

Dominion Churchman.

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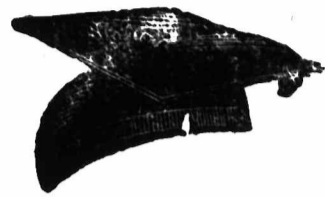
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THURSDAY, SEPTEMBER 2, 1880.

IN consequence of the action of the Bishops on the Burials Bill, a society has been instituted for removing the Bishops from the House of Lords. The Rev. W. J. E. Bennett, Vicar of Frome Selwood, has been appointed Chairman of the Provisional Committee. It is intended to hold a meeting of the friends of the movement during the Church Congress at Leicester.

Lord Elbury states that in consequence of the great political excitement consequent upon the elections, he has not brought forward his Bill to eliminate confession from the Church's teaching and practice. He hopes to furnish facilities for some lively discussions on the subject at some future time.

The Archbishop of Canterbury and family entertained six hundred poor inhabitants of St. Mary's, Lambeth, on the 1st of August. A short service was also given in the parish church, conducted by the Rev. Randall T. Davidson. The Archbishop's three daughters gave some songs at the conclusion of the entertainment.

A meeting under the presidency of the Bishop of Meath, was held in St. James' Hall, London, on the 31st of July in support of the Spanish and Portuguese Church Aid Society and the Mexican Episcopal Church Aid Fund.

At the annual meeting of the Poor Clergy Relief Corporation, the Report stated that the numbers of appeals for help had been unusually numerous, and that, owing to agricultural depression, many of the clergy had been reduced to trying privations. In many cases where rectories are endowed with glebes, the change in the value of land has produced a sudden and almost ruinous loss. The number of cases relieved was 427. The amount granted, £6,627.

Bishop Kestell-Cornish has written a farewell letter on Church work in Madagascar. He states that he has succeeded, within £400 stg., of raising the £5,000 he revisited England to ask for. The sum is intended to build a church in the capital city of the country. He feels certain that the balance would be raised if he could remain a little longer in England. But he feels that his presence is required in Madagascar. He says that in almost every native congregation, there is some one who can play the harmonium; and he states that the Malagasy takes great pride in having things done decently and in order. He proposed sailing from Dartmouth with a small party for Madagascar on the 6th of August.

In the debate in the House of Lords, previous to the rejection of the "Compensation for Disturbance (Ireland) Bill," Lord Cairns alluded to the story of a hearer of a charity sermon, who was so much moved by the tale of woe that he put his

hand into his neighbor's pocket, and pulling out a purse, gave it to the collector. He said the Government were ready and willing to supply all the commiseration, but they expected the landlords to furnish the funds. He asked whether the Government were really serious in allowing evictions to accumulate till 1882, and then suddenly to let the flood loose on the country. He described the Bill as likely to raise the passions of the people as to the acquisition of land to an extent that could never be gratified, to check the introduction of capital into the country, and to store up and accumulate to a not far distant future, evils greater and far more serious than that with which it professes to deal.

The Earl of Beaconsfield in the same debate, made some admirable remarks, far more just indeed than anything we remember him to have uttered when in opposition. He said:—"There is too great a tendency to believe that it is impossible to resist the progress of a new idea. There is a fashionable phrase now that everything is inevitable, and that every event is the production of a commanding cause of nature which human will cannot resist. The despotism of public opinion is in everybody's mouth. But I should like to know, when we are called upon to bow to this public opinion, who will define public opinion. Any human conclusion that is arrived at with adequate knowledge and sufficient thought is entitled to respect, and the public opinion of a great nation under such circumstances is irresistible, and ought to be so. But what we call public opinion is generally public sentiment. We who live in this busy age, and in this busy country, know very well how few there are who can obtain even the knowledge necessary for the comprehension of great political subjects, and how much fewer there are, who, having obtained the knowledge, can supply thought which would mature it into opinion. No; it is public sentiment, not public opinion, and frequently it is public passion."

THE FIFTEENTH SUNDAY AFTER TRINITY.

GOD'S providential care for man, so frequently insisted on by the inspired writers, and so abundantly illustrated in the historical notices given us by the Patriarchs and the Prophets of the elder Church is repeatedly brought before us in our Prayer Book. There never was a time when it became more necessary than now to dwell on this important feature of the Divine Government. The doctrine of God's particular providence for individual man is more than ever denied, even among those who are professedly Christians. It seems to be supposed that a belief in God's protecting providence is dishonorable to God Himself. It is imagined that so great a Being, the Maker, the Controller of all the worlds of an immensely extended space, would hardly concern Himself with the trivial wants and interests of a worm that is crawling on the surface of one of His smallest planets. And it is asked, whether it is not man's conceit which represents the Ruler of the universe as intent on providing man with food and clothing. It is urged that science has vastly enlarged our conceptions of God, and that while such prayers as are contained in the Psalms would be quite suitable

for men with the limited knowledge of past ages, they are lamentably out of date when viewed in the light of modern discoveries. But it would not be easy to show that science has really presented us with a higher idea of God than that which revelation gives us. Science has indeed wonderfully enlarged our ideas in some departments, although not in the most important ones, of God's activity. "The Lord is a great God and a great King above all gods. In His hand are all the secret places of the earth, and the strength of the hills is His also." But it is not a characteristic of greatness to rule the army of Heaven and control the movements of the universe, while there is an inability or an unwillingness to give attention to the details of His government. If indeed that were the case, the Divine mind would fall far short of our conceptions of the higher forms of created intellects. The highest human intellects are not those which are entirely absorbed in mastering great principles, any more than are those which are absorbed entirely in making a list of small details. The really great mind combines the two powers and processes; and its greatness is in proportion to the degree in which it can effect the combination. The really great ruler of men is not only a student in the generalities of good government; he interests himself also in the details of the personal wants of each class of the people he rules. We rejoice, therefore, in the knowledge that the greatness of God requires us to believe that while He is the high and lofty One that inhabiteth eternity, He also looks with complacency upon the contrite spirit, that a sparrow falls not to the ground without His notice, and that the hairs of our head are all numbered.

MEETING OF THE PROVINCIAL SYNOD.

AS the meeting of the Provincial Synod is just at hand, the present is a very suitable time for suggesting that, as it cannot be held without incurring a considerable amount of expense by each individual, and as the salaries paid to most of the clergy in this country have scarcely had this item included, it becomes a consideration which their congregations should take as to whether they ought not to do something with this special object in view. One or two of the Synods, Huron for instance, pay the travelling expenses of the clergy who are expected to attend; while others, Toronto among the number, have done nothing at all. The fare to Montreal and back is twenty dollars—much too large a sum for most of our clergy to be called upon to pay for an object which is of general interest and importance. We would therefore remind the congregations, that what their Diocesan Synods have not done, should be done by them. No time should be lost in carrying out the suggestion we now offer, as the Synod will meet in a very few days.

THANKSGIVING.

WERE there not ten cleansed? But where are the nine? The thankless disposition of the nine is more than ever imitated in the present day. The difference, however, appears to be this: In the case of the nine lepers, the absence of any actual expression of gratitude probably arose from mere thoughtlessness; while, in the present, a great deal of it is intention-

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al. Multitudes among us do not believe they are under any obligation to a higher power. "I have nothing to be thankful for" is an expression we hear more frequently than ever. And this arises from the fact that unbelief, which is the prevailing tendency of the day—the spirit of the age, in fact—is becoming more widely spread than heretofore.

The ready obedience of the lepers to our Lord's command is also a remarkable feature connected with the miracle recorded in the Gospel and shows that a want of thankfulness may exist in persons who are otherwise religious. The nine lepers could not, however, have thought lightly of their cure; but they were too delighted with their restoration to health to think of the Author of the benefit. The gift obscured the Giver by its very profusion. With many spiritual blessings, in our own case, their fulness is not recognized, simply because they are regarded in the gross, so to speak, as general blessings to all mankind. They are not regarded in their individual application to ourselves. It is so with the Incarnation and Death of Christ, for instance. We fail to appropriate it to ourselves individually in all its fulness; and this is, in many instances, the reason why our gratitude does not assume a personal character.

IN MEMORIAM.

THE parish of Guelph has sustained great loss in the death of Mrs. Wilson, who, though in her 70th year, was full of energy in all good works, and a devout and earnest Churchwoman, having been brought up in the Scottish Church. Only a very short time since she, in company with many who survived her, knelt before the holy table to receive the communion of Christ's body and blood—the sacred memorials of her dying Saviour's love. Oh how little did we think that the bread broken and the wine poured forth, were, to her, the last earthly symbols of the new wine the great Master had summoned her to partake of at the marriage supper of the Lamb. A member of the Church by education and conviction, she devoted herself with all the wonderful energy of character with which she was endowed, and which advanced years did not quench, to every good work in connection with it. "If you seek her monument look around you." The organ, so indispensable an aid to worshipping God in the beauty of holiness, and the various adornments of the Sanctuary, are memorials of her great zeal and love for her church, and of the enthusiasm her noble example kindled in the minds of many others. Tolerant towards all, while ever true to her own convictions, she won the loving respect and esteem of every section of the community. Her charity to the poor was of the widest and most comprehensive character, for she ever gladly recognized Christ in the stranger—the poverty-stricken, and the afflicted; many of whom were the special objects of her care. In the parochial organization for clothing and aiding the afflicted of the congregation she was ever foremost in action and judicious counsel. Many of her charities and acts of loving compassion were concealed from public notice, and even from her own friends. But the dark shadow of the loss falls in many directions: many hearts and homes know to-day that a portion of their brightness is gone. In truth, as has been said of another godly matron, "her sympathetic soul vibrated like a well-strung harp to the voice of distress, and responded to every appeal." But now, in God's providence she rests from her labors, and her works do follow her.

