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TO THE CHURCHMEN OF THE MARITIME DIOCESES.

IT is with sincere regret that we have received the news of the discontinuance of the CHURCH CHRONICLE, a paper with which we never sought to enter into competition because we believed that it was faithfully and effectually in its own sphere serving the cause which both of us have at heart. But its publication having now ceased we feel at liberty and indeed bound to attempt to occupy the field thus left vacant. It may be supposed to be difficult for us at a distance thoroughly and satisfactorily to meet the local requirements of the Churchmen of the Maritime Dioceses, but we can assure them that no efforts shall be wanting on our part to do so; and there will be no difficulty whatever in the matter, if all interested will heartily be helpers in supplying new and exact local information on all church matters. But we shall, above all strive to set before our subscribers, in the future as in the past, a newspaper of a sound, healthy church tone, one that, while conducted with toleration and charity, yet speaks with no uncertain sound, one that glories in the catholicity, and does not seek to narrow the wide comprehensiveness of the Church of England, one that no churchman need be either ashamed of, one that can honestly inscribe on its title page the good old motto of the *Church Chronicle*, "For the Church of God."

In its last issue the *Church Chronicle* took leave of its readers with these words:—"In conclusion, and before saying 'good-bye' to the public, we would wish to recommend to our Church people the DOMINION CHURCHMAN. In former years it was not conducted in such a manner as to meet our approval, but its altered tone and great improvement enable us to express the hope that it will be generally taken by the members of our Church." We shall only be carrying out the wishes of the managers of the paper in sending to all of its subscribers specimen copies of the DOMINION CHURCHMAN. We ask for their confidence and support, and we request each and all to notice our terms of subscription, which are—Two Dollars per annum, paid in advance; and Three Dollars, if not paid in advance. Those who may not find it convenient to remit immediately, will oblige by sending a postal card to the effect that we may enrol their names.

THE WEEK.

THOSE who have to do with politics are, it must be confessed, somewhat addicted to the use of evasive language. There are so many contingencies that have to be considered, so many eventualities provided against, that they seldom feel themselves justified in using the terse phrases in which, if they dared do so, they could say concisely and intelligibly that which they prefer to wrap up in three columns of mystifying cir-

cumlocution. The antecedents and education of the President of the French Republic have not been those of a professional politician, and though he is placed in a position of supreme political importance he sedulously disdains the prudence and reserve which such a situation would impose on any but an impulsive honest soldier. The Marshal's recent address to the Paris garrison, and through them to the army, is as suggestive as it is plain. He says, "You comprehend your duties: you feel that the country has entrusted to you the custody of its dearest interests. On every occasion I count on you to defend them. You will help me, I am certain, to maintain respect for authority and law in the discharge of the mission which has been confided to me and which I shall fulfil to the end." Evidently Marshal Macmahon does not mean to be merely the agent of a Parliamentary majority. His idea of the Constitution is that he has been entrusted with the maintenance of public order until 1880, and as in his opinion the views and tactics of the extreme Left are subversive of public order, the extreme Left must be put down. "At last," says *Le Pays*, we feel we are ruled by a hand that wields a sword. The chief of the army has appealed to the bayonets, and all must now return to their duty."

Suddenly a little cloud has overspread the sky, and a strike of railway employees on the Baltimore and Ohio and other railways has assumed unexpected and most alarming proportions. In the confusion and excitement of the riots, the cause of the trouble is, as usual, lost sight of, but it seems to have originated in the reduction of wages necessitated by the exigencies of the various Companies, and to have been intensified by the suspicion that the employers were not acting honestly towards the employed. Be that as it may, the case has passed out of the hands and beyond the control of those primarily interested in the strike; and now is shewn the dangerous nature of these organizations which, starting with the legitimate and honourable intention of seeing that individual labourers are not oppressed by employees and capitalists, almost invariably exceed their proper sphere of action, force unwilling and industrious men to throw up their work, incite them to enter into questionable, if not unlawful, organizations, and end by appealing to and utilizing the worst passions of the unemployed and discontented mob. The liability to such an outbreak is always great in the U. S., and the probability is that, when once begun, it will assume large proportions. Independence and self reliance are good constituents in individual or national character, but they, like fire and many other things that are good servants, are bad masters; and in all ill-balanced characters soon assume the form of inability to bear control, and unwillingness to acquiesce in anything that is oppressive or irksome. Then again,

the universal use of firearms, the substitution of revolvers for fists as the national means of offence and defence, and the disregard alike of the majesty of law and the sanctity of human life which such a habit both engenders and illustrates, forms another and a very serious factor in calculating the extent to which such disturbances as those at Baltimore and Pittsburgh may possibly spread. For us, as well as for our neighbours, these riots have a lesson which we shall do well to learn.

It is interesting to find at this juncture the clergy of London bestirring themselves to consider the relations between employer and employed. The third Conference between the clergy and representatives of Trades' Unions was lately held in the Chapter House, St. Paul's, and some very interesting speeches were made by many persons well qualified to give valuable opinions on the relations between capital and labor. Some of these questioned the expediency of the clergy occupying themselves with sociological questions, but the opportunities which their position gives them of acting as peace-makers are very numerous, and can only be fully utilized by their fully understanding both aspects of the matter, and especially by their eschewing the sentimental side of the question, and avoiding mere flattery of the working classes. The conclusions which the chairman, the Rev. John Oakley, in his summing up said that the various speakers seemed to have established, comprised among others the gratifying one that English work is not deteriorating, but still maintains its superiority—that Trades Unions do not resist piece-work as such—that, while much harm and injustice has often been done by strikes, the effect of the Unions has on the whole been for the good of the laborers—that "the organization of both the men of labor and the men of capital is inevitable, and is now a fixed fact; the fact implies contact, perhaps conflict, discussion and negotiation between them, and demands conciliation and arbitration, until a fuller degree of co-operation in all their relations has been reached." The importance of the subject cannot be overrated, and it may well commend itself to the consideration of the clergy in all large centres of labor.

We would direct the attention of those who are especially interested in placing our Widows' and Orphans' Fund upon a sounder basis to the discussion on this subject which took place a short time ago in the Lichfield Diocesan Conference, and to the information collected with reference thereto by Rev. R. Wall, of West Bromwich, and also to the paper, of which we find a summary in *Church Bells*, by Rev. C. B. Jackson, on the cognate subject of Clerical Pensions. Mr. Jackson proposes that all parishes, or the incumbents themselves, should pay an annual subscription to a fund from which all clergy at a certain age should be entitled to receive a reti-

ring pension of at least £100 a year—an object which many of us know full well to be a very desirable one, both as a measure of relief to aged workers, and also to long-suffering parishioners. There used to be—and for aught we know still may be—a very useful organization in Canterbury and the adjoining Dioceses, which was successfully started and worked by Rev. Christopher Hodgson, of Margate, by which clergy could, at a remarkably reasonable rate, make provision for themselves, their widows, the education of their children, &c.; and the details of this scheme might repay examination.

The recent meeting of the Canterbury Convocation gave rise to many discussions of interest. In the Upper House the Bishops gave very decided expressions of opinion on the subject of Confession, and agreed, on the motion of the Bishop of London, to ask the concurrence of the Lower House in a declaration on the subject adopted by their Lordships in 1873, a document which lays down the view taken by the Church upon confession, and the pith of which may be found in the concluding sentence: "This special provision, (in the visitation of the sick), does not authorize the ministers of the Church to require from any who may resort to them to open their grief, a particular or detailed enumeration of all their sins, or to require private confession previous to receiving the Holy Communion, and to enjoin or even encourage the practice of habitual confession, or the being subject to what has been termed the direction of a priest, is a condition of attaining to the highest spiritual life." After some discussion the Lower House concurred in this Declaration.

The Bishop of Lichfield presented a memorial, in which the subscribers, chiefly men of the moderate party, the Centre of the Church, declare their belief in the right and duty of the Bishops to decide questions of ritual and of the clergy to obey the Godly monitions of the Bishops. A memorial was also presented from Mr. Ridsdale, praying to know whether the Bishops do possess the power of granting dispensations from the written law of the Church, and that Convocation would set forth a law of ritual and would institute, or at least indicate, the Courts by which it would have the clergy tried for ecclesiastical offences. In the Lower House an important debate took place on a draft of a new ritual rubric proposed by Archdeacon Lord Alwyne Compton which was finally adopted by 41 to 5, in the following form: "In saying any public prayers, or ministering the Sacraments and other rites of the Church, the minister shall wear a surplice with a stole or scarf and the hood of his degree: and in preaching he shall wear a surplice with a stole or scarf, and the hood of his degree, or if he think fit, a gown with hood and scarf. Nevertheless, he that ministereth in the Holy Communion may use, with the surplice and stole, a cope: provided always that such cope shall not be introduced into any church, other than a cathedral or

collegiate church without the consent of the Bishop."

Dean Stanley is, of course, provoked with the narrow exclusiveness of those of his brethren who wish that the Church service only should be heard in Churchyards, and is grateful to the House of Lords for taking a broader and more liberal view of the question. But is the Dean prepared to carry out to the full that "perfect equality before the law" which dissenters are so fond of demanding? The *Nonconformist* boldly, but logically, repudiates Lord Harrowby's compromise, and claims for "the Jew, the Positivist, and the Secularist" absolute and entire freedom in the use of such services as they may desire: and they are justified in doing so. If the corpse of an Englishman has a prescriptive right, *qua* Englishman, to burial with service in his parish Churchyard, his friends may fairly object to be tied down to the use of a distinctively Christian service. And, further, if every Englishman has rights in the Churchyard, why not also in the Church? Those who have separated themselves from the National Church have hitherto acquiesced in the necessity of supplying themselves with places of worship; and if they went to the Parish Church they knew they must listen to the Liturgy of the Church. But it is reckoned a monstrous thing that they should also provide burial places for themselves, or that if they use the churchyard they should have to listen to the Church's service. They contribute to the support of neither, but they claim rights in one, and probably will soon in both. If the Lords' amendments to the Burials Bill had become law every respectable nonconformist would have been buried by his own minister, and over the riffraff of all denominations the parson would have been compelled by law—for all relief was refused to him—to use the beautiful but inappropriate service of the Church. This is called "religious equality."

Another instance of the pleasures of "religious equality," as applied to an Established Church, is just given. Hertford College, Oxford, is a recent development of the Magdalen Hall of our youth. It is not denied that the endowments of the old or new college existing at the time of the passing of the Tests Act in 1871 are subject to that measure; but it was held by high authority to be capable for private benefactors to endow the new college with benefactions specially reserved for members of the Church. Accordingly, Mr. Thomas Baring spent some £50,000 in this manner. A judgment has, however, just been given which at once dissipates this misconception. A Nonconformist wished to become a candidate for a Fellowship, designed expressly by the donor for Churchmen only, and was naturally refused. The Court of Queen's Bench upholds his claims, and quashes the election of the Churchmen. Charitably disposed people may well pause before they give any endowments to a Church

which, being by law established, seems to be the only society that is by law incapacitated from holding property for its own benefit or from managing its own affairs.

THE NINTH SUNDAY AFTER TRINITY.

THE discipline of the Christian course, the advantages enjoyed, and the temptations endured, are vividly brought before us in the Epistle, together with the principle that the instances of failure given by the ancient Israelites were recorded for the admonition of those who have come after, so that we come not short of success in our high calling as they did, but reach the goal and secure the reward.

The Israelites were indeed the typical people of God, in that all that shall be done in the Christian Church to the end of time has been already done in type and figure by them "of whom as concerning the flesh, Christ came." St. Paul particularly notices that the Church of Israel were all "under the cloud;" that is, under the care and providence of God, securing His presence with them day and night, and compassing their camp, as a wall doth a city. The feast of tabernacles, the feast that is, of coverings, was instituted to admonish them of the Divine protection exhibited to them by the cloud. At one time it was contracted into the dimensions of a pillar; at another time it was spread out as a cloud. It covered the mount, it covered the seat of the congregation, and it covered the tabernacle. It was used as a pillar to guide them in their journeys. When spread out as a covering it was a cloud shadowing the camp, and preserved them from the heat of the sun. As a cloud it also defended them from their enemies; and so it stood between the whole host of Israel and the Egyptians, and was a cloud of darkness to the latter, so that they came not near the Israelites; it must therefore have been large enough to darken their whole camp. The Baptism in the sea answered to that of water, and the Baptism in the cloud to the Baptism by the Holy Ghost. The spiritual meat and the spiritual drink are types of the Body and Blood of Christ upon which the Christian lives, and the spiritual Rock that followed them, says St. Paul, was Christ. But notwithstanding all these privileges they were disobedient, and their sad example is a perpetual admonition to the Church that we tempt not Christ as some of them also tempted; that we murmur not, as some of them also murmured; that we be not idolaters as some of them were; and that we listen not to the inclinations of the flesh as some of them did. "Wherefore," says the Apostle, "let him that thinketh he standeth, take heed lest he fall."

The real lesson to be taught by the parable of the unjust steward is that we should use our wealth, if we have any, with a wise reference to our soul's future existence; and regarding it as a treasure given us in trust, while we ourselves are stewards, amenable to our Divine Lord, so spend this mammon of unrighteousness in the cause of God, the

extension of His Church, and the relief of human misery, as that we do, by a figure of speech, make friends thereby; friends, who, when we fail, or die, shall, as it were, receive us into everlasting habitations. "We shall find friends there," says Luther, "for the good deeds we have done, the kindness and beneficence we have shown to the poor; these shall not only be witnesses of our brotherly and Christian behaviour, but shall also be commended and recompensed" in the resurrection of the just; that is, if these works are done for the sake of Christ and His Gospel. Christ Himself tells us, in the twenty-fifth chapter of St. Matthew's Gospel, that He Himself shall come forth and testify before His heavenly Father, the angels and the saints, what we have done for Him, and how we have thereby approved our faith. And the same writer remarks: "It is not works which gain heaven for us; but Christ freely grants eternal life to those who believe, and give evidence of their faith in works of love and in the right employment of their earthly goods."

