, the wife of the Rev. W. J. Muckleston, of a son.

MARRIED.

On Tuesday, 5th inst. at St. Clements' Church, Prince William, by the Rev. Le B. W. Fowler, B.A., Rector, J. T. Allen Dibblee, Esq., of Woodstock, to Miss Maria Ellegood, daughter of John S. Ellegood, Esq., of Dumfries, New Brunswick.

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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. Jos. Williams and Rev. R. H. E. Greene, Assistants

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M. A., Curate.

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. Evenson 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 and 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. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B. A., Rector.

ST. LUKE'S.—Corner Broadbalt 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. A. G. L. Trew, M. A., Rector. On leave. Rev. T. W. Paterson, M. A., Acting Rector.

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 Beech Sunday Services, 11 a. m. and 7 p. m. ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 3 & 7 p. m. Daily Services, 7 a. m. (Holy Communion after Matins), & 3.30 p. m. Rev. R. Harrison, M. A., Incumbent.

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

GRACE CHURCH.—Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m.

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

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 5 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.

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