The funeral was conducted on the following Sat-

urday by the Rev. Canon Dixon; the music portion being rendered with excellent taste by Miss Nellie Foster.

METRICAL HYMNS IN PUBLIC WORSHIP.

WITH reference to the very common custom of the introduction of hymns both before and after Matins and Evensong, we would draw the attention of our readers to the Elizabethan injunction of 1559, with some of the comments thereon in Blunt's Annotated Book of Common Prayer, page lxii, &c., Cranmer was most anxious to have retained the use of Metrical Hymns in public worship, and with that view set about translating the Breviary Hymns. But he was so dissatisfied with the result that eventually he gave up the attempt. This loss was a serious one and soon made itself experienced. Fervent Christian feeling must find expression; and if not provided with a legitimate outlet, such as the Hymns of the Church were meant to furnish, will vent itself in ways irregular, and, perhaps, in unorthodox language. It is difficult to ascertain the exact time when the practice of popular hymns and metrical psalm singing established itself in connection with our revised ritual, though independently of its direct authority. Such singing was in use very early in Elizabeth's reign, having doubtless been borrowed from the Protestants abroad. For the purpose of giving a quasi-official sanction to a custom which it would have been very unwise to repress (and thus, through a sort of by-law, to supply a practical want in our authorized Public Ritual) it was ordained by a Royal Injunction in the year 1559, that, while there was to be "a modest and distinct song so used in all parts of the Common Prayer in the churches, that the same might be understood as if it was read without singing." (In other words, while the old traditional plain song, in its simplified form is to be employed throughout the whole of the service), yet, "for the comforting of such as delight in musick, it may be permitted that in the beginning or at the end of the Common Prayer, either at morning or evening, there be sung a hymn or such like song to the praise of Almighty God, in the best sort of melody and musick that may be conveniently devised; having respect that the sentence (*i. e.*, sense) of the hymn may be understood and perceived."

It was thus that the place of the anthem became practically settled after the third Collect, with which Morning and Evening Prayer at that time concluded: although it was not till 100 years after this period that there was any rubric recognition of the anthem, or direction concerning the time of its performance. When, however, at the last review, in 1661, the concluding prayers were added, the anthem was not removed to the end of the service, as before, but was still allowed to retain its old traditional place after the third Collect; and it was with a view to fixing this position that the rubric was inserted. (In choirs and places where they sing, here followeth the anthem).

Although this is the only place where the introduction of "a hymn or such like song or anthem" is definitely authorized, yet custom has sanctioned a much freer interpretation of the rubric than its words actually convey. Practical need has asserted and substantiated its claim. The truth is, however, that it is to custom and necessity, not to rubrics or injunctions, that we owe the general introduction of music, as distinct from plain song, into our revised offices. Custom drew forth the injunction of Queen Elizabeth. Injunction subsequently (after 100 years) gave rise to the rubric. But as

music originally found its way into our reformed services, independently of written authority, so, independently of written authority, does it continue. For the very necessity which received formal recognition in the anthem-rubric, refuses to be limited by the strict terms of that rubric. The anthem, in some shape or another, was a fact before ever any written authority called it into legal existence; and in like manner, hymn-singing, over and above the anthem, has been, and is, and will be an actual fact, notwithstanding its apparent want of formal rubrical sanction.

The result of all is, that while "the anthem" still retains its place as a special offering to God of the first fruits of sacred musical skill and science "in choirs and places" where such an offering is possible; the additional introduction elsewhere of suitable hymns, whether in the Eucharistic or other offices, as aids and reliefs to the services, is not only not thereby excluded, but practically and subordinately and implicitly sanctioned.

As regards the position of the hymns: The Elizabethan injunction specifies "the beginning or end of Common Prayer." So that we have three available places for "hymns or such like songs."

On the one hand, it may be thought that the hymn, at the beginning of Common Prayer, although certainly desirable and appropriate on great festivals, is somewhat inconsistent with the general penitential character of the introduction to our Matins and Evensong, and should not, therefore, be unwarily employed. On the other hand, the practice of singing a hymn before Matins and Evensong may be considered appropriate when we consider that the sentences are used as invitations, and this has been sufficiently demonstrated in the well-known traditional custom, now specially authorized in the United States Prayer Book of singing the anthem, "I will arise," at the commencement of Matins or Evensong.

CHURCH THOUGHTS BY A LAYMAN.

No. 25.

THE RELATION OF THE SUNDAY SCHOOL TO SOCIETY.

(CONTINUED.)

The following is the concluding section of this Essay:

It is only too manifest that the secular school system of this country has done much to lower the sense of parental responsibility for the Christian education of children. Society, we may say, has organized its public schools on the basis that children have no souls, that they are mere money-making animals with minds, that they are prepared for all the responsibilities and fitted for all the business of life by reading, writing and arithmetic, with a touch of algebra for polish. We are no alarmists. We see that God's purposes are fought against too audaciously by this system for it to live. We cannot believe that the Christians of Canada will for ever be willing to be taxed for schools giving an education such as would have satisfied the heathens of olden time, but which is an offence and a reproach to a Christian nation. But while the system lasts, such a necessity exists for the Sunday School as constitutes it not merely a Teacher of the young, but the Teacher and Prophet also of society at large for it is ringing in society's dull ear a demand that the children of a Christian society shall be trained up in the nurture and admonition of the Lord, and ringing in the world-stopped ears of Churchmen a summons to educate their offspring to fit them for life's duties as members of Christ and the children of God.

The Sunday School to some extent has made society alive to its own blundering, and society is now sitting at the feet of the Sunday school Teacher, learning, as a Sunday School lesson, to recognize that there are nobler duties, graver responsibilities, higher and more solemn functions in this life than men are prepared for by secular education.

We repeat, then, that the relation of Sunday School to society is that of a TEACHER AND PROPHET, a MISSIONARY SHEPHERD, a CONSERVATOR of social unity, a RECONCILER of social difference, a HEALER of social wounds, a WITNESS of social brotherhood. When the Austrian plenipotentiary volunteered formally to recognise the French Republic in the Treaty of Campo Formio, Napoleon said, "It is as clear as the sun and requires no acknowledgment." So we answer, as clear as the sun is the relation of the Sunday School to society—the relation of service by one and obligation of the other. How best Society may discharge that obligation may be learned from this pregnant saying of the French philosopher: "When the service of the public ceases to be the principal concern of citizens, and they prefer to discharge it by their purses rather than by their persons, the State is already far advanced toward ruin."—(*De Contrat Social, cha. xv.*)

So with that State of States, the Church of Christ, we do not want the service of the purse without the service of the person, and society is exercising suicidal influence wherever it places hindrances in the way of personal devotion to Sunday School work.

"Usefulness," says Kingsley, "to others is the law of earth and Heaven. God is perfectly powerful, because he is perfectly and infinitely of use; and perfectly good, because He delights utterly and always of being of use, and therefore we can become like God only in proportion as we become of use. All life, all devotion, all piety, are only worth anything, only Divine, only God-like and God-beloved as they are means to this one end—to be of use. The whole world around us, and the future too, seem full of life down to its murkiest and foulest depths, when we remember this great idea, 'an infinitely useful God over all, who is trying to make each of us useful in his place.'"

That is the crowning glory of the Sunday School, it is infinitely of use to society and of use also to God by helping on the furtherance of His design to draw all men into the enjoyment of the society of Himself on earth and to be for ever among the Society of the Redeemed in Paradise.

Thus briefly have we set forth what, we hope, all will admit to be such a relation of our Schools to Society as establishes an incontrovertible claim to honor, sympathy and support. We claim, also, to have shown that Society, on the other hand, has the right to demand that our Schools shall be carried on with all possible efficiency. To this demand we reply, "Let Society give us its most cultivated, most skilful, most earnest members, the Sunday Schools will then develop an educational power for good which will make it the right arm of the Church, and one of the most blessed educational factors in Society."

N. B.—A copy of the Essay republished in our last three issues will be sent on application to Editor Dominion Churchman.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

ROMAN INCONSISTENCY IN THE INVOCATION OF SAINTS.