OUR CHURCH SCHOOL.

IT will easily be understood that by this name we mean *our* Church School in the Diocese of Toronto; for although the school at Port Hope has pupils from most, if not all, of the Dioceses of Canada, and also some from New York and other parts of the United States, yet the building is as yet not large enough for all the boys in the Dominion who require an education similar to that imparted in this institution.

The necessity for such a school as this of ours (for all Churchmen have an interest in it) arises especially from the fact that in all the schools in this country established by the Government, whether high schools or common schools, religion is not included in the course of instruction given; that is to say, the national system of education in Canada is peculiarly distinguished for its Godlessness; and if any one is horrified at the statement, and thinks fit to deny it, let him point out the special provision made by the said system for imparting any religious instruction whatever—not the permission to do it, if the trustees like, but the provision, the direction, the regulation or command for it. As we have never seen or heard this done, we presume that our remark is entitled to pass unchallenged. The late Bishop of Toronto earnestly called the attention of several Governments in his day to the necessity for some elementary religious instruction to be given in the National schools, "if it were only the Lord's Prayer, the Creed, and the Ten Commandments;" but his Lordship's entreaties were of no avail; and from that day to this, the first and foremost, the most important branch for the culture of the intellect of man, as well as for the right disposal of his affections and the proper direction of his will, has been totally ignored in every national institution for the training of the young. There are, it is true, private institutions—schools conducted by men of professed religion and piety—but in almost or

quite every instance, as Mr. Wilson admirably remarked in his sermon last week, these make it one of their principal boasts that the system of teaching they adopt is "unsectarian;" that is to say, as we understand such an announcement, there is no definite religious instruction; and if the parents desire any religious teaching, they can have any they may happen to like, for, in the estimation of the proprietors of such establishment, one system of religion will answer their purpose just as well as another.

Fully impressed with the necessity existing for a school which should teach the Christian religion as the Church of England teaches it, we have received with much gratification from time to time the several accounts of the great success of the Church School at Port Hope; and as we had never before been present at a "Speech Day" in connection with the school, we resolved to attend it this year. On the occasion in question we were agreeably surprised at the size, completeness and convenience of the buildings (partly erected last year), as well as pleased with the salubrity and pleasantness of the situation. The buildings now present a south front of three hundred feet in length, and a west front of eighty feet, while further additions can be carried out at any future time in a northerly direction, contributing still further to the beauty and harmony of the design. There is now accommodation for about two hundred boys. We give, on another page, the details of the service and of the ceremonies of the day, so that we need not dwell upon them here, only remarking that, from the character of the whole proceedings, our impression of the value and importance of the school was increased a thousand fold from what we saw and heard. The feeling that prevailed among the crowds there assembled, including also the boys of the school, was one of unbounded satisfaction and pleasure at the success of the day's arrangements and the steady progress of the establishment.

On leaving the school we were considerably surprised at being accosted by one after another of those who had witnessed the proceedings, some of whom we had not previously known except by name, who seemed so full in praise of the school and every thing connected with it that they could not help disburdening their minds on the first occasion that presented itself. One highly respected and well-known citizen of Toronto, occupying an important public position there, told us that he had sent his boys to colleges in Toronto, London, and elsewhere, but to none of them with half so much satisfaction as to the Church School at Port Hope. The attention, care, training, general instruction, and religious tendency were all so much superior to anything he found anywhere else. Another spoke in the highest praise of the thoroughly Church character of the institution—being that of the Church of England, neither less nor more. And all, without exception, agreed that this institution was "*The One Bright Spot*" of the Western Province, if not of the Dominion of Canada—but especially of the Diocese of Toronto—on which Churchmen

can look with the most perfect satisfaction, a satisfaction unalloyed with the slightest misgiving in any respect whatever; that no other institution in this country had been ever so successful; and that it was the imperative duty of every member of the Church to support it; or at the very least, if possible, to countenance it by his presence on these occasions.

We trust we are not over-stepping the bounds of delicacy in another remark we have to give. From particular inquiries we made of the assistant masters and others familiar with the working of the school, we learned that it is universally felt its unprecedented success is mainly due to the incessant attention and "the wonderful administrative ability" of the Head Master, manifested with the ease, the quietness, and the precision for which he is well known to be so remarkable—paying equal attention to the general management of the school and to the minutest details connected with all its departments. On asking one of the masters who it was that taught a certain branch of study, the reply was, "The Head Master." On repeating the question, as to another branch, the reply was the same, with the remark added: "And it is difficult to say what he does not teach, or what he does not do in connection with the school." His heart and soul are evidently in the institution, and it must be a source of considerable gratification to himself to find that his unwearied assiduity is fully appreciated, as well as that his ability is thoroughly recognized.

We scarcely need say that the value to the Church of such an institution as the School at Port Hope is altogether beyond calculation. All the emulation of the Public Schools in England, leading to the cultivation of manliness and spirit, the development of the intellectual powers, united with sound religious training, are to be found here;—not forgetting the early formation of good and useful associations with the best rising young men of the Dominion; and combining too a very considerable elementary knowledge of the world.

We anticipate bright prospects for the ensuing year. There are, if we have not been misinformed, (for the information was not obtained from any official source), still some vacancies in the school. We are much inclined to think these will be filled up very shortly; so that next year we shall not be very much surprised if we meet with some public announcement to the effect that considerable additions to the building have again to be made.

THE ASTOR ALTAR AND REREDOS.

WE are glad to find that the adornment of the House of God is one of the means to which the great wealth of some of our neighbours is applied, and also that this is the mode in which they commemorate their departed ancestors. Better far is a memorial window in a church, or a memorial altar and reredos, as in the example now referred to, than a marble pillar, a granite obelisk, or any other monument of a similar kind, when

used for this purpose. In the former case, the offering is made to the honor and glory of God, in adoration of Christ, and for the grandeur and beauty of His Temple. In the latter case, the monument is practically dedicated to the honor and glory of the departed relative, or perhaps of the surviving members of the family. We know where there is to be seen a service of communion plate, covered with long, minute, and elaborate inscriptions, giving the name of the donor and the names of the relatives too, with their residences and everything else necessary to secure the exaltation of those who made the paltry gift, and all their connections. Such manifestations of vanity are simply disgusting as well as wicked.

From the illustration and description of the Astor Altar and Reredos erected in Trinity Church, New York, as furnished in *Harper's Weekly* of July 28, we should imagine the gift to be very well worthy of the representatives of the immense wealth acquired by William B. Astor, as well as a not unsuitable offering made to Him who is the Head over all things to the Church. From the account given, it appears that the altar is more than eleven feet long and is of pure white marble, with shafts of red Lisbon marble, having capitals of foliage, dividing the front and sides into panels. The centre panel is covered with passion flowers, having a Maltese cross in Mosaic, set with cameos, a head of the Lord in the centre, and the symbols of the Evangelists at the four extremities. This panel is flanked by two kneeling angels, one in adoration, the other in prayer. The other front panels, carved with wheat ears, are in Mosaic, containing the Pelican and the Agnus Dei, and those at the side the sacred monograms. The white marble slab is set on a cornice of grapevines, and is inlaid with five crosses of red marble. The superaltar is of red Lisbon marble, with the words, "Holy, Holy, Holy," inlaid in Mosaics on its face. Its shelf is continued on each side the whole length of the reredos, for flowers.

The reredos is perpendicular Gothic like the church—is of Caen stone, of a delicate neutral yellow, like the stone of Canterbury cathedral. It is elaborately carved. In the lower part, on each side of the altar, are three square panels filled with Mosaics. Above the line of the superaltar are seven panels of white marble, sculptured in alto-relievo, representing incidents in the life of the Lord connected with the Last Supper. This is modeled after the celebrated picture of Leonardo da Vinci. The reredos is divided into three bays, containing under canopies four Doctors of the Church. In the centre bay, under a large multifoiled arch, forming a baldachin, is the Crucifixion in high relief. On the right of the cross stand Saints John and Mary, Mary Magdalene kneeling; and on the left are the other Mary and the Centurion. This is on a carved cornice of passion flowers, underneath being the text, "Behold the Lamb of God." In the other two bays are statuettes of the Twelve Apostles, thirty inches high, each with his characteristic attribute. In the centre bay, above the Crucifixion, are sculptured in panels set in diaper work, the Resurrection and the Ascension. Underneath the main cornice of the side bays, and forming part of it, is inscribed in raised letters, "To the Glory of God, in memory of William B. Astor, this reredos is erected, A.D. 1877."

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THE PRIMATE OF NEW ZEALAND ON THE DIACONATE AS A PERMANENT ORDER.

AS the question of the revival of the Diaconate as a permanent order of the ministry, and one which may be entered upon by those engaged in secular occupations will, in all probability, receive the attention of the Provincial Synod at its next meeting we quote the following from the address of Bishop Harper, Primate of New Zealand, to the recent General Synod of that Diocese:

"We have among us, as an established part of the machinery of our Church, the office of lay readers, and most valuable are the services which are rendered by it, and rendered gratuitously; but there are duties which cannot be undertaken by it; duties in which the parish priest requires especial help, as, for instance, when he ministers the Holy Communion—a help the need of which will be increasingly felt in proportion to the success of his pastoral labours, and to his people's appreciation of Christian worship. The authority to preach, moreover—that is, to interpret or expound the Holy Scriptures, and to set forth Gospel truth otherwise than by reading sermons and homilies selected for him, in the view of the Church—requires the especial sanction of the Bishop, and was of old a more responsible function than that assigned to lay readers. All these duties, and many others most needful to the edification of the Church, may be undertaken by a deacon; and hence it is worthy of consideration whether it is not expedient to utilise that office to a greater extent, and not necessarily as a step to the priesthood; and, again, whether men might not be called to that office and still allowed to retain their secular occupations, even in the case of those who desire to give themselves exclusively to the work of the ministry, and to advance from the lower to the higher office, it would be greatly to their profit, as well as to the profit of the Church, if their diaconate were prolonged. As regards those who were admitted to the priesthood and have charge of cures, there can be no doubt but that, as far as is possible, they should separate themselves from all secular occupations, and, in the language of Holy Writ, "give themselves continually to prayer and ministry of the word;" such, at least, is expected of them in the Ordinal of the Church. But it does not appear either from the Ordinal or Holy Scripture, that a deacon must necessarily be excluded from all such occupations. In the earliest days of the Church even those who held the higher offices in it thought it not incompatible with their position and duties to labour with their own hands at some honest trade or calling, alike for their own subsistence and that they might

have to give to those in need. But as the resources of the Church increased these occupations were laid aside, not because they were then considered unlawful, but because the maintenance of the clergy could be otherwise supplied. It is simply, therefore, a matter of expediency whether deacons, as long as they continue deacons, and are discharging certain sacred offices, should be permitted to engage in some secular calling, and derive from it their means of subsistence; and there is much in the condition of the Church here to recommend this. It is inadequately endowed, as in the primitive times, and the clergy of necessity are mainly dependent on the voluntary contributions of the people; and these contributions, even in the more populous and wealthy cures, are insufficient to support them in numbers proportionate to the increasing demands for unremitting pastoral labours, for the frequent and due celebration of Divine services, and for the continuous preaching of God's Word. It is obvious how much the Church would be the gainer if laymen of known piety and faithfulness were admitted to the diaconate, and were willing to exercise its functions without remuneration, as assistants of parish priests, or under the direction of the ordinary, or other chief ministers of the Church. As deacons, they could serve with that degree of authority which, in the estimation of so many, is wanting to the office of a lay reader; and their disinterested services would have weight with those who recognise no particular authority in any office, unless supported by personal character and devotion to the work of God."

Diocesan Intelligence.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

BELLEVILLE.—*St. John's*.—On Wednesday, the 10th instant, an excursion upon the Bay of Quinte took place, in aid of the Organ Fund of the above Church, of which the Rev. R. S. Forneri is incumbent. The steamer *Kincardine* left the wharf at 11 o'clock a.m. with about six hundred passengers on board, and, after clearing the harbor, turned her head towards Trenton, where she arrived after a pleasant sail of an hour and a half. Here a considerable addition was made to her passengers by the scholars of St. George's Church Sunday School, who, with their teachers and parents, accompanied by the Rev. Mr. Stanton, assistant minister, came on board. From Trenton the steamer turned towards Rednerville, Prince Edward, where the picnic grounds are situated; arrived here, a general desertion of the good ship took place. A short walk brought the excursionists to the soft and shady grove, where they separated into family parties, and were soon busily engaged in fortifying the inner man with the substantial which they had brought. The usual amusements followed, which were most entertaining among the young people. After what appeared to be a short interval, the whistle of the steamer signalled the hour for returning. About half-past six o'clock all were safely stowed away on board again, and the steamer turned on her homeward track to Trenton again, and then to Belleville, where she arrived about 10 o'clock p.m. The trip was most successful in every respect. The weather was splendid; the water calm; the sun not too hot. The landscape on either side of the bay looked peaceful and lovely in its green attire. Bright yellow fields here and there indicated the approach of harvest. The excursionists expressed themselves highly de-

lighted with every part of the trip. The arrangements of the committee, of which Mr. Boswell was chairman, could not have been better. There were no complaints, no quarrels, no unpleasantness of any kind. The debt on the organ, \$175, will almost entirely be provided for by the proceeds of the enterprise.