XIII. Even apart from the theological heresy and

rebellion of the practice, as just exemplified, and the absence of any certainty of its utility, however modified and purged from these sins; there is another fact which shows the further inconsistency and uncertainty about it. If there be any truth in the doctrine at all, one thing must necessarily follow, that the fittest person to invoke are the most eminent Saints, those of whose holiness and acceptance with God there can be no doubt whatever. But in actual practice this is not the case at all, except as regards the Blessed Virgin and St. Joseph. For example, take the "Raccolta." There is not one indulgenced prayer to the Archangel St. Gabriel, or to any Apostle, except St. Peter and Paul, not even to St. John, the Beloved Disciple; none to St. Stephen the Protomartyr, nor to St. Mary of Bethany. But there are such prayers to purely minor and wholly insignificant persons, like St. Aloysius Gonzaga, St. Stanislas Kostka, St. Michael de Santi, and St. Nicholas of Bari, who cannot, on any estimate of their merits, be ranked with the great New Testament worthies, nor even with saints like St. Athanasius or St. Augustine, who are never popularly invoked at all. Often, too, prayers addressed to persons whose life and acts make it fair to say that if they be so much as just barely saved, it can only be by God's prerogative of mercy, as in the case of Pope Pius V., the ruthless inquisitor, the stirrer-up of war and rebellion, the encourager of Philip II. in his many crimes, including the slaughter of his own son Carlos, the instigator of the Emperor in breaking his treaty, with the Turks, on the ground that no faith or oath need be kept with an infidel, the plotter against the life of Queen Elizabeth. And sometimes, at least, they are addressed to persons who there is no reason to suppose ever existed at all; such as St. Filumena, a virgin martyr, never heard of till 1802, and invented then on faith of a fragmentary inscription which was declared on the faith of somebody's dream, to prove her existence. There is thus a further uncertainty as to whether many of the personages invoked are real Saints, and the practice is shown to be a more restless love of novelty and fashion, not a matter of true and fixed religious principle.

TO CORRESPONDENTS.—On our return from our holiday trip, we found so large an accumulation of Diocesan and other matter, that we are compelled to hold over the larger portion of it for a future issue.

Diocesan Intelligence.

NOVA SCOTIA.

[FROM OUR OWN CORRESPONDENT.]

BAYFIELD.—*Holy Trinity*.—A visit from our father in God is always refreshing; it is not less so when special work is expected and performed by the Bishop in a parish. The new Church of this mission, which, for various reasons had remained unconsecrated since its acceptance in 1877, was formerly set apart from profane and common uses, and dedicated to Almighty God on Tuesday, 3rd day of August, 1880. This is a day long to be remembered by the little flock in this mission.

The day dawned bright, auguring well the joyousness and happiness that marked it throughout. The Lord Bishop, accompanied by his Chaplain, carrying the pastoral staff, for the time being, the Rev. D. C. Moore, of Slatterton, was met at the western door by the Rector, the Warden, and the Rev. Rural Dean Hamilton, and the Rector having read the petition, copied from the Form of the Provincial Synod, his Lordship assenting to the consecration, the usual service was heartily rendered. Before the reading of the sentence for consecration, the Bishop took occasion to point out in his felicitous, clear and able manner the nature of the rite, and the object of its performance. He highly eulogised the energy and zeal of the people in thus building a House of God. He pointed out its symbolisms, from the font at the entrance, to the Lord's Table raised to its proper place within the sanctuary of the Church. Outward and inward, in its finishings and furnishings, the building was eminently designed for its establishment—the worship of Almighty God.

His Lordship next delivered an eloquent sermon, after which, assisted by the Rural Dean and other clergy, the office of the Holy Eucharist was proceeded with, forty receiving the body and blood in that feast.

As this building has been already referred to in your pages, it is unnecessary now to make any lengthy reference to it further than to say, that it is a neat, gothic building of wood, harmonious in its proportions, substantial in its finishing, pretty in its appearance, and, I believe, architecturally nearly perfect. It is intended to accommodate from 160 to 200 people, and best of all, the seats, comfortable for sit-

ting and convenient for kneeling, are free and unappropriated. It is all of native wood, except the Credence, which is of beautiful English oak, of the correct design, and the Altar railing being of rich black walnut. I believe that all who have seen it, have admired the richness and appropriateness of the central lancet of the east window. It is a sublime subject—the Ascension of our Blessed Lord. He is represented just in the act of leaving the earth, while six of the Apostles—three on either side—among whom is St. Peter with the keys, is represented as gazing up to witness this act. The work was executed by the well-known firm of Wailos, Son & Shang, of Newcastle, on Tyne, and cost \$140.00, being 11 feet high by 21 inches wide. The whole of the glass was obtained from the same firm, and reflects the greatest credit upon their ability and integrity.

After the conclusion of the morning service, the Bishop and one of the clergy, with the Rector, and Dean, drove 15 miles to an out station, for the administration of the Apostolic rite of Confirmation there. At the hour appointed a large congregation was assembled and Evensong having been said, the Bishop proceeded in his accustomed searching, able and convincing manner to address the candidates. He prefaced his remarks, however, on this occasion, by a general resume of the Scriptural arguments and primitive usage in support of this rite, especially instancing St. Paul's argument placing this doctrine at the foundation of the principles of our Holy Religion, and joined with Repentance, Faith, Baptism, Resurrection and the Judgement. "Had Christians the liberty to reject this one of the principles while professing, to receive the others?" The candidates—eleven in number—were then presented and received amidst the most solemn silence, and it is trusted, accompanied by the increase of the grace, of the Holy Spirit, by the laying on of hands. The Church having been thoroughly renovated, a work carried on by the faithful during the last twelvemonth, was tastefully and elaborately decorated, pots and vases of flowers having been liberally supplied.

This portion of the mission, for some time had remained very inactive, being also reduced to a small number of Churchmen, is being now, thank God, revived, invigorated and thoroughly aroused.

The Bishop with the Rector, returned the same evening to Bayfield, to join the next morning, in some respects, in the most solemn and edifying service of this visitation. Although but fourteen candidates had been prepared for confirmation, yet the manner in which some of them had been won over to a stronger attachment to the Catholic Church, and the beseeching way in which others, (the Rector, being compelled to restrain them,) had to ask for this blessing, and withal to see others, only a few days short of, or a few days beyond the required age coming trembling by, humbly, and believingly to be cognizant of it all, to witness it, to join in it, was certainly more than interesting. The occasion was one, from first to last, of unmingled joy, and doubtless will bear fruit in Eternity.

MONTREAL.

[FROM OUR OWN CORRESPONDENT.]

An Ordination was held in Aylwin on the 1st Sunday in August. The Bishop on that occasion admitted to the order of the Diaconate, Sept. Thicke a student of the Dio. Coll. As an Ordination Service is always an attractive service, even in the Cathedral City, we may be sure it is doubly so to the people in country Missions where Episcopal Services are less frequent. This Ordination on the Gattineau, in a Mission where the country Clergymen are loyal and faithful, proved to be so. The Bishop was assisted in the service by the Ven. Archdeacon Lonsdale and Rev'ds Messrs Naylor of Clarouon, Fuller of North Wakefield and Loughurst of Eardley. This latter gentleman, who is an accomplished musician led the singing. The Church was crowded to its utmost capacity. The result of this service being heard and seen here, will doubtless be the strengthening of the attachment that the present and rising generation have to the Church of their fathers. We are pleased to note that so many of the Clergy were enabled to leave their Missions to grace and add importance to the occasion.

His Lordship held service in the small but neat little Church in Alleyne on the Saturday previous. There was no Confirmation Service, at which we are surprised. On Monday following the Ordination a Missionary Meeting was held in Aylwin Church. The Pikanok was visited on Sunday evening. The Archdeacon who accompanied the Bishop, and to whom a journey up the Gattineau, or across the country is now a most fatiguing operation, must have felt intense gratification at witnessing such congregations and in Churches where the Services can be conducted in decency and order, and provided in a good measure with all necessary furniture that thereto appertaineth. For to the Archdeacon is due the credit of

having persistently brought up before the Church Society fifteen years ago, the then (ecclesiastically) destitute condition of the Church people on the Gatineau. The retrospect must remind him of the words "Cast thy Bread upon the waters &c.," and "One Soweth and another reapeth."

The Rev. Mr. Longhurst has been offered the Rectorship of Granby and we believe has accepted it. The Rector of Chambly, we understand has resigned. Chambly, only 12 miles from Montreal, is a desirable place in some respects. It has a Rectory and the Stipend is \$600, and the "Society" ominently respectable.

The Sunday Schools of Waterloo and West Shefford had a united picnic in Robinson Park, Waterloo on the 18th. The Waterloo Band being present to furnish music; the tables being loaded with good things, and the day being very fine, the children enjoyed themselves heartily.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending August 21st, 1890.

MISSION FUND—July Collection.—Seymour and Percy, Campbellford, 7.17; Percy, 1.51; Orillia, St. James, 12.62; St. Peter's, Toronto, 42.11; Church of the Redeemer, Toronto, 1.00; Penetanguishne, All Saints, 8.00; St. James, 1.00; St. Luke's, 75 cents; North Orillia and Medonte—St. Luke's, 8.40; St. George's, 78 cents; St. Stephen's, Vaughan, 72 cents; Stayner, 8.15; Creemore, 2.15; Banda, 1.45.

DIGNITY STUDENTS' FUND—April Collection.—St. Peter's, Toronto, 1.00; Church of the Redeemer, Toronto, 1.00.

ALGOMA FUND—Day of Intercession Collection.—Church of the Redeemer, Toronto, 10.00.