OTTAWA.—*St. Alban's.*—The two important services lately held in this Church seem to demand something more than the brief notice already given. On two consecutive Sundays, the 8th and 15th inst., the Bishop of Ontario had an ordination and confirmation at St. Alban's, and the manner in which the details of both these impressive rites were carried out elicited general commendation from all present. No doubt the Church itself, with its beautiful large chancel, so well adapted for ceremonials in which many clergymen take part, added not a little to the effect. This and the exquisite flowers at both sides of the Holy Table, which were supplied, as usual, by a very worthy churchman, one of the choir, Mr. Derinzy, whose heart is in all Church work, made the whole scene on the Ordination Sunday one of peculiar grace. It seemed indeed the "beauty of holiness" when the procession of surpliced choristers, the three young deacons and two young priests, the four elder clergymen, including the chaplains, and finally the Bishop himself, proceeded to their places in the chancel to the inspiring strains of "Onward, Christian Soldier," sung to Arthur Sullivan's fine martial tune, in which the large congregation joined heartily. The Rector is certainly to be congratulated on the ease and smoothness with which the organist and choir carried out the details of the complicated service. The litany, sung by Canon Jones at the Faldstool, went on without any apparent effort whatever on the part of the clergyman, choir, and congregation. One forgot everything but the solemn words of the old familiar supplication, whose solemnity was deepened by the soft musical inflections sung very feelingly by all present. The charm, as we have said, lay chiefly in the absence of effort or the slightest attempt at affect or parade on the part of the clergyman, organist and choir, who all seemed to be one with the congregation. We may say the same of the hymns and all the music of the occasion. It was all thoroughly congregational, and to our ears remarkably sweet, the *Veni Creator*, sung to the second tune of hymns A. and M., being particularly impressive. After the ordination of the deacons, at the suggestion of the Bishop, a hymn was sung to make a break in the service and mark the change to the higher rite. For this was chosen hymn 355, H. A. & M., the appropriate antiphon of which is, "Let the Priests be clothed with righteousness," the new tune of the Rev. T. R. Matthews being admirably adapted to the words. The whole service was closed as the Bishop, clergy and choir left the chancel, by the singing of the *Nunc dimittis* to a very soft Anglican chant. The candidates, deacons and priests were presented by the senior examining chaplain, Canon Bleasdel. Dr. Boswell, also examining chaplain, read the Epistle, and Mr. Herbert Patton, the newly ordained deacon, son of the late Archdeacon, read the Holy Gospel. At the Bishop's desire, Canon Bedford-Jones preached the sermon, which was listened to with marked attention from beginning to end. The reverend preacher in a few introductory remarks expressed his regret at the inability of three or four brother clergymen who had promised their assistance, but who were at the last unable to be present; one especially, who was to have sung the service, and whose absence was caused by illness, the result of over-work. After shewing the necessity of a living ministry in the Church, and that the Lord promised His presence to the men, not to a manuscript, he concluded with an earnest and affectionate address to the newly ordained, selecting, as objects which they set before them, the necessity of being men of purity, men of prayer, men of study, men of labour, and men of love. We believe the services of this day will be long remembered by all who were privileged to be present.

In a degree we can say the same of the confirmation which took place on the Sunday following. Every pains seem to have been taken to avoid anything like confusion or fussiness. Morn-

ing prayer had been said at 8:30 a.m. and the service at 11 o'clock began with the confirmation. When the Bishop, attended by Canons Bleasdel and Jones, had entered the chancel, the last-named went down the Church, and soon returned, followed by his twenty-four candidates, two and two. As soon as they reached the inside porch-door the Bishop gave out the Confirmation Hymn, "My God, accept my heart this day," and few sights could be more affecting than the slow procession of the pastor, followed by the veiled and white-robed girls, and then the boys, all moving up to the chancel steps, where the Bishop came down to meet them, while this hymn was being sung. When all had got to their places in the front, the Rector addressed the Bishop thus: "Reverend Father in God, I hereby present these persons to be admitted by you to the Apostolic rite of the laying on of hands." The Bishop himself then read the address in the office; and, after the candidates had all very audibly given their answer to the great question, proceeded with the versicles and collect, on the conclusion of which his Lordship commended the candidates to the prayers of the congregation, "for which purpose silence was to be kept for a space." There was a most impressive stillness for about three minutes, broken at last by the soft singing of the *Veni Creator*, during which all remained kneeling. Then one by one the candidates came up and knelt before the Bishop (sitting in his chair at the top of the three steps), and, let us hope, received the Holy Ghost by the laying on of hands Apostolic. When all had been confirmed, the hymn 271, "O Jesus, I have promised to serve Thee to the end," was sung; and after the Office was ended, the Bishop delivered one of his most clear and forcible addresses, saying much in few words, which the youngest might understand, and which one always is sorry cannot be printed, to be read over and over again by both candidates and congregation. On this occasion the Bishop dwelt: 1. On the danger to the young people of supposing that without their own persistent efforts the impressions of the day would continue. They should persevere and strive with every faculty, yielding themselves to God the Holy Ghost, while diligent and attendant at the means of grace. 2. He spoke of these means as the source of spiritual life—Prayer, the Scriptures, the public Daily Prayer of the Church, and the Holy Communion. These were God's ordinances and brought special blessings. 3. He exhorted the older people to assist the clergyman in bringing the young to confirmation, of which not the least benefit is the careful class instruction which the candidates now everywhere receive. Nothing could be more impressive than this address. All the candidates then received their first communion at the Bishop's hands, and, as a somewhat unusual incident, we may mention that among the female candidates was a poor young girl not able to walk who was placed on chairs just outside the chancel steps. The Bishop went down and administered the Elements to her himself. She, with her two brothers, who were also confirmed on the occasion, are the children of the original contractor (the late Mr. Painter), who built St. Alban's, and presented the Rector with the small font, now to be replaced by a large and handsome one, for which a collection is in progress. We conclude this notice by expressing our great admiration of the careful manner and seemly reverence with which the whole service was conducted. From first to last all was done decently and in order. Such services as those of these two Sundays must have a most edifying effect on the minds of our Church people, and there is no reason why they should not be equally impressive in every Church in the Dominion.

We omitted to state that Mr. Leslie, one of the new deacons, preached an excellent sermon in St. Alban's on the evening of the ordination. He has been appointed to the curacy of Richmond, assisting the Rev. C. B. Pettitt in his large mission. Mr. Patton preached the same evening at New Edinburgh, where he remains as *locum tenens* during the absence of the Rev. G. N. Higginson at Tadoussac. Mr. Pattee has been nominated as Curate to the Ven. Archdeacon Lauder, at Christ Church, Ottawa. Mr. Elliott and Mr. Poole, now priests, remain in charge of their respective missions of Camden and Eganville.

TORONTO.

CONFIRMATIONS.—The Bishop of Toronto will D. V., hold Confirmations during the months of August, and September, as follows:

- York, Christ Church, Sunday August 5, 11 a. m.
- York Mills, Sunday August 5, 3½ p. m.
- Thornhill, Monday August 6, 11 a. m.
- Richmond Hill, Monday August 6, 7½ p. m.
- King, Tuesday August 7, 10½ a. m.
- Oakridges, Tuesday August 7, 4 p. m.
- Aurora, Wednesday August 8, 11 a. m.
- Newmarket, Wednesday August 8, 7½ p. m.
- Holland Landing, Thursday August 9, 10½ a. m.
- Collingwood, Sunday August 19, 11 a. m.
- Batteaux, Sunday August 19, 3½ p. m.
- Stayner, Monday August 20, 7½ p. m.
- Creemore, Tuesday August 21, 10½ a. m.
- Bradford, Wednesday August 22, 7½ p. m.
- Coulson's Corners, Wednesday 22, 10½ a. m.
- Tecumseth, Thursday August 23, 4 p. m.
- Lloydtown, Friday August 24, 11 a. m.
- Kettleby, Friday August 24, 4 p. m.
- Cannington, Sunday Sept. 2, 10½ a. m.
- Sunderland, Sunday Sept. 2, 3 p. m.
- Uxbridge, Monday Sept. 3, 11 a. m.
- Markham Village, Monday Sept. 3, 7½ p. m.
- Unionville, Tuesday Sept. 4, 10½ a. m.
- Scarborough, St. Paul's, Tuesday Sept. 4, 3½ p. m.
- Christ Church, Wednesday Sept. 5, 10½ a. m.
- St. Jude's, Wednesday Sept. 5, 3 p. m.

SYNOD OFFICE.—Collections &c., received during the week ending July 21st, 1877:

MISSION FUND.—July Collection.—St. Philip's, Markham, \$2.41.

Parochial Collection.—St. John's, Castlemore, \$31.60.

DIVINITY STUDENTS' FUND.—St. John's, Port Hope, \$3.50.

FIRE RELIEF FUND, ST. JOHN, N. B.—Toronto.—Trinity Church, East, \$27.80; Trinity East Sunday School, \$9.31.

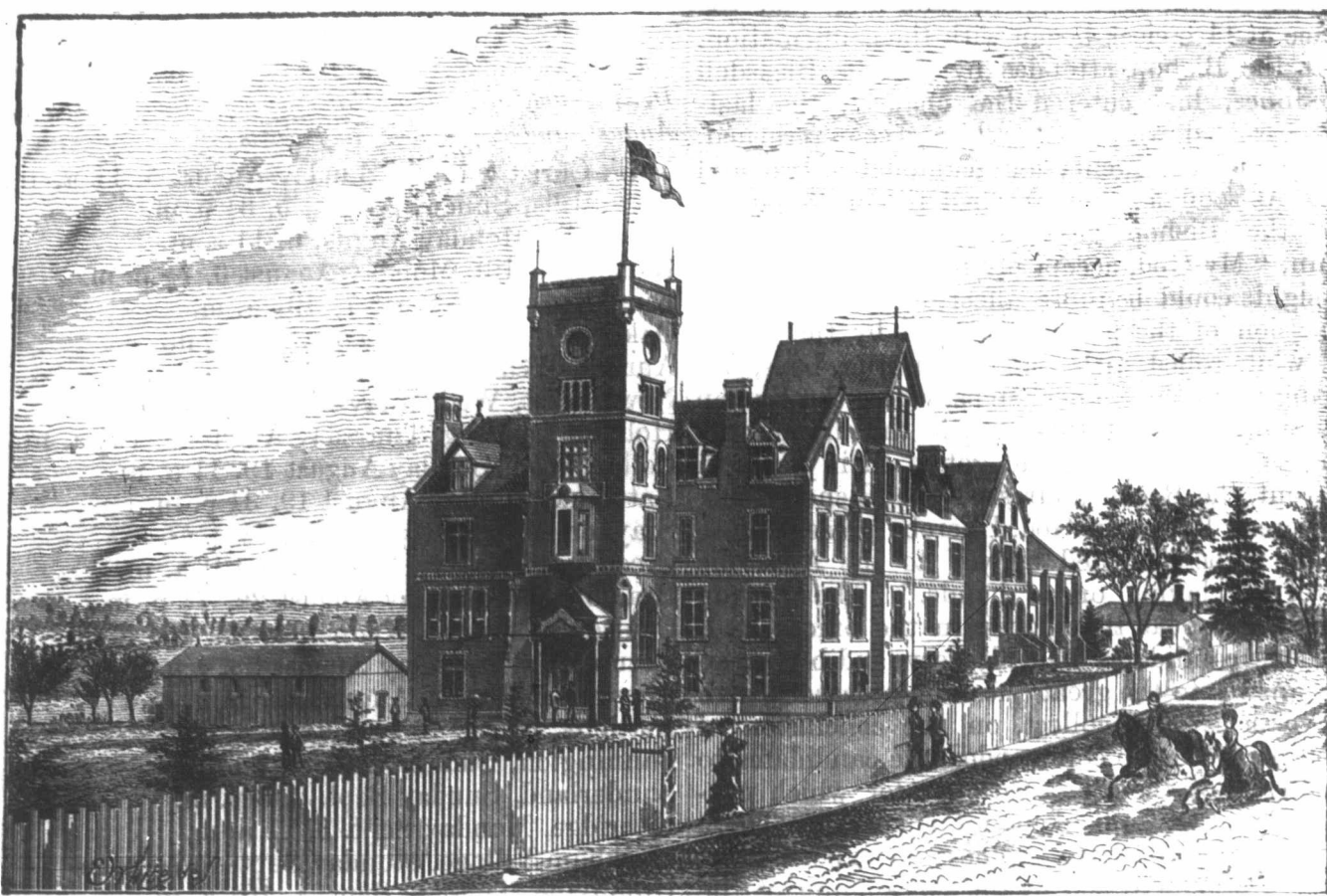
Alliston, \$5.50; West Essa, \$3.50; Fisher's School House, \$6.00; St. Paul's, Bethany, \$8.35; St. Mary's, \$3.65; St. Thomas' Church, Millbrook, \$20.00; St. John's, Cavan, \$6.78; Christ's Church, \$1.80; Norwood, \$12.00; Westwood, \$3.67; Belmont, 8 cents; Bobcaygeon, \$7.00; Dunsford, \$2.02; Cameron, \$4.00; St. John's, Port Hope, \$47.50; Brampton, \$34.00.

The Bishop of Toronto has forwarded to the Bishop of Fredericton a draft on the Bank of Montreal, St. John, N. B., for \$1587.29 on account of collections made in accordance with the resolution of the Synod of the Diocese of Toronto.

The Secretary-Treasurer begs to acknowledge the receipt of a donation of \$300 in aid of the Mission Fund of the Diocese of Toronto, payment of the same being secured by a mortgage on 80 acres of land in the county of Simcoe, payable in three equal annual instalments of \$100 each, with interest at 7 per cent.

The Regular Quarterly Meetings of the Standing Committees of the Synod of the Diocese of Toronto will be held at the Synod Office, Toronto, on Thursday and Friday, 9th and 10th August.

TORONTO.—On Friday last, 20th inst., the annual picnic of St. Stephen's Sunday School was held at Mimico Grove, whither the children, their teachers, and friends, numbering some six or seven hundred persons, were conveyed by the steamer Watertown, where they enjoyed a very pleasant time. Catering for so large a number of persons, in the matter of provisions, as well as providing sources of amusement must tax the activity and ingenuity of the managers; but owing to the excellent management of Mr. Coleman, the Superintendent of the school, aided as he was by a willing and efficient band of teachers, all requirements were met, and the result was a very happy time. I may say, too, the pleasure was much enhanced by the presence, and active participation in the events of the day, of the worthy Pastor, the Rev. A. J. Broughall, and his family; the weather was most favorable, the grounds and surroundings beautiful, admirably adapted to the purpose.



TRINITY COLLEGE SCHOOL, PORT HOPE.

SPEECH DAY.

The annual "Speech Day" at this School was, according to announcement, held on Wednesday the 18th inst., and as we had resolved on being present, we took the earliest train in the morning for the purpose. We regretted much that we were unable to arrive in time for the celebration of the Holy Communion at 7.30 a. m., in the school chapel, when, as we were informed, a considerable number of the boys and others assembled to participate in this highest act of Christian worship. The morning trains brought together, from various quarters, many visitors and parents, brothers and sisters of the boys. At 10.30, the strangers being largely reinforced by friends from the town, the beautiful and spacious chapel was completely filled by a reverent and attentive congregation. The services were performed by the Clerical Masters of the School (the Rev. Messrs. Bethune, Cooper, and Allen). At the second service, the lessons were read by the Venerable the Archdeacons of York and Peterborough, and the sermon was preached by the Rev. Henry Wilson, B.D., of St. George's Cathedral, Kingston. The following clergymen were also present:—The Revs. Professor Jones, Trinity College, Toronto; Rural Dean Allen of Millbrook; Canon Brent, of Newcastle; J. W. R. Beck, of Peterborough; A. J. Broughall, J. D. Cayley, and C. H. Mockridge, of Toronto; W. Grant, of Tullamore; A. J. Fidler, of Aurora; H. D. Cooper, of Colborne; C. W. Paterson, of Port Hope; W. H. Wadleigh, of Gore's Landing; J. A. Hanna, of Perrytown; A. Lampman, of Cobourg; C. L. Ingles, of Drummondville; and G. H. Whitaker, of Cambridge, England.

Immediately after the service, all assembled in the School Hall to witness the distribution of prizes to the successful competitors. In the absence of the Lord Bishop of Toronto, who is at present on a confirmation tour in the northern part of the Diocese, the chair was taken by the Venerable the Archdeacon of York—the Provost of Trinity College, Toronto. On the dais, in addition to several of the clergy and the masters of the School, we observed S. B. Harman, Esq., Chancellor of the Diocese; and C. J. Campbell, Esq., of Toronto, members of the Governing Body. The whole area of the large hall was completely filled by the members of the school and the visitors, the latter included a large number of ladies from Port Hope, Cobourg, Toronto and other places, and many "old boys," and other gentlemen from a distance. We give below some particulars of the proceedings, which were concluded with an excellent luncheon for visitors and friends in the large dining hall connected with the School. The entire day was one of the pleasantest we ever spent, connected as it was with observing the pleasure and satisfaction beaming on every countenance, and especially the air of contentment visible among the boys combined at the same time with a large amount of enthusiasm in regard to all the proceedings of the School. If there was

anything which appeared in any respect short of what we could wish, it was in connection with the music. A full choral service would have been an improvement, with Gregorians more efficiently rendered. By another year, most probably all we could desire will be realized. From the remarks we make in our editorial columns it will be observed that we wish for nothing short of perfection in every department connected with the School.

We regret we are not able, from want of space, to give a full report of the admirable sermon of Mr. Wilson's, which was from the text:—"Then Jesus beholding him loved him." The discourse was very earnest and impressive, and though a little longer than we are accustomed to hear, was listened to by the boys with an interest and attention we have very rarely witnessed. The preacher evidently has a deep sympathy with his audience; and on this occasion, it was very evident that his own heart and the hearts of the boys beat exactly in unison. We were, unfortunately, not able to hear the whole sermon very distinctly, but the passage which appeared to us the most forcible was the following:—"Here let me stay for a moment to mention just one of these great possessions which you, the present pupils of this School possess. I mean that which perhaps you as yet hardly value as you ought; but of which we who have passed out into the world see more and more daily the unspeakable importance—a Christian Education. There is abundance of Education in the country of its kind—abundance of drawing out the powers of man, but alas! not enough of drawing up those powers to God and Heaven. There are plenty of places in our land where the gospel of getting on as it has been called is earnestly preached where every effort is made to prepare young men to make money by giving them what is called "a business education" too often freely translated to mean learning just enough to make one a keen far-seeing man of business and enable him to amass a fortune—"heap up riches" as soon as possible. The education given in our High and Common Schools is almost purely secular. That given in ordinary Seminaries or private Schools prides itself on being what is called "non sectarian" so that in either case anything like positive dogmatic religious teaching is impossible. But here, thanks be to God and the earnest labour and self-denying love of those who have founded and carried to such perfection Trinity College School, you have a place where religion is something more than a gloss or veneering put over your education to make it somewhat respectable. Here you have a place where Religion is made as it ever should be—the heart and soul of education—the Spirit which animates the body of your learning. You have in this noble School a place of culture for the conscience and the heart without which all other culture is but the polish given to a statue which after all the polish, though glittering and beautiful, is still only a statue and not a living soul. You

have here—and may God help you to prize and use it aright—a distinctively Christian School—"a nursery of the young life of the Church"—a place where an earnest effort is made to lay deep in your souls the foundations of moral life, by basing all upon Christ and the Church as the one source and development of all true education."

At the distribution of prizes after the opening prayer, the Head Master prefaced his statement with some general remarks, in which he attributed the unprecedented success of the School, in great part, to the very efficient manner in which his efforts have been seconded by the Masters who assist him in the management of the Institution. He then read a list of those boys who had obtained honors at the University during the past year; these included no less than seven valuable scholarships, a silver and bronze medal, and other prizes. He mentioned also that two of the boys had obtained the first and third places respectively at a recent entrance examination at the Military College, Kingston, and that in addition to a number of students at Trinity College, Toronto, there were pupils of the School carrying on their studies at Cambridge, England; Trinity College, Dublin; Cornell University and Columbia College, New York; and McGill College, Montreal. The reports of the Examiners were then read; these were John R. Cartwright, Esq., in Divinity, History and Geography; Rev. Professor Jones, in Mathematics; Rev. Professor Maddock, in Classics; and the Rev. C. Russell Lee, in French and German.

The report of Mr. Cartwright, while it spoke highly of the work of the lower Forms, was not altogether complimentary to that of some of the higher ones; he warmly commended, however, Cruttenden in the fifth Form, Coldwell in the fourth, and Lampman in the third.

The report of Professor Maddock (who examined the 5th, 4th and 3rd Forms) spoke in very high terms of the classical work of many of the boys—Cruttenden, for instance, who was examined in Homer, Euripides, Livy, Virgil, &c., obtained no less than 84 per cent of the total marks. Coldwell the head boy of the 4th Form, obtained over 73 per cent of the classical marks; and Lampman of the 3rd Form gained the per centage of 91; in Greek and Latin Grammar and in Xenophon his answers were almost faultless, and in these papers he gained 95, 98, and 96 per cent, respectively.

Professor Jones, who examined in mathematics, remarked—"I would speak in the highest terms of the manner in which the work has been done. The writing, is good invariably, the work was so well arranged and the style so good, that the drudgery of reading so large a number of papers was materially lightened." He concludes as follows:—"I must congratulate you on the very satisfactory result of the examination. The masters have evidently taken great pains, not only in instructing the boys, but also in training them to express their knowledge in a clear and accurate manner, and the papers sent in have convinced me that the boys have taken a great interest in the work of this department.

Mr. Lee, who examined the school in French and German, stated that he had found "a very marked improvement in the work in these subjects, as compared with that of last year." "Indeed, the recent examination," he added, "has been the most satisfactory within my knowledge of the School, either as a master or examiner."

The following is the prize list, the handsomely bound volumes being presented by the Venerable the Provost:

CHRISTMAS EXAMINATION, 1876.—General Proficiency.—5th form, Cruttenden; 4th form, Coldwell; 3rd form, Lampman; upper 2nd form, Hague, S. D.; lower 2nd, Fidler, A. E.; 1st form, Taylor.

MIDSUMMER EXAMINATIONS, 1877.—General Proficiency.—The Chancellor's Prize.—IV. form, Coldwell; III. form, Lampman; Upper II. form, Hinds; Lower II. form, Gibb, minor; I. form, Fessenden.

General Standing in form during the year.—V. Cruttenden; IV., Coldwell; III., Lampman; Upper II., Hinds; Lower II., Topp; I., Douglas.

Divinity.—1st. (the Bishop's Prize) Cruttenden, V. form; 2nd, do. do., Lampman, IV. form; 3rd, do. do., Palmer, modern; 4th, do. do., Fidler, major, II. form; 5th, do. do., Fessenden, I. form.

Mathematics.—1st, (Mr. Wadsworth's Prize) Cruttenden, V. form; 2nd, (Rev. Prof. Jones' Prize) Broughall, III; 3rd, do. do., Jones, Max., II. A; 4th, (Mr. Campbell's extra Prize) Gibb, maj., II. B. *Arithmetic.*—1st, (Prof. Jones' Prize) Douglas.

Greek Grammar.—Rev. A. J. Broughall's Prize—Cruttenden, V.; Second form, do. do., Hinds, H. A.

Latin Grammar.—1st Prize, Cruttenden and Coldwell, (equal) V; 2nd, Prize, Hague, major, II. A; 3rd, (the Lyttleton Prize) Fessenden, I.

French.—1st Prize, Lewis, max., Modern; 2nd, Lampman, III.; 3rd, Hoskins, II. A.

German.—Lewis, max., (Modern Form.)

History and Geography.—1st Prize, Cruttenden, V.; 2nd, Lampman, III.

English.—1st Prize, Hodge, II. B.; 2nd, Fessenden, I.

Natural Science.—Physical Geography, Macdonald, major, I.

Rev. Prof. Maddock's Prize for best collection.—Farncomb, III.

Book-keeping Prize.—Not awarded.

Writing.—Ross, major, III.

Drawing.—Mr. Sutherland Macklem's Prize.—Freer, III.

The Rev. W. E. Cooper's Prize, (Book of Common Prayer)—Cruttenden, V. form.

The Bronze medal for "steady perseverance in integrity, industry and courtesy," presented by Mrs. Perram and Mrs. Gaviller—Coldwell, IV. form.

The Ven. the Provost offered a special prize to Hague, major, who had come out second in the General Standing for the year in the upper second form.

The boys "honourably mentioned" by the examiners, in addition to the winners of prizes, were as follows:

Divinity.—5th form, Greek Testament, Ingles; 4th, Scripture History, Fortye; Upper 2nd, Caylay, Moffett, Godfrey; Lower 2nd, Topp, Hodge, Straubenzee, Cameron and Fauquier; 1st, Douglas, Kirkpatrick, Marling, Nicol and Macdonald, major.

Classics.—5th form—Coxe, Howard, max., Ingles; 4th—Campbell, max, Allan, Wood; 3rd—Broughall, Howard, maj., Ross, maj.; Upper 2nd—Hague, maj., Foster, Fidler, max., Cayley, Murray, Perry, major, Strathy; Lower 2nd—Topp, Cameron, Fidler, major, Cooper, Bayly; 1st—Hugel, Hodge, Fauquier, Douglas, Jarvis, major, Langstaff, Mowry, Macdonald, maj.

Mathematics.—Euclid—5th—Ingles; 4th—Fortye—Coldwell; 3rd—Lampman—Fidler, max—Lewis, max; Upper 2nd—Hoskins—Murray; Lower 2nd—Douglas.

Algebra.—3rd—Freer—Fidler, max; Upper 2nd—Ross, maj—Cameron—Hinds—Jones, max—Roberts—Hague, maj.—Campbell, maj.—Fidler, maj., Hoskins—Hewett—Palmer; Lower 2nd—Thompson, max—Gibb, major and minor—Mowry—Baker—McInnis, max.

Arithmetic.—5th—Ingles; 4th—Coldwell; 3rd—Fidler, max, Lewis, max; Upper 2nd—Mowry, Palmer, Strathy, Baker; Lower 2nd—Cayley, Gibb min., Thompson max., Gibb maj.; 1st—Fessenden, Langstaff.

French.—5th, Ingles; 3rd, Ross, maj.—Broughall; Upper 2nd, Simpson, Hewitt, Godfrey, Perry max. and maj., Stennett; Lower 2nd, Hodge, Topp, Fidler maj., Gibb min., Cameron.

German.—Campbell maj.

History and Geography.—3rd Form—Broughall; Upper 2nd—Cayley, Palmer, Moffett; Lower 2nd—Cameron, Fidler maj., Topp, Hodge, Roach, Taylor; 1st—Fessenden, Kirkpatrick, Douglas, Macdonell max., Nicol, Holbrook max.

English.—3rd Form—Farncomb; Upper 2nd—Hinds, Hague maj., Baker, Cayley; Modern—Palmer, Fortye, Moffett, Ross max., Simpson; Lower 2nd—Bayly, Cameron, Fidler maj., Gibb min., Hime, Topp, Roach; 1st—Clark, Douglas, Holbrook max., Jarvis max. and maj., Kirkpatrick, La Batt, Langstaff, Macdonnell max. and maj., Marling, Thompson max.

The proceedings were agreeably enlivened by the singing of a number of songs and choruses by the choir, under the able direction of Mr. Gilmore, the music master, the accompaniments being played

by Mrs. Bethune. After excellent speeches had been delivered by the Provost, Archdeacon Wilson, and Mr. Harman, "God save the Queen" was heartily sung, and ringing cheers were given for the Head-Master and others.

This closed a day which cannot but be pleasantly remembered by all who had the gratification of being present.