EAST YORK.—A very interesting meeting of the Chapter of the above Deanery was held in the vestry of the handsome little church at Brooklin, on Tuesday, the 10th ult., the Rural Dean, the Rev. John Fletcher, A.M., occupying the chair. After the meeting had been opened with prayer by the Rural Dean, the Chapter took up the consideration of the portion of the Greek Testament appointed for the occasion (1 Tim. 6 chap. 11 verse to end), and it was suggested that the Rev. John Carry, B.D., should embody the remarks made on the 17th and 18th verses, "Charge them that are rich in this world," in the form of a skeleton sermon, so as to give hints to the members of the Chapter in the preparation of a discourse on the duty of Christian liberality. A short conversation was held on the rubric before the Prayer of Consecration in the Communion Office, and the Prayer itself, and though some diversity of opinion was expressed on the word "before" in that rubric, it was cordially agreed that differences on the verbiage of the rubrics should not be of sufficient importance to cause division and strife among the members of Christ's body, or to prevent them from keeping the unity of the faith in the bond of peace. On discussing the question as to the means whereby the clergy could keep up with the advancing state of literature and scientific knowledge, and be prepared to meet the rationalistic objections to the miraculous nature of the revelations, and the attacks on Christianity put forth in such infidel productions as Greg's Creed of Christendom, which then came under the consideration of the Chapter, it was unanimously agreed that the Rural Dean should make an application to Dr. Greg's associates for a grant of books to form a library for the use of the clergy of the Deanery.

The Rural Dean having informed the Chapter that it was intended to hold a meeting of the Archdeacons and Rural Deans, on Thursday, to arrange a plan for the Missionary Meetings of the Diocese, it was agreed that the months of January and February would be the most suitable for holding such meetings in this Deanery; the route of the meetings to be settled at the next meeting of the Chapter, which was appointed to be held at the residence of the Rev. A. J. Fidler, at Whitby, on Tuesday, Nov. 9th; the subjects for consideration being—GREEK TESTAMENT, 2 Timothy, chap. 1; PRAYER BOOK, the Communion Office, commencing at the rubric of the Prayer of Consecration; APOLOGETICS, the consideration of Greg's Creed of Christendom, chapter 8.

The visiting members could not avoid giving expression to their pleasure at seeing the snug little brick parsonage, which has recently been erected in Brooklin, and their hope that the excellent incumbent, the Rev. Frederick Burt, with his worthy partner, may have a lengthened occupation of it; and also that the example set by the feeble congregations of Brooklin and Columbus may stir up the more wealthy congregations in the Deanery to erect similar edifices, for the comfort of their respective incumbents, and thereby also establish the Church in their parishes on more substantial and lasting foundations.

LLOYDSTOWN.—The Lord Bishop held a confirmation service here at 3 o'clock, on Wednesday, the 14th ult. Eight clergymen assisted at the service. A large number of children also were baptized. Eighteen persons received the rite of the laying on of hands. The choir, though but newly formed, conducted the musical portion of the services with admirable success.

A garden party afterwards formed in the parsonage grounds. Rural Dean Osler gave a history of the parish, and the Rev. Thos. Ball gave a short address. The party realised forty dollars.

UNION EXCURSION OF CHURCH SUNDAY SCHOOL TEACHERS.—When the committee of the recent centenary celebration met for the purpose of winding up matters, the happy thought occurred to some of its members that a union excursion of the teachers of the city Sunday Schools would be a pleasant event, and tend to promote and perpetuate the good feeling and unity which marked the successful gatherings during the late centenary week. The project was left in the hands of a committee, and they arranged an excellent excursion to Queenston Heights, which took place on Tuesday, August 12th. The party, which numbered nearly three hundred, and included representatives from all the city Sunday Schools, left by the steamer City of Toronto at seven o'clock, and had a delightful, sunny, summer morning trip across the lake and up the Niagara River to Queenston. On arriving there, no time was lost in clambering the winding and picturesque ascent from the wharf to Brock's Monument and (after a few minutes spent in taking breath and admiring the panorama) in attacking the bountiful repasts which the various groups spread out, some in shady spots on the brow of the hill overlooking the village and the river, and others in the leafy grove beyond the monument. Luncheon over, the excursionists spent the afternoon according to their tastes, in rambling through the woods, climbing the monument and listening to the yarns of the ancient caretaker, or boating on the river; while some of the more adventurous organized expeditions to the Whirlpool and to the Falls on foot or by vehicle. About four o'clock, the long line of smoke near the mouth of the Niagara River, marked the approach of the Chicora, and preparations for a movement homeward were made. On the road to the wharf not a few paid a visit to the pretty little Brock Memorial Church, pleasantly situated on the bank of the river. The trip across the lake in the cool of the evening was extremely enjoyable; the sun, which had shone most benignly all day, setting with glowing hues in the waters of Lake Ontario. The singing of hymns was an appropriate conclusion of the day's pleasure, and a fitting recognition of Him "from whom all blessings flow." As the steamer entered Toronto harbor, the Doxology and "God Save the Queen" were heartily joined in by all; and the general feeling was that a Union Teachers' Picnic must, for the future, form one of the excursions of every summer. Great credit is due to the Rev. J. P. Lewis and Messrs. Leggo, Coleman and Kirkpatrick for the excellent way in which the arrangements were made and carried out.

St. Stephens.—A Confirmation Service was held on Sunday evening last in the presence of a densely crowded congregation. The Rev. A. J. Broughall, the Rector, said Evensong, Hymn 211 "Soldiers of Christ, Arise," was sung. Twenty-seven persons were confirmed by His Lordship, the Bishop, whose address on the occasion was characterized by much earnestness. Those confirmed will receive the Holy Communion on Sunday next.

WEST MULMUR.—His Lordship the Bishop, visited this mission on the 18th instant, when he administered the rite of Confirmation to forty-seven candidates, in the following order:—Honeywood, 14; Whitfield, 16; Elba 17. The services were well attended throughout, considering that it was the heat of harvest, the very busiest season of the year. At Honeywood, the Incumbent read the Morning Service as far as the 1st Lesson, and the Rev. Rural Dean Forster, the rest of the service to the end of the 3rd Collect, including Preface to Confirmation Service. At the other stations, the Incumbent read Evening Service to the end of the 3rd Collect. The musical part of the services was entirely of a vocal character, except at Christ's Church, Whetfield, where Miss Rooney presided at the organ. Before the laying on of hands, His Lordship, in his happy style, delivered a very instructive and appropriate address, which was listened to with profound attention by young and old, and which, no doubt, will make a lasting impression on the minds of all. At the end of each service the Incumbent invited the members of the congregation to an introduction to the Bishop, which was heartily responded to, showing how highly they appreciated his visit.

WEST MONA.—The Right Reverend the Lord Bishop, held confirmation services in this mission last Thursday, when forty-two presented themselves for this apostolical rite. At all the three churches large congregations gathered to witness the interesting ceremony. Before laying his hands on the candidates the Bishop addressed them in a very impressive manner on the significance of the very solemn vow they were about to take, and the blessings they were to expect from the ordinance. He also spoke in a very forcible manner of the trials and difficulties they would encounter in their christian warfare, and gave his hearers good advice on the best mode of meeting and overcoming them. After each of these services the Holy Communion was administered, when one hundred and four communicated. The Sacrament of Baptism was also administered by His Lordship to three infants. Throughout the services the Bishop was assisted by Rev. Alex. Henderson, and Rev. W. F. Swallow. Mr. Morley, in charge of the mission, presented the candidates. The church people of this mission are fortunate in having an earnest worker amongst them, who seems not to allow a stone left unturned for the interest of the church. It must be most encouraging to him to see, within a little over a year, seventy-five come forward and make such a public confession of the "Faith was once delivered unto the Saints." Not only is Mr. Morley keeping his own flock together, but is drawing strangers into it. Amongst the number confirmed, six were till lately Presbyterians, and five Methodists. It is the earnest hope of the church people that Mr. Morley will not carry out his intention of leaving the mission this fall.

The Rev. A. H. Mackonochie, Incumbent of St. Albans' Holborn, London, Eng., arrived in Toronto on the 18th inst., and administered the Holy Communion in Holy Trinity Church, on the following morning. The Rev. gentleman left Toronto before Sunday; thus occasioning much disappointment among those who wished to see and hear a celebrity of world-wide reputation.

NIAGARA.

[FROM OUR OWN CORRESPONDENT.]

All Saints', HAMILTON.—We are glad to learn from the Hamilton papers that this fine Church edifice has come out of its pecuniary difficulties in a highly satisfactory manner. In fact the debt which had of late years so much crippled the work of the congregation has now been extinguished, and we trust to hear shortly of the consecration of "All Saints," Hamilton. The church is a handsome stone building, which was built at the expense of the late Hon. Samuel Mills.

THE HOSPITALITY COMMITTEE OF MONTREAL.—Some surprise is expressed at a circular lately issued by our Clerical Secretary under instructions from Canon Norman, Chairman of above committee. It appears that any clergy who prefer the independence of hotel accommodation to that of private houses, may attain the former accommodation by paying for it. As there can be no doubt that hotels will take in clergymen for a consideration of so much a day—the delegates to the Provincial Synod do not quite see the point of the circular. The matter is made more obscure by the fact that a circular was at a previous date received by the clerical (if not also the lay) delegates, asking whether they desired accommodation during Synod, or had made private arrangements.

HURON.

[FROM OUR OWN CORRESPONDENT.]

HURON.—As the country improves and new towns and villages spring up in the new clearings and along every newly-formed line of communication with the outer world, new missions are formed, and the spire of the village church tells to the traveller that there, too, the Church has been fulfilling her Divine mission. On the line of the new railway that connects our Forest City with the northern townships, was recently founded the village of Hensall, a few miles south of Exeter. Rev. F. Ryan, then Incumbent of that mission, at once gathered together the scattered members of the Old Church who had made their homes in the clearings. The Sunday School and the holding of Divine service commenced at once. Soon the village church was built, and on the Lord's day the voice of prayer and praise arose from rejoicing hearts of Church people in unison with their brethren in the Mother Country, and now happily in all lands. The good work of the newly-built church at Hensall did not end with the building of the church. A debt resided upon it, a deadly incumbrance at all times; but now that debt has been removed, and on the thirteenth Sunday after Trinity the Church of St. Paul's, of Hensall, was consecrated by the Right Rev. Bishop Alford. He also confirmed a class of

young persons presented to him by the Incumbent. The same day, at morning service, he confirmed a class in Christ's Church.

LONDON.—The Rev. Canon Innes has left for the Lower Provinces. He will be absent for four weeks. Meantime the entire parochial work will be performed by Rev. Alfred Brown, Assistant Minister. The Rev. Evans Davis is leaving for a short visit to Montreal. Rev. C. Newman will supply for the time of his absence—two or three weeks.

LONDON SCHOOL COMMITTEE.—There was a meeting of clergymen in the Chapter House, on the 11th ult., to consider the subject of a uniform scheme of lessons for the Sunday Schools of the Diocese, and to make arrangements for the Sunday School Convention, as resolved on by the Diocesan Synod. The diversity of the lessons in the different schools has made the proposed measure a matter of necessity. In some schools the International Scheme has been in use; in some the leaflet published in St. Catharines; in some the lessons consecutively from one of the books of the New Testament; while in some the Gospel, Epistle and Collect for the day in the services of the Church are taken in regular order.

ST. JAMES' SUNDAY SCHOOL.—The status of this Sunday School well repays the indefatigable exertions of the Rector, Rev. Evans Davis. The scholars number 220, with an attendance of from 180 to 160. On Thursday, the 18th ult., the School had their annual picnic at Woodland Park. A large party (200 in number) went by the 11 o'clock train to the Park, and 50 or more went down at noon. An excellent feast was provided for all by the ladies of the congregation. Nearly 100 prizes for the successful competitors in various exercises were awarded.

LONDON.—Tuesday, Aug. 11th, witnessed the largest Sunday School excursion that has been seen in this city during the half century that has elapsed since the clearing of the site. Rev. P. B. DeLom conceived the idea of a united festival of the Sunday Schools along the line of the Grand Trunk Railway, to be held at the London Water Works. The clergymen and Sunday Schools approved of the idea. The day was unpropitious. However, arrangements had been made, and, despite pouring rain and gloomy prospects, the schools started for the Forest City. The train left Seaford at early morning, having aboard between three and four hundred excursionists. At Mitchell there were added over seven hundred persons, and then it was deemed better for the comfort and convenience of the increasing party to have two trains. The Mitchell band accompanied the school. At Dublin one hundred excursionists awaited the arrival of the train. The last Sunday School was St. James', Stratford, adding between three and four hundred members. They arrived in London at half-past eleven o'clock, and, bearing their banners, they marched in goodly array from the Grand Trunk station to the wharf, and proceeded by the boats of the Thames Navigation Co. to Springbank, where they were awaited by the Chapter House Sunday School. This was the first meeting of the kind here, and it was very successful. Shortly after noon the excursionists and friends ascended the Water Works hill. The travelling from the county of Perth, the invigorating air from the river, and the smart walk and steep ascent sharpened their appetites, so that they fully enjoyed the lunch on the grounds that had been provided. A hymn was then sung, and there were addresses from Rev. P. B. DeLom and Rev. B. Anderson, and from Mr. Hesson, M.P. for North Perth, and Mayor Davis, of Mitchell—all appropriate to the occasion and referring to the Sunday School work commenced one hundred years before in Gloucester, by Rev. Thomas Stock and his assistant, Mr. Robert Raikes. At 6 o'clock the party returned to the city and marched to the G. T. station.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

ROSSEAU, MUSKOKA.—The Rev. Alfred W. H. Chowne, begs to acknowledge the receipt of the following sums towards the Parsonage Fund:—At Rosseau, F. W. Coate, Esq., Toronto, \$20.00; Adam Meisenheimer, \$1; D. Davidge, \$1; J. T. Reeves, \$1; Mrs. Douglas, \$1.35; Mr. Burnham, \$1; Mrs. Manning, \$1; P. L. Mason, 25c; Two Friends, 50c; Mrs. James Campbell, \$1; Mrs. Murphy, \$1; A Friend, 50c; A Friend, 50c; "Three Philistines," 75c; Mrs. Bissell, \$1; Mrs. Billings, \$1; W. A. Grant, Toronto, \$1; J. Downey, \$1; R. H. Bethune, \$1; E. Butler, \$1; A Friend, 50c; A Friend, \$1; J. Osburne, 50c; John Groom, (Vequin Falls), \$1; John Cornish, \$1; E. A. Cox, \$1; W. Henderson, \$1; The Misses Ewart, (England), \$10.00; Mr. H. Ditchburn, \$5; "Edith Island, per Mr. J. J. Mason, \$2.

Correspondence.

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

THE ORIENTATION OF CHURCHES.

SIR.—How comes it that in this Canada of ours, in the erection of churches, it appears to be thought necessary that the building should rigidly face on the street or road, directly at right angles to it, and be absolutely parallel to another street or road, in total disregard and violation of the ancient English custom of building churches in a due easterly and westerly direction, the chancel being towards the east. This custom prevails universally in England—to such an extent that the points of the compass may be determined by noticing the direction in which the churches are built. The peculiarity of any church being erected in contravention of the rule is noticed in the local tourists' guide-books.

It is to be regretted, I think, that this old English practice has not been followed in this country. It seems a tradition which ought to be observed. It would add moreover, generally speaking, to the effective appearance of our churches, and of even many a wayside chapel, and conduce to the picturesqueness of the landscape.

One can hardly help having been struck with this in England, and, on the other hand, by the absence of the element of beauty in Canadian Church architecture.

The picturesque effect of the pretty little stone church at Queenston, its site and surroundings would have been much enhanced if the English rule had been observed. The same remark applies to the Church of the Redeemer, Yorkville, and many other churches in town and country.

We are too rectangular in our architecture, and in laying out our land, thereby losing the handsome and pleasing effect of building our houses in crescents and circles, and orientation in church building, which is attained in those communities where more attention is paid to the aesthetic than is yet paid in Canada. The time has come when this matter might well be considered by those concerned in future church building.

Yours truly,

S. G. Wood.

P. S.—I have not referred to the Christian symbolism which, no doubt, is the foundation of this custom, but I would merely observe that it is not a mark or distinction of any school or party. Its universality in England proves this.

Toronto, Aug. 16, 1880.

WHY IS THE BOOK OF COMMON PRAYER NEGLECTED IN OUR SUNDAY SCHOOLS?

DEAR MISS A.—You will remember the occasion of my visit on Sunday last to your parents, concerning one of my Sunday School pupils, when our conversation turned on the teaching and management of our Church Schools. You will recollect that I pressed on your mother and yourself the point I have been endeavoring to impress on all with whom I have come in contact in Sunday School work, that I thought the Book of Common Prayer was much neglected in our teaching. You, a young lady brought up in the Church of England, and still an adherent—well-educated and clever, caught me up and said, "I think that if more attention was paid to making our children good and true followers of our Saviour, and less to the forms and rubrics of the Book of Common Prayer, it would be better for us all."

You expressed in that sentence a hazy, fleeting idea held by thousands of sincere Church people. This idea is that the Church has too much form, and not enough godliness and holiness, as I do not doubt you sincerely do. This opinion I was pleased to hear you frankly express, and I know you will as frankly consider the reply which I now make to you, and through you to thousands who think with you.

I reason thus:—Every religious body has, and must have, a fixed system of doctrine and discipline. With most of us, our public devotions form the governing power of our religious life. It is of the utmost importance that the form of these devotions shall be deeply imprinted on our minds while we are young, so that this controlling and guiding power will be felt in after years. We know, as a matter of experience, that few men entirely cast aside the religious system in which they have been, as children, educated. Few men think enough of the matter to do this; few have sufficient earnestness and determination to do it, and I may discuss the matter, I think, on the assumption that, as a fact, most of us retain a lifelong attachment to the forms used by us in youth.

Now, my dear Miss A—, if so few of us think enough of this serious matter, is it not of the greatest

importance that the form which is to be so lasting, and so powerful over us should be first carefully prepared, and then diligently and intelligently studied—carefully prepared by those who had the learning and the ability, and intelligently imparted to the scholar. Do I carry you with me thus far? Well, this form or system of our religious system is usually found either in a place, a person, or a book. Of these, the last is the best, for it never changes, and is never lost. A place may be left, a person may leave us, but a book lives and remains with us forever. Add to this stability the fact that this book is in close connection with another book—the infallible, unchanging and Divine Book—the Bible, and the Book of Common Prayer thus becomes a guide infinitely superior to all others. It is a priceless treasure. You have in it a sober, reasonable, and Scriptural friend, valuable beyond all estimation. It comprises a system of religious worship and instruction, to which no other known system can be compared for fullness, excellence, beauty, or management. It is the result, not of one year's labor, or of one man's industry; but it is the result of a long and patient progress of many hundred years—of the best and greatest of that great country, England, which your parents delight in calling by that loving epithet, "Home." The offering of the venerable past, and the bright present united in a holy bond of moderation, piety, and calmness. It is the handbook of a Church, which is the central point of Christendom—"central in doctrine and ritual." On one side of this great Book stands the Roman Catholic system, the personification of mental slavery and persecution. On the other, we see a mass of systems and opinions—those of the other Protestant bodies, all differing, all crying "Liberty," but none so free as the Church of England, and varying from the slightest nonconformity to a sterile Deism and a contempt of all dogmatic belief. But in the Book of Common Prayer we find all that is genuine in piety—all that is warm in service—all that is "decent and orderly" in ritual—all that is pure in doctrine—all that is needed to make us good men, good citizens, good neighbors, good Churchmen, and Christians in the fullest and widest sense of the term.