MARKHAM.—We are glad to notice a very interesting and satisfactory "Garden Party" in connection with Grace Church, given on Wednesday the 18th inst., at the pleasant and convenient residence of Captain W. Rolph. Mrs. Rolph very kindly threw her house open during the day and hospitably entertained the party. Much credit is due to Mrs. Hart, Mrs. Oxford, Mrs. R. Armstrong, and Miss Henderson, especially, and also to the ladies in general who used the most unremitting exertions in making the preparation necessary for the purpose, and displayed much zeal in the cause. Those present enjoyed themselves in an unusual degree and had an exceedingly pleasant time. A large five-storey cake, made by Mrs. Armstrong, was put up to be voted for. The Misses Anthony and McLean were selected for the honor, Miss McLean receiving the highest number of votes, the cake having realized about fifty dollars. The winner gracefully presented it to the wife of the Incumbent, Rev. A. Hart. The Markham Band contributed much to the enjoyment of the evening. The very handsome sum of \$100 was raised in aid of the new Organ Fund.

We are pleased to see this congregation so active in church matters, and so thoroughly alive to their true interests; and we fully expect as soon as the organ is paid for, that a new parsonage which is much needed, will be erected, for their zealous and energetic clergyman.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

BARTON AND GLANFORD.—The treasurer of the Special Church of England relief committee for St. John, N. B., acknowledges the receipt of twenty dollars for the fund.

Mr. Frederick G. Snider, one of the veterans of 1812-14 died recently at the age of eighty six years. The deceased was born in Pennsylvania in the latter part of the last century, and came to Canada in 1802, when he was but a mere lad. He settled in the neighborhood of what is now the city of Hamilton, near which he resided up to the time of his death. He was actively engaged in the war of 1812-14 and was within a few yards of Sir Isaac Brock at the Battle of Queenston Heights when the gallant general met his death.

HILLSBURG.—Last Sunday, July 15th, what might have been a very serious accident happened at a funeral in the mission of Rev. W. E. Graham, Erin and Garafaxa. The reverend gentleman who had just concluded the former part of the burial service was endeavoring to make his way amongst the numerous conveyances in the lane leading to the road, so as to take the usual place at the head of the funeral procession, when a wheel of his buggy chancing to come in contact with a vehicle very much in his way, his horse, a very spirited animal became unmanageable and his buggy being suddenly nearly overturned, he was thrown out, but, excepting a severe blow on the head and some bruises on the body, escaped injury. The animal succeeded in extricating itself from the buggy after overturning it on the road, where Dr. McNaught of Erin village who was riding with Mr. Graham, and retained his seat as long as possible, received a severe fall. It is expected the doctor will be confined to his bed for several days. Mr. Graham was able to read the service at the grave and afterwards to conduct the customary evening service at Hillsburg.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—Contributions by the Church in Huron to the sufferers in St. Johns, N. B.—*Bis dat qui dat cito.* The Bishop of the Diocese appointed

Sunday, July 8th, as the day on which collections should be made in the churches of the Diocese for the benefit of the sufferers by this sad calamity. The members of the Church were not slow in responding to the appeal. On Wednesday, the 11th, only three days after the time named for the collection, the Secretary-Treasurer of the Diocese was enabled to send forward, as the first instalment, to St. Johns twelve hundred dollars. The donations had, by the 18th, increased to one thousand eight hundred and twenty-eight dollars, and now the amount received is two thousand four hundred dollars—six days after the day appointed for their Christian offertory.

GALT.—Trinity Church.—Rev. Edward Sullivan, Rector of Trinity Church, Chicago, preached last Sunday in Trinity Church, Galt, on the subject of prayer. He has been spending a few days with his friend the Rector of that Parish.

COLLECTIONS IN CITY CHURCHES FOR ST. JOHNS, N. B.—St. Paul's, \$185; St. George's, \$4.37; Chapter House, \$82.04; Memorial Church, \$57; St. Luke's, \$2.61; Christ Church, \$12.

SARNIA.—The Lord Bishop of Huron, on Sunday last, administered the rite of confirmation to fifty people, twenty were members of St. George's Church, fifteen of St. Peter's Church, Indian Reserve, fifteen of St. Paul's Church, Point Edward. The Incumbents Revd. Messrs. T. S. Ellerby, J. Jacobs, and J. Barr assisted the Bishop in the services. Very large congregations attended at all the churches.

SUNDAY SCHOOL PICNICS.—The scholars of Christ Church, City, enjoyed their annual picnic in Salter's Grove on Thursday. Teachers, scholars, and friends made cheerful holiday. We are glad to hear that the school is in a prosperous state, increasing in numbers and performing its mission faithfully.

The picnic of St. James' Sunday School was held on Friday on Parke's Flats, at Victoria Bridge. The number present of those connected with the school was large, and, though the rain fell in the evening, they enjoyed themselves heartily. The number of scholars now in St. James' school averages from 130 to 160.

MIMCEY.—Consecration of two Churches.—Friday, July 6.—The two new Indian churches, at Mimcey, were consecrated by the Right Rev. the Bishop of Huron. The missionary, Rev. H. Pahtahquahong Chase, and the Churchwardens met the Bishop at the door of each church and presented the usual petition, after which the clergy present proceeded after his Lordship up the aisle to the chancel. The services were then proceeded with. The Rev. Rural Dean Smith, acting as Chancellor, read the consecration paper, the Rev. E. E. Newman also taking part in the services. At both churches, St. John's and St. Paul's, the Bishop administered the rite of confirmation, when fifty native Christians, some recent converts from Paganism, were, by "the laying on of hands," received into full communion in the Church. After the services at St. John's the Churchwardens, Messrs. W. French and J. T. Wancash, in behalf of the congregation thanked the Bishop for coming, and asked him to convey their thanks to the English people for their kindness and liberality in giving them money to build their church. At the St. Paul's Church the aged Chief Tomigo addressed the Bishop to the same effect. His Lordship's address at St. Johns was interpreted by Rev. H. P. Chase and at St. Paul's by W. Wadditon. At the conclusion of the services collections were taken up by the Indians in aid of the sufferers by the fire at St. Johns. The entire congregations at both churches came forward and shook hands with the Bishop and Mrs. Helmuth and clergy present. The churches are of white brick, each in the main body 26 x 40 feet with chancel and vestry added. The cost of erection was \$3,040 besides the furnishings.

The total number of signatures to the declaration of the clergy against Lord Harrowby's amendment clause of the Burial's Bill up to 10 o'clock, June 20th, was 12,579.

British News.

ENGLAND.

MANCHESTER.—The Bishop has declined to join in the movement for opening museums on Sunday. In a letter he sent recently to a meeting held in Manchester, to promote this object, he wrote that the argument for Sunday opening did not convince him that "on social grounds the measure was necessary, or on religious grounds either."

CENTRAL AFRICAN MISSION.—The Rt. Rev. Dr. Steere, the Bishop conducting the Universities' Mission to Central Africa, addressed an influential meeting at Newbury, on the subject of the work and prospects of the Mission in Central Africa. The Rt. Rev. Prelate detailed at some length his fourteen years' experience of mission work in Africa, and the labor necessary for the thorough conversion of the natives to Christianity, together with an account of the success already realized.

ST. PAUL'S CATHEDRAL.—The Executive Committee for the completion of St. Paul's, which had suspended proceedings for three years, again met on the 9th. A resolution was adopted declaring it to be desirable, with the funds now in hand exceeding £40,000, to carry into effect as far as possible, the wishes of Sir Christopher Wren, by decorating the dome of St. Paul's with Mosaic in a similar style to that of St. Peter's at Rome.

DAY OF INTERCESSION.—The following circular has been sent by the Archbishops to their suffragans: "Lambeth Palace, London, May, 1877. Dear Lord Bishop,—A desire has been generally expressed that the observance of a Day of Intercession for missions, which has been maintained for the last five years, should not be discontinued. It is felt almost everywhere that a blessing from God has followed our prayers. The general opinion appears to be that for the present, as was suggested by the convocation of the Province of Canterbury, St. Andrew's Day is the most suitable day to set apart. We recommend, accordingly, that Friday, 30th November, 1877, St. Andrew's Day, be kept for that purpose; or if, for local reasons, that day be inconvenient for some districts, then any of the following seven days. We venture to hope that the clergy and laity in both Provinces, invited by the Bishops of their Diocese, will join together in setting apart a portion of time for special prayer as recommended. We remain your faithful brethren in Christ,
A. C. CANTUAR. W. EBOR.

CEYLON.—The present Bishop of Ceylon was astonished on taking possession of this Diocese to find that it was governed from the Church Missionary Society's office in London. His authority was soon opposed by the Missionaries of that Society. The Society supported them in their opposition to their Bishop. From that time to the present, the Diocese has presented nothing but a scene of scandal and confusion to the world. Dr. Daniel Wilson, late Bishop of Calcutta, and we believe a member of the Church Missionary Society, and of course a Low Churchman, had the same struggle with this Society, in order to be able to exercise the semblance of authority in his own Diocese. This disease of the Church Missionary Society has become chronic, and dates from the creation of a living Colonial Episcopate. Affairs are becoming worse and worse. The last phase of the proceedings is, that the Society has voted sums of money for the building of new churches, where new churches are confessedly not needed, in order to maintain congregations independent of, and in opposition to their Bishop.

A TRAVELERS SKETCHES. NO. 2.

DEAR SIR.—There is a libel to which credit is very generally given in Canada, that it always rains in England. My first week on this side of the Atlantic has been in the matter of weather—perfect.

One day of warm showers washed every particle of dust from the wayside hedges—and the country is enchanting.—The deep dark green of hedge and field, with the soft fleecy skies of sea-girt islands form a delightful rest to the eye accustomed to the

blazing sun and burning blue of a Canadian summer's day.

Who can picture a pastoral scene in old Gloucestershire, in June? who can describe the beauties, explain the sensations? I cannot—I can only catalogue the various sights which delight the eye. The Englishman who reads this letter may fill in the picture with such shadings as his own remembrance will suggest.

Hills clothed to the very summit with a deep dark green—forests which carry the history back for centuries—hedges set with dogroses—rivers winding amidst orchard and field—valleys checkered with the varying shades of various crops appearing at a little distance as great woods by reason of the every occurring hedge-row trees, clothed to the foot with verdure—the thatched cottage with its garden-roses and its pretty creepers—the stately mansion with its park and paddocks, the church tower, moss grown, weather beaten by the storms of many centuries, peeps forth from mighty oaks or elms, whose gnarled limbs and ivy covered trunks, stand as protectors of the building to which they seem toned in sleepy grandeur and perfect confidence of might.

Beneath those elms, lie warriors—warriors for God, for country and for home—warriors forgotten till the great trump shall gather, to the trysting ground, the countless hosts, who in every age, have served the Lord our King—of each it may be said:

"His place, in all the pomp that fills
The circuit of the summer hills,
Is that his grave is green."

But I must remember these are to be sketches—and therefore I must be content to indicate the outline.

A day or so ago, we wandered to a little church, one out of many such which set in unfrequented spots, have marvellous histories of their own.

The first thing that strikes the visitor with astonishment is—the position of St. Bartholomew's in the parish of Churchdown in the vale of the Severn in Gloucestershire. It is built upon the very summit of a hill, inaccessible to carriages, and is only reached by the pedestrian after a tedious climb.

The reason for placing the church in such a position is now insoluble—many traditions are held among the parishioners, but it is hard to choose among them.

The following tradition I give you because of its exceeding quaintness:

In the 11th. century (and from Norman work and other reasons which I have not space to give you, there is no doubt this period is correct) certain pious persons set about the erection of a church at the foot of Chosen Hill. They gathered the material and commenced the foundation. All went well until the walls had arrived at a certain height. At this stage the Arch Enemy for some special reason not handed down in the tradition, but probably with the view of preventing the erection of a church in this neighborhood carried the whole thing to the summit of the hill, and there set it down.

The good people were, however, not to be thus easily foiled, and having carried or rolled the material down again, they commenced their work once more.

To cut a story, very long drawn out by the garrulous old relator, short—each time the good people had built their church walls to a certain height, they were carried *in toto* to the summit of the hill—and at last determined not to be baffled—having allowed the enemy thus to carry all the building material up the hill, the parishioners, erected the church upon the summit, and there it stands to this day.

Such is one, perhaps the most racy, among the many traditions, by which the building of a church in such an out of the way place is accounted for.

The probable fact however is, that the church was originally built as a refuge to the keepers of the beacon light upon this hill.

Situated but a few miles from the ancient cities of Gloucester and Tewkesbury, in the midst of the valley of the Severn and a most pre-eminent peak between the Welsh Hills and the Cotswold range, it is the very place where we should expect that, in the days of continual feuds along the Welsh marches, a beacon fire would be frequently

expected—to give warning to the surrounding country, of an inroad of the Celtic barbarians—from across the river.

The church and every thing about it, are quaint—the interior supported by immense pillars, under Norman arches, having stood the changes of eight centuries, has lately been very much shaken by an earthquake.

Untouched by the present rage for restoration, the priest's chamber, the holy-water embracing the old fashioned pews, the huge three-decker pulpit, the quaint tablet recording the benefactions to the poor by various patrons, carry the visitor back, to each period of the eventful centuries from William the Conqueror to the present day.

In the churchyard a most interesting day may be spent in deciphering the quaint and curious epitaphs upon the grave stones. I will give you one, as a sample.

In memory of George Bligyard of this parish who departed this life April 1st. 1793, aged 30 years.

"Pain was my portion, physick was my food
Groans my devotion, drugs did me no good
Christ my Redeemer knew which way was best
To ease my pain and set my soul at rest."