Now, my dear Miss A—, this is the book which I would have made a leading study in our Sunday Schools. It is much more than a book of form. While it contains our ritual, it contains much more. As Church people, it goes with us day by day through our whole life; its spirit soothes and elevates; its words and phrases form a large portion of the public prayers of the English speaking race in all parts of the globe; and it is a book from which countless private prayers and thanksgivings are moulded by myriads of good people who are not members of the great Church which it represents.

You wish "our Saviour" taught. Where is He taught more fully—more exhaustively, than in the Book of Common Prayer? In what Church are the Gospels more carefully taught? Where are the reading and exposition of the Testaments, New and Old, more thoughtfully insisted on? You evidently fancied, when we were conversing, that I was one of those who thought more of ritual than of piety. No; but I am one of those who believe in a ritual, who believe that the ritual of the Church of England is the best known in the world, and there is no system which combines so well the beauties of a ritual with the active piety of everyday life, as that of our Church. Yes! a ritual; but genuine goodness first. Yes! a ritual; but a gentle, charitable, kindly forgiving temper in its use. You see then, my dear young lady, that you and I agree. You want—as it is the nature of all sweet women to want—you want the charm of our Saviour's life. So do I; but I know I shall find it in the Book of Common Prayer; and I shall find more, for there I shall find a system of the worship of that Saviour far beyond my ability either to emulate or conceive, and therefore I cling to it as the best means of leading me to our Saviour, Who, after all, is the only real aim of our thoughts, the only object of our aspirations, the supreme end of all our actions.

Very Sincerely,

WM. LEGG.

386 Sherbourne St.

ALGOMA.

DEAR SIR.—Give me room, please, to gratefully acknowledge £1 8s. 6d., from St. Ann's Church, Lancaster, and £2 stg. from Rev. T. M. B. Owen, M.A., of Tedmore Hall, Shropshire, England, for the work of my mission. Also, \$2 from J. J. Mason, per Mr. J. Poole, of Hamilton, for the same object and \$5 from J. C. Miller, Esq., M.P.P., to the church at Midlothian, in the township of Ryerson.

At the same time, will you allow me to say that I am building a church in the village of Magnetawan, which will eventually be an important central station, and another church at Emsdale, in the township of Perry. I go on Sunday next (D. V.), and shall meet a fresh congregation (my second visit) in the northeast of Ryerson, near Katrina, who are to come pre-

pared with offers of work. On Monday I meet another body in the township of Anson with the same object in view. Let me repeat, the poor settlers gladly give liberally of their time and labor—will friends outside aid them with money? My appeals have fallen upon rather dull comprehensions lately in Canada.

As I shall be away in the Nipissing District during the next three weeks, friends must not be surprised if there is a little delay in answering their kind communications. I ask the prayers of all God's people.

Yours, &c.,

WILLIAM CROMPTON,
Travelling Clergyman,
Diocese of Algoma.

Aspdin P.O., Aug. 11, 1880.

CHURCH ENDOWMENTS.

DEAR SIR,—As my letter on Church Endowments, in a recent issue of your paper, appears to have attracted a good deal of attention, from the number of letters I have received, asking me for further information, from various places in Canada, I would esteem it a favor if you would allow me a short space to again refer to the proposal, and use your valuable journal as a medium to reply to many of the enquirers. It would seem that as there are so many of our churches heavily in debt, that any proposition that is made, whereby these encumbrances could be gradually liquidated, would be a boon to our people.

The Church Endowment scheme is simply to utilise the now existing system of Life Insurance Endowments for the purpose of paying off debts, or for establishing endowments for any other Church purposes. This plan was first introduced by the Star Life Insurance Co., of England, and has been in successful operation for some years, and has been taken advantage of by churches in Canada. A liberal reduction on the ordinary rates of the Company has been agreed upon, besides a most liberal basis, upon which the policy could be surrendered should it be found necessary at any time to do so. Added to these concessions, the Company has the carrying of the risk, which might at any time be called for in case of the death of the insured.

Now, the method of carrying out this proposition is as follows:—An Endowment Policy is taken out on one or more lives for a term of 10, 15, or 20 years, and longer if desired.

I would further illustrate it by giving the particulars of a church which is now negotiating for its debt, which is \$3,500. They only take a policy for \$3,000, as the balance would be made up by the accumulated profits which are allowed on the policy. The annual payment they will pay to secure the sum of \$3,000, would be only \$127.44. This small sum thus becomes a sinking fund for the ultimate payment of the principal of the debt. A long period is selected, as the payments are lighter in consequence, and with the privilege of surrender at any time.

Now, Sir, as to the question of time, I hold that one of the great mistakes that is being made at present is to hurry the payment of these debts. I believe it was wrong in the first place, and not to the glory of God, to build a church and go in debt for, sometimes, two-thirds of its value; but, as such is now the existing state of things, I think it is better to carry the debt over a number of years and lighten the burden on the people, and place the annual sum as low as possible, and thus make ample provision for the ultimate payment of the debt, which would be a relief to both pastor and people, and leave the latter free to contribute to the Incumbent's salary and general church purposes, as they would know just what was annually required; and this being small, there would be no need for the continued strain put upon parishes to raise money by the means of all the sundry devices such as bazaars, socials, garden parties, &c., &c., which only perpetuate the evil. I know objections are made as to the length of time the policy would have to run, and that the debt ought to be paid at once. I admit it should, but in a great many places the people are not able to do it, and at the same time keep good their other church engagements, and thus some one has to suffer, and I am sorry as a layman to have to say it, that it is very often the Incumbent, but he sometimes brings it upon himself by his zeal in God's work, by trying to induce congregations to build new churches or pay off existing debts when they were unable to do so.

I was myself a member of a church for 15 years. A debt was existing when I went to reside there, and had been for some years before, and it is still there. I only name this instance (but there are many such) to show what would have been the effect if such a system had been in operation then. The debt would now be paid off, and the people would hardly have felt it.

I feel that much more might be said on this most important subject, but can hardly trespass further on your space. I am, however, satisfied as soon as the scheme is fully understood it will be largely taken

advantage of, not only to assist in paying off debts, but also for the establishment of Church Endowments such as the Widows' and Orphans' Fund, Mission Fund, &c., and is especially adapted to our new Dioceses.

The full privileges of the scheme are open to the clergy who are desirous of insuring their lives for the benefits of their families.

Again thanking you for the space allowed me,

I am, Sir,

Yours truly,

W. J. IMLACH.

London, Aug. 24, 1880.

RECIPROCITY IN MATTERS ECCLESIASTICAL

DEAR SIR,—The increase of the Episcopate, in the formation of New Dioceses must have commended itself to the approbation of every true Churchman, for the high interests of the Church imperatively demanded that the original Diocese of Toronto should be divided. But the same necessity did not exist for the division and sub-division of its original Funds which should have remained under the management of a Central Board for the benefit of the clergy of the whole Province, and then the object for which they were created would have been more fully and justly accomplished. And no true Churchman can approve of any Diocese running a share of the Funds intended for the benefit of the clergy of the whole Province, and then constituting itself as a separate, exclusive religious municipality with a Protective Policy. It would not be right for members of a family to leave their home and receive their portions and then ignore all obligations of kindred. It would not be right for a Provincial Parliament when established and after receiving its award to adopt exclusive measures against the sister Provinces. A protective Policy may be the true policy for the Dominion Government under present circumstances, as against foreigners who will not agree to Reciprocity, but the Dominion Government would not allow such a policy to be adopted by any one Province against the other Provinces of the country. And it should be within the power of the Provincial Synod—the High Parliament of the Church—to prevent exclusive legislation of one Diocese against the freedom and interests of the clergy of any other Diocese. We are one Church, we have one Lord, one faith, one baptism, one God and Father of us all, and hence we should live in amity as brethren. And clergymen of good standing should have free and unrestrained access to every Diocese without being regarded as a stranger and foreigner, and without suffering loss of status, loss of privileges or pecuniary loss. This is the case with ministers of other denominations who can move freely from one part of the Province to another. And why should the clergy of our Church be subjected to those harassing and embarrassing restrictions at present imposed by Diocesan legislation? My own case might serve as an illustration: I left the Indian mission in the Diocese of Toronto where I had labored for more than fifteen years, to take charge of an Indian mission on the Grand River Reserve, at the urgent request of the late Bishop of Huron. In doing so from a sense of duty and to supply a pressing want in the mission, I lost all my interests in my former Diocese, and in this I gained nothing. I was placed on the same footing as one newly ordained, and a demand was made upon me for about \$50.00 as an entrance fee, and though I protested against the payment, I did so in vain. Finding that the rules and regulations in the different Dioceses were so unjust and oppressive, I advocated through the columns of your paper, a change, and others followed my example. In my place at the Synod, I introduced a resolution with that end in view, and the resolution was carried. A committee was appointed to confer with the other Dioceses on the subject. A similar resolution was introduced during the session of the Niagara Synod by the Rev. Dr. Reed and was carried. At the Toronto Synod, the Bishop, I think, wisely suggested that the matter should be dealt with at the Provincial Synod. I hope the Bishop's suggestion will be adopted and carried out satisfactorily, by effecting or establishing something like Reciprocity between the Dioceses of this Province at least. I shall not derive any advantages therefrom, beyond the satisfaction of knowing that other clergymen will, including, I hope, those noble and devoted missionaries who are so zealously performing a work of faith and labor of love in the extensive Diocese of Algoma, where no Commutation, no Superannuation and no Widows' and Orphan's Fund exist for their benefit or the benefit of their families in times of need.

Any plan or measure introduced which does not comprehend their interests cannot be regarded as satisfactory, generous or just.

Yours respectfully,

JAMES CHANCE.

Tyrconnel, Aug. 13, 1880.

THE PROPOSED CONSTITUTIONAL CHANGE

DEAR SIR.—The correctness of the Editorial on "the proposed constitution for the Diocese of Toronto" which appeared in your issue of August 5th, has been challenged by the Rev. Frooman Harding.

Your reasoning commended itself to me as thoroughly sound and evidenced a practical knowledge of the working of committees formed by different methods. The question under consideration is that of governing by a truly representative system, as compared with a centralised one, when the mainspring of all actions is found to emanate from one mind, whilst the responsibility is put upon the shoulders.

Your utterance was a wise one. "Let the acknowledged responsibility and the power go together, and then we know what we are about, and we know what we expect. If the Church is to be governed by the Bishop in Council with those whom he chooses to nominate, then the Synod as a representative body guided by Constitutional law, should be abolished; the two are antagonistic, and represent different systems.

Nothing could be more unsatisfactory in its results, and more dangerous to relative interests, than the fostering of a centralised system through the agency of nominal representatives. Such an incongruity, may be thought impossible, but it can, and does exist. The conditions favorable to such an anomalous state of things, are to be found in a sufficiency of vested power to control the actions of a working majority of the body corporate, by dispensing rewards to the faithful. This power is known in the Church by the name of patronage. It does not belong in all its workings to the Bishop, for if so, he must necessarily be the body and soul of the institution: he would be the *Law* itself instead of the Judge to declare the decision of the Court, which is the exponent of the Law. In our Civil judicature, were the Judge to possess the entire patronage of the Parliament, it can easily be conceived that such a leverage of power could be used for the framing of laws, whilst the nominal responsibility would rest upon the Parliament. It is the same in the Church. In the Church of Rome the emanation of Law proceeds from the Pope in Council with the Cardinals, and which accords with their system: it differs from ours inasmuch as it is not ordered by representative principles. In this there is consistency, the mainspring of action resting with the conclave, who assume all responsibility.

Whether a Synodical system be a correct one or not, it has been adopted by the Anglican Episcopal Church in Canada: to work it out to its legitimate issue, should be the desire of every loyal member. A thoughtful mind must perceive that it involves a responsibility of labor, and consequently a responsibility of trust: where such exist, it is a maxim of law that a corresponding influence should exist also. Now what is this influence but patronage?

A representative system is therefore a division of labour, responsibility, and influence in Government, and to maintain intact the just and equitable rights of all who take part, is the science of working out such a system to its legitimate issue. Any undue preponderance of power in any part interferes with the harmony of the mental and physical mechanism.

Now, what is the mechanical arrangement? In all representative bodies it is found in committees, and the science is, so to regulate them that the collective wisdom of the Corporation only be reduced to the best practical results.

There are various and specific interests at stake, which must necessarily be jeopardised by the preponderating power of any part, or any overshadowing influence to direct the action of the section. Whether committees be large or small, they must be so formed as to prevent this, if moral results are to be attained, and which are absolutely, essential to the framing of just and equitable laws. It appears to me that the principle of forming committees to deal with general and specific interests, at present in operation in the Toronto Diocese is the correct one, and should be maintained as the safety valve to secure the rights of all.

No doubt the Episcopal office has specific rights, and so have the Clergy in general, and the Laity. The Bishop is a part of the Church, but not the Church itself; and the true science of Synod Government is to place such patronage or influence in his office, as is necessary to maintain and exercise the lawful functions thereof; but which will be insufficient to trespass upon the legitimate functions of the Clergy and Laity, who are as necessary to the Church as himself.

The evil in the Diocese of Huron is, that the amount of patronage or influence vested in the Bishop, can be so used in the forming of committees, as to wractically make him the law of the Church, whilst responsibility rest upon the said Committees.

Rev. Mr. Harding draws a comparison between the Dignitaries and officers on the several Committees in the Diocese of Toronto, and those on the standing Committee in the Diocese of Huron; he thinks they are about equal in number, and their influence about the same. For this argument to be valid, the con-

ditions must be the same respecting their several offices, but they are not. In the Diocese of Huron the number of Rural Deans is unlimited, and they hold their positions upon the suffrage of one mind. Every one must see that if the Bishop held the position by the same tenure, his actions would savor a very great deal of the mind which controlled his office. I am not aware that Rural Deans are any more infallible than Bishops. In the Toronto Diocese the office of Rural Dean is held by the same tenure as the Bishop holds his, which is the genius of Episcopal Government, and should prevail everywhere. Better be without Rural Deans than have them under the fear of dismissal, for the Constitution authorises their appointment for the good of the Church as a whole, and not to serve the special interests of any part, though it be the Episcopate. You very properly maintained that "the province of any Committee was to aid the Church to legislate for the Church;" such is the case with any official, because the interest of the Church are Sovereign.

Mr. Harding questions your statement that the business of the Committee is chiefly managed by a centralised power in London and vicinity, by enumerating the different localities from which the members are chosen. This is without force, for the mere circumstance of evidence is of no moment, if, from any causes an undue central power exists; moreover the following statement from the Standing Committee meetings of 1879 and 1880 declares the fallacy that his statement "disposes of the centralisation question." The Standing Committee consists of 60 members, half Clerical and half Lay.

	Members present.	Dignitaries and Rural Deans.	London representatives
Sept. 1879.	Clergy, 20 Laity, 16	35	13
Dec. 1879.	Clergy, 21 Laity, 14	35	11
Mar. 1880.	Clergy, 22 Laity, 14	36	13
June 1880.	Clergy, 27 Laity, 14	41	18

This table shows that a little more than one third at all the meetings were from London.

Of the 80 Clerical members on the Committee, 19 are Dignitaries and Rural Deans.

During the year the average attendance of Laymen was 141, whilst there were 8 Laymen on the committee from London.

I think most persons will acknowledge you were correct in the statement that, "as a necessary consequence the Bishop has far more than a presidency in the Council of the Church." It must also be borne in mind that the Bishop presides, and claim the right *ex officio*, to be the Chairman of every sub-Committee.

The strangest part of Mr. Harding's letter is the statement that "the Bishop has nothing to offer, since the patronage is in the hands of the Laity." Mr. Harding should know that the Bishop exclusively appoints to the Government Rectories, and the influence of his office controls nine tenths of all the parochial appointments. That he appoint all the members of the Synod, except the Standing Committee and the Delegates to the Provincial Synod.

That he appoint Dignitaries and Rural Deans without limit of number, whilst the latter depend not only upon the patronage to receive, but also to hold no patronage!

Does not Mr. Harding know that "tinkering" the commutation fund in 1874, 1875, and 1876, was the Bishop's influence, and which culminated in that piece of robbery, which took an annuity of \$200 per annum from men who had honestly and fairly earned it:

No patronage!
Is Mr. Harding unconscious of the Bishop's influence in doling out the surplus interest of the Commutation fund, through the medium of the Standing Committee?

Will Mr. Harding give us a specimen of the independence of the Standing Committee by boldly questioning the right of the Bishop and Archdeacon Sandys to receive from the Surplus of the Commutation fund, without a vote of that Committee, although no reservation had been made in their behalf by the Synod of 1876, which proposed to place the entire amount to the Mission Fund, after paying the Superannuated Clergy;

The fact is, that Synod legislation has ended in the Diocese of Huron, and Bishop Hellmuth is "mover, maker and judge" in everything. Take witness ye men of Toronto Diocese, if any Synod education be obtained in Huron.

The reverend writer also stated that "the independence of the Standing Committee is such, that no one comes in for more vigorous opposition than the Bishop himself." Now I am assured by members of the Committee, that you do not require all the fingers on one hand, to count every independent member on that Committee.

In conclusion I would say, hold to your Constitution

as it is so, far as Committees are concerned. Let not the Clergy and Laity put the Bishop in such a position, that the fawning sycophants, and obsequious Satellites will have an opportunity of securing Episcopal favors.

The wise words of that manly Christian Churchman Archdeacon Whitaker will be heard no more in the Toronto Synod: The treasure, contained in an earthen vessel, will enrich others in a distant clime; but the advice of one, whose life had been nobly spent, should not be forgotten.