It is with feeling of regret that a remembrance of your injunction as to the length of my letters, compels me to take leave of this quaint church—built in the 11th century—set upon a hill inaccessible except to pedestrians; a monumental history of Norman, Medieval, Reformation, Elizabethan Marian, Puritan and modern periods in the history of the Anglican branch of the church Catholic in Gloucestershire.

Yours faithfully

Gloucester 2nd July, 1877.

W.

HONOR OAK.—All the elements which go to make up a "pretty wedding," to use the popular phrase, were present here on Thursday the 28th ult., when the marriage of the Rev. Alexander Wellesley Macnab, late of St. Catharine's Niagara, and more recently Preacher and Lecturer for the Society for the Propagation of the Gospel, and Mary Claudia (Gwladys Gryffydd), third daughter of the late Dr. Griffith, some time chaplain to the British forces on the Gambia, was solemnized. It may be readily imagined that the ceremony was of an exceptionally interesting character.

The church, which was prettily decorated with flowers for the occasion, was filled at an early hour with friends and guests. The marriage service was full choral, opening, with a procession of the choir in surplices and bridal party up the central aisle singing the "Wedding Hymn." This was extremely effective, and the singing of one verse by the trebles alone gave to the hymn an appropriate character. The bridegroom met the bride, who was conducted down the aisle by Mr. J. Sellon, her relative, at the chancel steps, and all kneeling, the ceremony began.

The Rev. William Calvert (of St. Peter's, Lordship-lane) took the earlier portion of the service—the more particular part being performed by the Rev. R. E. Watts, rector of St. Paul's Bedford, and relative of the bride. At the chanting of the Psalm, the bride and bridegroom left the chancel steps, and, preceded by the clergy, ascended to the altar, where the entire service was gone through without condensation, after which the Holy Communion was celebrated.

The scene at the breakfast was a brilliant one. In the favours worn by each guest was a spray of barberry, the badge of the clan Macnab.

At half-past two the happy couple bade adieu to their friends, and started for Dover *en route* for Switzerland and Italy, Mr. Macnab having chaplaincies at Murren, Campfer, and Lugano. The presents were very numerous, and some of most costly description.

The will of an eccentric gentleman has just been contested in the English courts. He disinherited his son and left £1000 per annum to keep his dogs, which sum he subsequently reduced by codicil to £300. The matter was settled out of court to the satisfaction of all concerned except the dogs. He had a daughter to whom he gave the name of Devil, always addressed her as such, and branded the name with lunar caustic on her skin.

The Rev. Dr. Pearson, of Newark, has had a

complaint lodged against him with his Diocesan by an aggrieved parishioner for an accidental omission of the Athanasian Creed on Trinity Sunday. He is threatened with legal proceedings. The Vicar concludes his letter of explanation to the Bishop, which was entirely satisfactory, thus. Your Lordship has now a full account of the omission so far as it lies in my power to give one, and I leave it to your Lordship to say whether I have herein broken the pledge given at institution, failed in canonical obedience, or deserved a threat of legal proceedings. A miscreant in the dock of a Police Court is brought face to face with his accuser, and I think that the parochial clergy, considering the difficulties and anxieties of their position, have a claim upon a like protection at the hands of their diocesan. Otherwise they are very much at the mercy of those who prefer to prejudice him against them recently, rather than take the open and honourable course of appealing to his court or to that of his province."

In a speech made lately by Canon Gregory at the lately established Theological College, Southwark, he stated that thirty years ago the annual supply of clergy was 665, but it has now dropped down to 600. This is a startling fact when churches and population are increasing so fast. "The students at this college work by day at their books and lectures, and at night under supervision, are engaged in practical work among the poor, so that before their ordination they will have learned the language, the modes of reasoning, the habits and difficulties of the poor amongst whom they are to work."

SCOTLAND.

The Bishop of Glasgow has just consecrated a new little church in the beautifully situated seaside town of Largs, on the Ayrshire coast, built for the most part by the Earl of Glasgow.

Presbyterianism is getting year by year modified in tone. Professor Flint has delivered a series of admirable lectures on Theism and Pantheism. The Rev. Mr. Whyte, successor to Dr. Candlish, has delivered two lectures on Dante in one of which he denounced the narrowmindedness of those who could not recognise the greatness of Thomas Aquinas.

He expressed his intense admiration for the writings, especially the sermons, of Dr. Newman. The most noticeable incident in the United Presbyterian Synod was the attack of the Rev. M. D. Macrae, of Gourock, on the Westminster Confession. He affirmed he was saying boldly in public what hundreds were saying in private, and that though the Confession was signed by ministers and elders, it was not merely not preached but contradicted everywhere. In a lecture lately delivered by the same gentleman he said; "The Standards left out the gospel, Everywhere in them we saw the King, but we looked in vain for the Heavenly Father. We were shown a terrific machinery for the rescue of the elect, but where was the revelation of the Father's love? The confession was the Bible with the heart cut out of it. It was Christ dishonoured. It was God robbed of His highest glory. These standards make God's ways seem inconsistent, incredible, and in some instances revolting. They taught that non-elect infants were damned. He supposed most ministers and Christian people would recoil from holding this doctrine, yet there it stood untouched in the confession. According to the confession God was casting countless millions, as fast as they could die into hell, there to be tortured for ever and ever. Why should these doctrines be retained as what we are supposed to believe? Their retention was not only unjustifiable, but was doing great injury to the Church, preventing many of the best men from entering it. He was not in favor of revising the confession. They owed it, he thought, to Westminster Divines to let it alone. Revision would spoil Calvinism without giving them Christianity. The Westminster document should be kept as a work of reference, not as a standard." Mr. Macrae brought in a motion in accordance with the views expressed in the above quotation, which was almost unanimously rejected. A modified motion for revision was ultimately referred to a committee.

The dull proceedings of the Established Assembly were only ruffled by the introduction of a resolution to change the formula of Adhesion to the Westminster Confession to be signed by elders, and to make it more general in language, instead of affirming as the signer at present does, that it is the expression of his own personal belief. This proposal was opposed on the ground that elders have the same right to sit and vote as the ministers and should therefore be bound in the same way.

In the Free Church Assembly a resolution adverse to the Established Church as an establishment was carried by 467 to 78. Professor Smith's article "Bible" in the new edition of the *Encyclopaedia Britannica* which has created much uneasiness in the Free Church was the subject of a lively discussion in the Assembly. The Professor appears to be a young man of varied and brilliant abilities. The Free Church has now her troubles. She has been in the habit of using language expression of thankfulness that she was not as other churches, not Romanists, not Ritualists, and not even as this establishment.

Correspondence.

DEAR SIR,—It is very gratifying to note the response that has been made in this Diocese to his Lordship's appeal in behalf of the sufferers at St. John, N. B., resulting in a sum of upwards of \$1100 from less than half the parishes and missions. But as all efforts that can be made must fall very short of the amount of loss, allow me to suggest that a considerable sum might be raised by publishing the sermons preached on the occasion with the understanding that every clergyman who contributes his, take two or more copies of the work.

Yours truly,

Apsley, July 16th. 1871.

Phi.

[We scarcely think our correspondent's suggestion would be a paying one.—ED.]

TUSCARORA CHURCH.

DEAR EDITOR,—We had not during the last few weeks received any contributions in aid of the new church in the Tuscarora Mission; but we were not discouraged, for the work is the Lord's and trusting in His blessed promises, we are confident that it will be accomplished in His own good time.

We have to acknowledge with much thankfulness the receipt by to-day's mail, of the liberal donations of \$20, through the Very Rev. Dean Boomer from Miss Carrie Macklem who, the Dean informs us, "desires to show some substantial sympathy with our Indian work." We are greatly encouraged thereby, and pray that God may abundantly bless her for her generous sympathy and aid, and dispose the hearts of others to follow their noble example. God loveth a cheerful giver. 2 Cor. ix, 7.

I remain, dear sir, yours respectfully,

JAMES CHANCE.

Missionary to the six nations, Kenyuaugh, Newport, P. O., July 21st, 1877.

NEITHER BE A PARTAKER OF OTHER MEN'S SINS.

DEAR SIR,—As for the sin of drunkenness, with its fruitful course of crime, it not only rests on the head of its slave, but it lies at the door of the vendor of the intoxicating cup. He hears that the wretched man, inflamed by the poison he gave, is transported to a foreign land, or closes his wretched life on the gallows; he may not think that he also is a felon, a murderer, yet awful thought, such he is by participation. Well would it be if such were aware of the truth, and would reflect on the sin, forsake it, and cease to destroy souls to get gain. Ezek. xxii. 27.

Many, however, are the examples to be met with of obedience to the Divine injunction at the head of this letter. Such was Moses when he came from the mount, and saw the Israelites worshipping the golden calves Aaron had made. Aaron had been a partaker of their sin, but Moses was faithful. Such an example was David,

when he would not allow the deceitful worker to dwell in his house, nor the liar to tarry in his sight. Such, also, was the admirable conduct of the Hebrew youths when they refused to join in the worship of the golden idol erected in the plains of Dura. Such examples have been found in the Christian Church of modern days, when its clergy, rather than be partakers of the sins of others, have sacrificed lucrative situations, have overcome the feelings of natural affection, and subjected themselves to painful persecution. A father, who had resolved with Joshua that the members of his family should, in the observance of certain duties, serve the Lord, had a beloved son who refused to comply with the regulations required. Entreaty, reproof and command were employed in vain. From a stern sense of duty, and against the pleadings of nature, the father had to place the alternative before his son, "you must cease from sin, or depart from my house." Sin was loved more than the parental abode, the foolish youth went on frowardly in his own way, and in a distant land had to seek for bread. There are few duties belonging to christian conduct which have been more neglected than the Apostolic prohibition. Few have seriously thought on the subject; yet it is of solemn interest. So St. Augustine deemed it; for he frequently prayed, "Lord, forgive me the sins of other men." Many have need to adopt the same prayer, and to secure, by grace, the power to avoid sinning by proxy as well as by personal practice.

I. B., MALTON.

Family Reading.

THE COMPANY YOU KEEP.

FROM MR. WILSON'S SERMON, TRINITY COLL. SCHOOL.

I wish to give you, my young friends, a few words of loving counsel on a subject, but one, indeed, of many, suitable to you, yet one certainly among the first in importance for young men as social beings, especially, and for those of you who may be leaving this school to mingle with the crowds which throng the thoroughfares of the world. I mean THE COMPANY YOU KEEP.

Would that I had the power to tell you all I feel on this subject. Could I be sure that this single thought, THE INFLUENCE OF COMPANIONSHIP for good or evil would sink down into the heart and affect the heart of even one young man now present, I would praise God forever for the opportunity. He has given me of saying these few words to you to-day.

You know the old saying, "A man is known by the company he keeps." Fletcher, of Saltoun, used to say he could mould the will of a nation if he could give it its songs, and any one could model the life of a young man if he could prescribe his companions. And we have only to read history, or even to look back upon our own past lives, to find the truth of the remark and to see how unconscious we are this day of what associations and companionships have made us.

It will be wearisome to attempt even to mention the instances of lives of men, either single or married, for all time—nay, even for all eternity—by the associations of early youth. Who has not heard of the oft repeated confessions of convicted felons about to end a life of sin by a death of shame upon the scaffold, "EVIL COMPANIONSHIP BROUGHT ME TO THIS?"

It is a standing explanation of a young man's ruin that he got among bad companions. Very touching is the incident in the life of a great painter; in his early days he was asked to paint a picture of a little child, the face was one of exquisite beauty and sweetness; he called the portrait Innocence. Long after, when he was old and grey headed, he was called to a prison to paint the picture of a felon, to be executed in a few days; judge of his horror when, having been brought before his subject, he saw in the hardened face before him—brutalized and degraded by a life of sin and shame—the original of his first picture, that of the little child, but, oh, how different, how sadly, terribly changed! Yet that change was but the reflection of the lives and speech among which the boy and man had lived. He had simply taken the colour of the society he had kept, just

as we are told the tree frogs of Ceylon take the colour of the leaf on which they light, or the Alpine birds change their hue with winter or summer. So do we, as men, reflect the tints, the hues of the moral scenery, which surrounds us. And as I look more on your fresh young faces my heart gives up an earnest prayer to God for you, that whatever may be your lot, whatever of sorrow or bitter trial may be in store for any of you, though the countenances, now so fair and bright, may, if you are spared, be furrowed by the deep lines of care, and channelled by tears, yet may sin and shame never leave their dread marks upon them.

Some one has said "when the evil one finds that a man will not clasp his naked hand he puts on a glove. EVIL COMPANY IS THE DEVIL'S GLOVED HAND and when it has once clasped you it will hold you as in a vice." And because I know the devil has his traps laid for the souls of the young especially that wherever you go, in whatever station in life your lot may be cast he will seek to destroy you by this temptation, I ask you and may God make my words audible to your hearts, I ask you as you love your Saviour, as you desire Salvation through His Name, by all your hopes of Heaven, by all your fears of Hell, by the love you have for your parents, your ministers' your teachers, and all your dear ones whether they be still with you on earth, or waiting for you in Paradise, and may I venture one word more, by the affectionate remembrance of him who I understand was with you this time last year, of him whom we all loved so well, and who, we firmly believe is now numbered with God's Saints in glory everlasting, KEEP YOURSELVES PURE with God's help. BEWARE OF EVIL COMPANY. In the strength of God your Saviour resolve that from this day forward you will avoid those who in word or way would lead you from His feet. No matter who they be, no matter how amiable—no matter what "good fellows" they may appear—they are BAD FELLOWS, bad companions for you, if by their words or example they profane the Holy name by which you are called. Mark and avoid those, be they young or old, who either vulgarly and coarsely, or by polished sneer and insinuation would lessen your regard for God, the Church and Religion.

ONE LIFE ONLY.

CHAPTER XXX.

When Humphrey Atherstone left Mr. Trafford's house, after having held with him the interview we have recorded, he felt almost as if he had entered into a new sphere of being, where he was as yet a stranger. All the future was changed before him—his home, his people, would be rent away from him as the kingdom was rent from Saul in the day of his error and defeat; and he who had lived all his life in luxury, with somewhat of the feudal state of his ancestors, would be left, with only the slender provision his father had inherited as a younger son, to find a profession and a home for himself as best he might. And under such circumstances what chance had he of winning Una Dysart from her friends? Was it not indeed possible that she herself might refuse him the love that once she had surely given, not because of his change of fortune—she was too noble, too pure-hearted to be moved by such a cause—but because she would learn his failure in justice and in honour, and might cease to deem him worthy of the precious gift of her affections? This much was plain, however, he could have no right to ask her again to give herself to him till he had accomplished the restitution of the estates, and could stand before her and her friends under no false colours, with little perhaps to offer her, but that little justly his own, and at least a stainless name, cleared from the suspicions which hung around it now.

One great fear had risen up dark and menacing before Humphrey Atherstone, in the very first hour when he had recognised that restitution was required of him by all the laws of justice, and that if he had failed in it he was for ever dishonoured in the sight of God and man. He feared that by his own deed he had perhaps made this reparation of his errors an impossibility; he might never be able to find Edward Atherstone again.

* Rev. F. A. Bethune, late Assistant Master Trinity College School.

The dread of this possible retribution, just as he could not but acknowledge it would be, goaded Humphrey Atherstone to immediate action, and the very day he saw Trafford he obtained the name of a suitable agent in Sydney, and telegraphed to him such instructions as he thought most likely to insure his cousin's speedy return home. The man was to seek out Edward, who could only have arrived from England a short time previously, and he was to inform him that he had been recognised as the son of Maurice Atherstone, and the heir of his states, and that he was requested to return home at once to take possession of them.

Then Humphrey waited day after day with the keenest anxiety for the answer. When at length, after a somewhat tedious delay, it arrived, his hands literally shook, strong man as he was, while he opened it. It proved to be hopelessly unsatisfactory. The agent had ascertained that Edward landed at Sydney from the ship whose name Humphrey had telegraphed to him accompanied only by his little boy; there had been fever on board, and several passengers had died, amongst them Ashtaroth, Edward's wife. He had remained only a few days in Sydney, and then had gone with his child into the interior of the country, along with some persons whose acquaintance he had made on board; from that point all trace of him was completely lost. The agent had made every possible inquiry in vain, and he could do no more.

It was evening when this telegram was brought to Atherstone; he stood by the window to catch the falling light upon its lines, and when he had read it through he let it drop from his hand to the floor; then he raised his dark mournful eyes to the dim sky with an appealing glance, for he was learning even the bitter lesson that repentance, however true and deep, is not enough to ensure the power of reparation for an error; if once we depart from rectitude and justice, it may be that never on this side of the grave will it be permitted to us to remedy the evil we may have wrought, either to ourselves or to others. It was of Una that Humphrey thought as he stood gazing out on the sky, where not a star appeared, for his heart was wrung with the conviction that this telegram was the death-warrant of their mutual happiness. His memory flew back to the day when her bright presence came like a sunbeam into his old halls, and the echo of her happy child-like laughter rang as sweetest music through his home. How guileless and light-hearted she had been! how cloudless her soft brown eyes! how lovely and serene her winning face! and what if he had cast a shadow on that fair young life which he could never more dispel?—what if the wrong he had done his cousin was to recoil in bitter pain, not on himself, but on her whom he would have shielded from sorrow with his life, poisoning all the springs of joy within her?—what if he who had done his utmost to win the love of her pure tender heart, was now compelled to turn away from her with closed lips, and never perhaps look upon her face again? Truly these were thoughts to shake a man's composure to the very centre, and the stamp of a mortal anguish was on his brow as he stood there facing his bitter destiny. But Atherstone was one who could well have endorsed the poet's lines—

"Fallen cherub, to be weak is miserable
Doing or suffering—"

Though he had erred, he was strong—strong both to do and to suffer, and it did not take him many minutes to make up his mind as to the course he was bound to pursue. Ringing the bell, he ordered his horse to be brought round, and very soon Nightshade was bearing him at a rapid pace towards the Rectory. As found Trafford seated in the midst of a group of rough unkempt-looking lads, whom he was teaching with the patience and tenderness of a father amongst his children, though the manner in which they were slowly ploughing their way through the first rudiments of knowledge must have been very trying to a man of his energy.

"I shall not detain you from your scholars more than a very few minutes," said Atherstone; "I only want to ask you a single question."

Trafford rose, and came out into the vestibule, shutting the door on his class, who were soon heard shouting and laughing with an unceremo-

nious vehemence, which demanded that the gentle restraint of his presence should be restored as speedily as possible. In perfect silence Atherstone put the telegram into the clergyman's hands, Trafford read it, and then looked full into Humphrey's face with his eloquent eyes. He answered at once to their mute language.

"You think I ought to go Sydney myself to seek out my cousin?" said Atherstone.

"I do," replied Trafford; "no one would prosecute the search with the energy and perseverance that you will be driven to give to it by the weighty reasons that you have for desiring that it should be successful. Heaven grant it may! for should it fail, your position would indeed be disastrous."

"It is that which I dread above all," said Humphrey; it would be the most terrible retribution that could befall me. I will go, Trafford, but it must be on the condition that you will take care of my people in my absence."

"That I will gladly," he answered, heartily.

"I will leave ample means with you to supply their wants, and I can place the Abbey under the care of my faithful old servants. But, Trafford, with you alone must rest the secret of my painful exile. I have not touched a shilling of the revenues of the estate since I determined to restore it to the rightful owner, and if I possibly can I shall refund even the arrears that are due to him, but it would be very injurious to the interests of the tenantry that the truth should be known while I am in my present uncertainty. Do not suppose that I intend ultimately to conceal the fact of my great error; I shall tell all whom it may concern the whole circumstances of the case so soon as I have found Edward Atherstone; and until I have found him I shall not return to England."

"You are right, Atherstone," said Trafford, warmly grasping his hand; "and that being the case, you may carry a light heart even under your load of care. You will not doubt that you have my deepest sympathy, and of course I need not say that your secret is safe with me; but let me give you one piece of advice—do not delay starting on your search an hour longer than you can help; every day that passes without your cousin being found will render it more difficult to trace him. In your place I think I should set out to-night," he added, with a smile.

"To-night!" exclaimed Atherstone, while his brows contracted with sudden pain. For a moment he did not speak; then he said, "Not to-night, Trafford, that is an effort beyond me for reasons I cannot explain; but soon, do not doubt it; knowing, as you do, all that is at stake for me in this search, you may be very sure that I shall not postpone it longer than is necessary."

"Well, the sooner your are gone the better; but, meantime, the experiment of a republic in the next room seems to be of doubtful success, so I think I must go back to my charge. Good-night, and God be with you!"

So they parted; but as Atherstone rode away from the door he did not turn towards the Abbey, but took the way to Vale House. Trafford's counsel to him to start on his distant journey that same night had seemed like a stab into his very heart, for he felt that it was beyond the power even of his iron will to leave England without looking once again on the face of Una Dysart. He knew, with bitter, almost maddening regret, that he could give her no explanation of his departure, and that he could make no renewal of his entreaty to her to become his wife; but he must at least let her read in his eyes that, whatever might be cause which parted them, it was not because he had ceased to love her. He galloped up at once to the house which he knew was soon again to be her home, and inquired from the servants there when they expected Miss Dysart and her aunt to return. The day fixed was at once named to him—exactly ten days, from that time. Then Atherstone turned and rode home, resolved that he would see her just once, and then he would turn away from the sight of her sweet face, and depart on his bitter pilgrimage, bearing her image in his heart, and certain that he could know neither peace nor joy till the day came, if ever it did, when he should be able to take her by the hand once more.

But Atherstone did not calculate on the malice of one cold-hearted woman, which, as we have

seen, thwarted fatally the last and only chance he had of ascertaining Una's real feelings. In that final interview, when Miss Grubbe caused the carriage to dart on with such speed that he himself was nearly flung into the road, he got one last glimpse of the lovely face—white, and startled looking—and then it vanished from before his longing eyes, and he felt, as he turned away heart-sick and well-nigh hopeless, that the very light of his life was for the time at least utterly extinguished.

CHAPTER XXXI.

And Una, how did it fare with her that same night, while Humphrey Atherstone stood on the deck of a vessel bound for Sydney, and watched the shores of England receding from his view? Poor child! her trial was greater far than his; for he at least knew wherefore it was they were parted, and he had the approval of his own conscience to temper the keenness of his suffering; but for her all was bewilderment and misery, with a strong underlying consciousness that she had done a grievous wrong in withholding from him the momentous letter she had received from Miss Amherst; yet of this she did not even now repent, although the sense it gave her that she could no longer stand in unblemished integrity before her God, deprived her of the consolation which in this dark hour she might have found in the heavenly hopes that, like the stars, shine ever brightest when the earth has deepest gloom; rather was it her one comfort that she had saved him the pain which she believed that letter would have caused him.

The fact, however, that she supposed Humphrey Atherstone to be in perfect ignorance of his cousin's rights prevented her from imagining that his sudden departure for Australia was in any way connected with Edward, and the consequence was that she attributed it to a cause which above all others was bitter and painful to her tender heart. She concluded that his affection for herself had either died out, or been replaced by a deeper love for some more attractive woman, and that his purpose in leaving his home for so distant a journey immediately on her return, had simply been to put an end decidedly to his former connection with her, and to the expectations it must have excited in her mind.

He could not but be aware, from the terms on which they had parted at the time of her father's death, that she must anticipate a renewal of his petition to her to become his wife; if he no longer desired to win her, how could he meet her continually without some explanation, and how could he explain, without insulting her, that he had simply ceased to love her? It seemed to her that if this were indeed the case, he had no alternative but to take refuge in flight, and remain absent till his own marriage or hers to some other person should wholly blot out even the memory of the past. So far as Una was herself concerned, she knew that her unreserved affection for Humphrey Atherstone was the one love of her life, and that not only no other man could win the heart she had given to him once for all, but that she could never cease to be as entirely devoted to him as she was at the hour, even though she knew him to be false and changed.

This indomitable constancy would to many women seem quite incomprehensible, for the conviction, such as Una possessed, that they were forsaken, would be sufficient in most cases to turn their affection into hatred for the man who had betrayed them; but there are some natures—rare and precious as the jewels of purest water that are found among inferior stones—whose changeless truth to the love of their first allegiance can never be shaken while life endures, however cruelly it may be assailed, and of such was Una Dysart; still, though she never could love Atherstone less, or share with any other the life that would have been so blest with him, she was keenly alive to the bitter humiliation which had been brought upon her by his desertion. But here the proud spirit of her race came to her aid; she inherited the high-toned qualities of a long line of ancestry, and knew well how to bear herself with the haughty delicacy of true maidenly self-respect. She knew that her love was indestructible, and that, betrayed as it had been, it would lie as a canker in her heart as long as life should last, poisoning

every joy and quenching every hope, but no human eye should ever see it, no pity for her rejected affections should ever bring the hot blood to her cheek. She would bury it finally from that hour in the depths of her own sad soul, and confront the world with a brave calm aspect, which should quell all suspicions of the truth.

Una carried out this resolution with a courageous firmness which effectually secured her object. In vain did Miss Grubb's small eyes, full of a spiteful triumph, try to read the hidden pain in the fair proud face; in vain did even her aunt, whose cold nature had been stirred by some slight uneasiness as to her own treatment of her niece, look for traces of sorrow; there was no gloom on her tranquil brow, no tears in her soft brown eyes, and she quietly resumed her usual habits of life and held intercourse with her neighbours, as if her happiness had received no shock, excepting that which had been occasioned by the death of her father. Yet her friends were conscious of a change in her which they could not define; her smile was as frequent and her manner as gentle and sweet as it had ever been, but she was no more like the bright impulsive Una of the previous year than the white frozen streamlet is like the sparkling summer brook, that danced in the sunshine and rippled its laughing waters over the shining stones with a ceaseless song. Still she was as much as ever a favourite in the neighbouring houses, and she systematically accepted the invitations made to her, both for the sake of appearances, and also because she was glad to have her thoughts drawn away even from the one bitter subject which always occupied them in the dull monotony of her home. Her chief solace, however, was being again with Wilhelmina Northcote, to whom she had become much attached in their former intercourse, and whose parents were both very kind to her now. No doubt the breaking off of her connection with Atherstone had partly occasioned Mrs. Northcote's softened demeanour, but Una soon became convinced that there were other causes for it also. She noticed with pain that there was a certain gloom hanging over the household, which had not existed formerly, and which various little circumstances showed her to be in some way connected with Rupert, the only son of the house. He was no longer there; his name was never mentioned by any member of the family; and an accidental allusion which Una once made to him brought so painful a flush over little Wil's pretty face, that she was very careful never to speak of him again.

There was one element of cheerfulness at Northcote Manor now, however, which Una, from the very failure of her own happiness, was the more delighted to perceive—for it was caused by the frequent presence of Hervey Crichton, whose frank friendly manner to herself showed that he had completely overcome the disappointment she once had occasioned him. His regiment was stationed only a few miles off, so that the absence of his brother from the Rectory did not prevent his coming to the Manor as often as he pleased.

Una remarked on his constant visits one day to Miss Northcote, when she had found them walking together in the avenue with Hervey's well-trained horse following behind as obedient as a dog. After a few words to herself, he had mounted and ridden away; and then Una looked round with a smile into the piquante face of her companion.

"How singularly often I meet Mr. Crichton here," she said; "you find him very pleasant, do you not?"

"Of course I do, there is no mistake about it; we are particular friends, he and I," replied Wil., boldly.

"Only friends, Wil?"

"O dear yes, only friends, but quite confidential. You know he has told me all about you, Miss Una, and how badly you have behaved to him."

"Have I?" said Una, laughing; "I believe, if you were to ask him now, he would own that he was very much obliged to me for not having prevented him from trying whether you would behave any better."

"If it were so, Una, I do not think I need feel indignant at only coming after you, because you are so good and so beautiful, and I am such a little monster. But I solemnly assure you he has not said a word on the subject yet."

"Not yet; no, I dare say not; naturally it will take him some time to make up his mind to such

a monster. But seriously, Wil, I am so glad, for I like him much, and I love you dearly, and I want you both to be happy, if happiness is possible in this strange world."

"Oh, Una what a sad speech! This is very unlike what you would have said last summer, when you were always so merry. Of course I know what a loss you have had since then; but still I hope you have no cause to doubt the possibility of of happiness for yourself?" and Wil. looked at her anxiously.

"Why should you imagine such a thing?" answered Una, with a vivid flush; then hastily changing the subject, she said, "but let us leave Mr. Crichton for the present, Wil., for I have always wanted to ask you some day, when we were alone, to tell me the truth about poor Lilith Crichton; beyond the fact that her brother has taken her away for her health, and that they are established at Torquay, I cannot get any reliable information about her at all. She wrote me a few lines, very sweet and loving, not long ago, but begged me not to expect to hear from her again, as she was too weak to write—yet no one seems to give her illness a name."

"It would not be easy to do so," said Wil., with a sigh; "it is not consumption, as people said it was—that at least I know."

"Do you think she is seriously ill?" asked Una.

"Ill! I think she is dying," said Wil., sadly. "Dying! but of what malady? there must be cause," said Una.

"If you want to know exactly what I think, Una, I believe she is dying of a broken heart. I used always to fancy such cases only existed in novels; but I am quite convinced now, that human beings can die from such a cause, and that Lilith will. The doctors say she has literally no complaint, except prostration and failure of the vital powers; but at the same time they have given up all hopes of her recovery."

"Is it possible! Dear sweet Lilith! I had no idea her case was hopeless; it seems terrible to think of her suffering so much grief as even to die of it; but what has caused it, Wil.? what is the meaning of it all?"

She dropped her head without answering, and as Una turned, surprised, to look at her, she saw that tears were raining from the dark eyes, usually so bright and merry.

"Oh, darling Wil.! forgive me for asking you; I did not know it would distress you so!"

"The subject is a very painful one to me, Una, but I cannot enter on the causes that have made it so. I am not sure that I understand the whole truth myself; but of one fact I am convinced—You remember the cricket match, do you not?"

"Oh yes, most clearly."

"Well, on that day some terrible blight seemed to fall on Lilith Crichton, beneath which her life has wasted away, as if the very springs of her existence had been poisoned at their sources. A great shadow fell over her then, which has deepened and deepened till it has become the shadow of death, and in death it will end."

Wil. spoke so sadly, that Una shrunk from asking further questions, and only said softly—

"Dear Lilith! I wish I might hope to see her once again; she was so wonderfully good and sweet, I always felt it made me better only to be with her."

"Yes," said Wil., with a sad smile, "Lilith will be with congenial companions when she is taken to be among the angels of God, so I suppose we must not grudge her to them," and, dashing the tears from her eyes, she made an effort to change the conversation.

Una said no more, but she went home thoroughly convinced that the fatal change in poor pretty Lilith was due in some way to Rupert Northcote.

(To be continued.)

Most of the pilgrims visiting Rome are enlisted as crusaders into an association called the "Militia of Jesus Christ," the object of which is "to restore again in this world the social government of our Lord Jesus Christ," or in other words the temporal power of the Pope. These recruits belong chiefly to France, Spain, and Belgium. The "Secret Societies" and "the Secretaries" are to receive special attention at the hands of this Association.

Children's Department.

MY BIRTHDAY PRESENTS.

These presents which I show to you
Were given me to-day;
The toys and books are all quite new,
And make a fine display.

You wonder why I have this show!
Oh! that is quickly told:
This is my birthday you must know,
And I am nine years old.

And people are so very kind,
As you can plainly see,
For when I count my friends, I find
They've all remembered me.

Grandmother sent a bookcase good,
To keep my books secure,
Made out of polished walnut-wood,
And with a plate-glass door.

The doll's house came from sister Ann,
With furniture complete;
And I must always, if I can,
Keep it both clean and neat.

My doll's a gift from dear mamma—
How very kind is she.
The woolly lamb that calls "Baa,"
Aunt Lucy sent to me.

That rabbit came from cousin Kate,
Who lives far off in Kent;
While brother John a drawing slate
To me from school has sent.

Papa knows how I love a book,
And so do uncles, too;
They sent me these three beauties—look!
Bound up in gold and blue.

So many books I have to read,
If I sit here till night,
I do not think I should indeed
Have read them all outright.

My love to every one I send
Who sent a gift to me,
And hope their grateful little friend
I may for ever be.

ADA'S EVENING PRAYER.

I heard a very pretty story the other day, and I thought that some of the dear little children whom I love might like to hear it too; so I wrote out the story, and they here can read it, and tell what they think of the matter. It is about a little girl named Ada Barnet.

Ada is only six years old. She is the sunlight and joy of her parents. They love her the more because they have lost several little ones. Sometimes, indeed, they tremble when they remember that God may take their precious Ada too. Ada has pious parents, and their hearts' desire and prayer for her is that she may be saved at last through the merits of the Saviour, whose blood "cleanseth us from all sin." She has been taught to offer her own simple prayer at the throne of grace every night and morning, asking the favor and protection of our heavenly Father's love.

One night Ada knelt, as usual, at her mother's knee, and prayed that God would watch over her through the darkness, and "keep her safe till morning light." Then rising from her knees, she said,

"There, mother, I have said my prayers, and asked to God take care of me in the night; but I shall not have to say any prayers in the morning."

"No prayers in the morning, Ada! Why not?" asked her mother.

"Oh," said Ada, "because I can take care of myself in the day-time. I shall not want God to take care of me when I am awake, and shall see to things for myself."

Ada's mother then took her little girl into her lap, and, smoothing back the pretty curls from her forehead, began to tell her of our Father in

heaven, who allowed her to live and to breathe, who gave to her home and parents, who fed and clothed her, who watched over her by day and by night, who makes the sunshine and the showers, who makes the grass upon the mountains and the flowers in the meadows.

Ada listened earnestly, and the tears filled her bright eyes as she said,—

"Does God do all this, mother? I thought that you give me my dinner, and dress me, and make me warm, and you once got me well when I was sick."

Her dear mother answered her: "No; all comes from God, Ada. If He should leave you one moment you should become like the dust of the ground. He loves you, and He cares for you just as tenderly as if you were the only girl in the world."

"Oh, then, mother dear, I ought to keep saying my prayers all the time, and to keep asking and asking God to please not to stop taking care of little Ada."

The mother's heart was filled with thankfulness that her little Ada was beginning to look up to the great and holy God as the guide of her youth, and to feel that from heaven, his dwelling place, He designed to watch over and protect a little girl, as she was.

The next day Mrs. Barnett read to her a pretty evening hymn, and when bed-time came Ada had learned some of the verses, and repeated them in a soft low voice:—

"Saviour, ere in sweet repose
I my weary eyelids close,
While my mother through the gloom
Singeth from the outer room.

"While across the curtain white,
With a dim uncertain light,
On the floor the faint stars shine,
Let my latest thought be thine.

"Saviour, 'twas to win me grace
Thou didst stoop to that poor place,
Loving with a perfect love,
Child, and man, and God above.

"Hear me, as alone I lie,
Plead for me with God on high;
All that stained my soul to-day,
Wash it in thy blood away."

Dear children, do you never feel just as little Ada felt that evening, when she had said her prayers to God,—feel that you can take care of yourselves in the day time, and that only in the darkness you need a guide? Think, now, do not we *always* need Him to keep our feet from falling? His grace to keep us from sinning? His mercy to save us from eternal death? The apostle said "Pray without ceasing;" and it seems as though he spoke to each one of us. We should always feel that we depend upon God more than any child depends upon an earthly parent, for, indeed, we are lost without his aid.

I hope that all the dear children who read these words will learn a lesson from the story of little Ada, and will feel that they, like her, ought to keep praying, "making melody in their hearts to the Lord." God loves a prayerful child. Little children, do you constantly pray to God, and do you love to pray to Him?—*London Christian.*

THE MORNING CALL.

Awake! awake! for loud and shrill
I hear the old cock crowing;
And echoing from the distant hill
The farm boy's horn is blowing.

Awake! awake! with carols free
The birds their matin songs are singing,
A concert hall in every tree,
With sweetest music fingering.

Awake! awake! the glad sunlight
Is flooding the rosy dawn;
The little lambs are gay and bright
This lovely summer morn.

Awake! awake! my baby sweet,
Unclose thine eyes of blue

Thy mother's loving kiss to greet
With one as fond and true.

Awake! awake! from dream-land bright
Come back to thy gladsome play;
The angels that watched thy sleep at night
Will attend thee through the day.

"DO NOT FEAR; GOD LIVES"

There was once a poor woman, the widow of a clergyman, who trusted in God and served Him. In times of trouble she often used to say to her children and friends, "Do not fear; *God lives*, and He will take care of us." But after her husband's death, she was left to struggle with sickness and poverty. Her trials were very great. She tried to bear up under them with the patience and cheerfulness of a Christian; and generally she was successful. But on one occasion, when she was particularly afflicted, her faith seemed to fail for a little while, and giving way to her feelings of grief and sadness, she burst into tears.

Her little son, who was just able to talk, saw her weeping; and putting his hand on hers, and looking up into her face very sadly, he said: "Mother, is God dead now!" Taking her into her arms, she said: "No, my son, God is not dead. I thank you for asking that question. He always lives. He is an ever-present help in every time of need. He will help us." She wiped away her tears, and went cheerfully to her duties. She sought and found help from Jesus.

NOT YET.

"My son, give me thine heart." "Not yet," said the little boy as he was busy with his bat and ball, "when I grow older I will think about it." The little boy grew to be a young man. "Not yet," said the young man; "I am now about to enter into trade; when I see my business prosper, than I shall have more time than now." Business did prosper. "Not yet," said the young man of business; "my children must now have my care; when they are settled in life, I shall be better able to attend to religion." He lived to be a gray-headed old man. "Not yet," still he cried; "I shall soon retire from trade, and then I shall have nothing else to do but to read and pray." And so he died. He put off until another time what should have been done when a child. He lived without God, and died without hope. Will you do so?

A MOTHER'S SONG.

A few years ago a company of Indians were captured on the frontier. Among them were a number of stolen children. They had been with the savages for years. Word was sent throughout the region, inviting all who had lost children to come and see if, among the little captives, they could recognise their own. A long way off was a woman who had been robbed of her darlings—a boy and a girl. With mingled hope and fear she came, and with throbbing heart she approached the group. They were strange to her. She came nearer, and with eyes filled with mother-love and earnestness peered into their faces one after another, but there was nothing in any that she could claim. Nor was there anything in her to light up their cold faces. With a dull pain of despair at heart, she was turning away, when she paused, choked back the tears, and in soft, clear notes, began a simple song she used to sing to her little ones of Jesus and of heaven. Not a line was completed before a boy and a girl sprang from the group, exclaiming, "Mamma! mamma!" and she folded her lost ones to her bosom. So lives a mother's early influence in the hearts of her children.

MARRIED.

In Barton, diocese of Niagara, on the 18th of July, by the Rev. G. A. Bull, A. M., William Mulholland, jr., to Miss Jane Ann Burkholder, daughter of Mr. Wm. Burkholder, both of Saltfleet township.

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, 11 a. m. and 7 p. m. Even song daily at 5.30 p.m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge, M. A., 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 Belleville Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

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

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

ST. ANNE'S.—Brookton. Sunday services, 11 a. m. and 7 p. m. Rev. S. S. Strong, D. D., Incumbent.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M.A., Incumbent.

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

ST. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a.m. and 7 p.m. Rev. J. McLean Ballard, B.A., Incumbent.

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

ST. THOMAS.—Seaton Village. Sunday services, 11 a.m. and 7 p.m. Rev. J. H. McCollum, M.A., Incumbent.

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Toronto, April 28th, 1876.

I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation. A. N. TORONTO.

KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success. J. T. ONTARIO.

SAULT STE. MARIE, ONT., May 4th, 1876.

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely, FRÉD'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves. T. B. NIAGARA.

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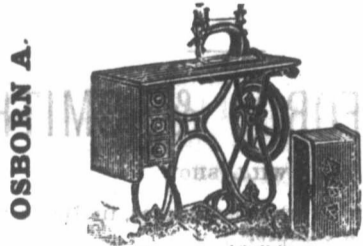
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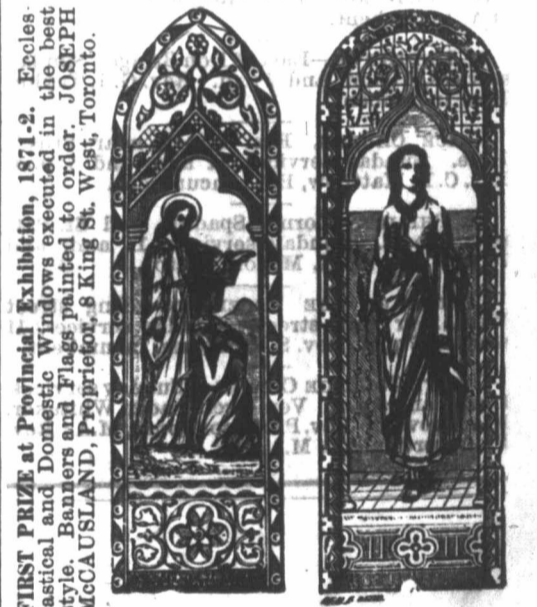
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