I remain, Dear Sir,
Your obedient Servant
T. SMITH.

ST. MATTHEW'S SUNDAY SCHOOL.

SIR.—I did think that one result of the Centenary would be to inspire some Churchman with zeal enough for the cause to offer himself as Superintendent of St. Matthew's Sunday School. Nothing of the sort has been the case, though the attendance at the School has greatly increased, the number of teachers has decreased; nor has any one turned up to Superintend the children. It is sad to think that so little love for souls exists in professing Churchmen that a really promising School is to be allowed to be shut up, as was the case to-day for want of a proper teaching staff and one to superintend their efforts. Up to three weeks ago I performed the duties myself which entailed upon me a walk of between twelve and fifteen miles in the heat of the day which added to my two full sermons every Sunday, with as a rule Baptisms in addition, reduced me to this state that, till to-day, I have been unable even to go near my parish, much less to officiate. Thanks however to the kindness of outsiders, one living some miles from Toronto, the other a gentleman of no physical stamina, the people have not been deprived of their services, nor the School Children of their instructions. This was, however, but a temporary solution of the difficulty, and in consequence of my being physically unable to do more than take the two full services and the Christenings, there was no Superintendent to the School nor was a teacher present who felt competent to discharge the duties. The Scholars were, therefore, perforce indulged, a scandal which might have been averted had there been in Toronto any one with sufficient Churchmanship to undertake the task. I know well that if I applied to St. James's Cathedral Young Men's Association, I should have experienced no difficulty in getting volunteers. That is an organisation full of zeal and full of energy. There were reasons for my not applying to that body, but as the so called-High Church young men object to give themselves up to the work of God in the poor unfashionable Church over the Don, and think that only what pays in the sight of men is to be cultivated, I shall have no scruples about asking for men elsewhere. It is not a question of High or Low Church in Don Mount; it is one of allowing children to grow up heathens or Christians. To their honor be it spoken the Romanists, Congregationalists, Methodists, and Baptists are alive to the truth of this. Only the Church is, as usual, behind hand. What wonder then, if non-Churchmen are snapping up our children, and every one of them will be brought up to look upon the Church of England as no mother or at best but a neglectful step mother. With such a bitter experience before me in a very short Ministerial career in this city, you will excuse me if I entertain the most serious doubts as to the reality and solidity of Churchmanship in Toronto.

Yours etc.,
EDWARD RANSFORD.

80 Wellesley Street, fourteenth Sunday after Trinity.

TORONTO.

Continued from page 413.

Rev. Septimus Jones, acknowledges with thanks, \$11.40 from Trinity Church East, for S. S. C. Fund; also \$12.91 from St. Paul's S. S.

Family Reading.

RELIGIOUS DUTY.

Many persons have an idea that they are free from religious duties until they agree to be bound by them. They think that attendance upon worship, the support of the Church, the avoidance of unprofitable amusements, and the maintenance of high Christian character may be binding upon the acknowledged Christian, but they do not apply to the irreligious man, especially the avowed sceptic.

But moral obligation is not created by contract, nor does it depend upon belief. It requires no contract to bring a man within the range of God's physical laws. Disregard of the laws of health is punished, irrespective of the ignorance or disbelief of him who disregards them. Strychnine would kill, even though the victim did not believe in the power of poison or the fact of death; and so of the civil laws. It requires no contract to obligate a man to obey the laws of the State. He may be ignorant of those laws; he may refuse to obey them; he may deny their existence; yet they bind him, and for their violation he is justly punished. And so of the moral laws: it requires no contract to bring man under their authority. By the very nature of his being he is under their authority.

There can be no evasion of the laws by which God carries on His moral government. They must be obeyed or disobeyed. Among those laws are the duties pertaining to the Church of Christ. That Church is a most important part of that moral government. Indeed, it is, on earth, the very embodiment of that moral government. It is the duty of every one to whom that Church is presented, to enter it, to sustain it, and to be conformed in conduct and character to its teachings. Each one of these duties is binding; and the non-performance of the first—that of entering the Church—by no means lessens the obligations of the others; nor does disregard of them all either change their nature or diminish their force. The Divine law, which lays these duties upon every one, is an eternal fact; and neither its existence nor its power is in any way affected by men's belief concerning it.

It is the devil's part to suggest; ours, not to consent. As oft as we resist him, so often we overcome him; as often as we overcome him, so often we bring joy to the angels, and glory to God; who opposeth us that we may contend; and assisteth us, that we may conquer.—*Quarle.*

Is there any joy greater than that which is experienced by one person when he helps another person? There are some men so low down that it is said they cannot bear to have the smell of their clover go into the highway for fear that other folk will get something that belongs to them without paying for it; there are some men who are said to be grudge bees the honey which they take from their flowers without leaving anything behind; but that is doubtless imaginary. A man whose heart does not respond to an act of doing good or giving happiness is no longer a man. He has passed the line of manhood, and should be ranked among beasts.

"CLEAN INSIDE."

When through the labors of the first missionaries at Madagascar, some of the islanders there had been converted, a Christian sea captain asked a former chief what it was that first led him to become a Christian. "Was it any particular sermon you heard, or book which you read?" asked the captain.

"No, my friend," replied the chief, "it was no book nor sermon. One man, he a wicked thief; another man, he drunk all day; big chief, he beat his wife and children. Now chief, he no steal; drunken Tom, he sober; big chief, he very kind to his family. Every heathen man gets something inside him, which make him different; so I become a Christian too, to know how it feel to have something strong inside of me to keep me from being bad."

Now that old chief had the right idea of Christianity. He had got something new and strong inside of him. He had a new motive; it was the desire to be true and pure.

At one of the ragged schools of Ireland a minister asked the poor children before him, "What is holiness?" Thereupon a poor little Irish boy, in dirty, tattered rags, jumped up and said, "Please, your reverence, it's to be clean inside." Could anything be truer?

Sarcasm is the natural language of the devil.—*Carlyle.*

The blush of modesty is Nature's alarm at the approach of sin.

It is surprising how many people there are in the world who do not like to work between meals.

He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame.

OUR NEW NEIGHBOR.

CHAPTER XII [continued].

The holiday-time of the year had arrived, and the little society of Melbury went in divers direction—to Switzerland, to the Lakes, to Devonshire, to Wales.

Sidney at Melbury Lodge, and Maggie at Forest House—she had begged to remain at home and keep house for her uncle—when they met one day out on the common, remarked that they had the world to themselves.

Sidney relieved his feelings by making a few cynical remarks to Maggie about the general slowness of things. Maggie poured into his ears her feelings about her uncle.

"He works so hard, Sidney, and he gets thinner and paler every day. I wish to goodness Sibyl would come back."

"Where is she?" asked Sidney.

"Oh! didn't you hear? She was not very well, and Mrs. White insisted upon taking her up to Scarborough. Sibyl did not want to go."

"She'll meet Walter there. I wonder when they are all coming back?"

"I had a letter from Sibyl this morning. It is much more cheerful than the last. But she says nothing about when they will return."

"Now what the mischief does Sibyl mean by being anything but cheerful?" asked Sidney, with some discontent in his voice. "If I were in her shoes I would preserve a constant serenity, I can tell you."

"You are not," said Maggie, "so you don't know anything about it; but let me tell you, for your information, that it's not always so pleasant to be a woman."

"If I had lots of money, like Sibyl, I don't think I should object to it," he returned, gloomily.

Where to she answered, enigmatically, that money sometimes made things worse.

Maggie had a very nice little romance in her head about Sibyl. She was changed, there could be no doubt about that. Her Uncle James was also changed. These two changes had taken place about the same time. Was it not possible—nay, even probable—that there was some connection between them?

This was the small root-idea upon which Maggie proceeded to build up her little romance. If Sibyl had a strong feeling for her uncle, it was most likely that he reciprocated it. Maggie's observation of life, reached through the medium of story-books, led her to believe that these strong attractions were generally mutual. But, in such case, why did not her uncle come forward? Now here dropped in certain story-book notions of sentimental morality and false delicacy. Her uncle was poor; Sibyl was rich. Of course, this was the secret. He could not offer himself to the heiress without bringing something in his hand. People would impugn his motives. It would be said that he was mercenary. In thinking over the future, and planning—for she was the most unselfish creature in the world—a happy issue for those she loved so dearly out of their mutual embarrassment, Maggie had wild notions, now and then, of advising Sibyl to feign poverty for a short time. Such a plan had, she believed, been adopted with success by others. Of course, there were difficulties in the way.

While her mother was rich, no one would believe that Sibyl was poor; and Mrs. White would not, most likely, see the importance of the crisis, and consent to lay down her state for a time.

She might, indeed, have different views for her daughter; views with which the Park and the Hall were more consistent than a cottage; and, in such case, could not some inkling of the state of affairs be given her? Might she not disinherit her daughter? But this notion looked at seriously, was even wilder than the former. However her wishes might affect her judgment for a moment, Maggie was perfectly well aware of the fact that Mrs. White was not of the stuff of the impetuous mothers who disinherit sons and daughters as a punishment for persistent contradiction to their will.

But these ideas set aside, what remained? Maggie felt as strongly as her parents, perhaps even more strongly—for she was without their knowledge of time's marvellous power to heal the sickening sorrows—that it was a pity two lives should be ruined. Added to this salutary feeling, she had another, which was not quite so wise. Most of us have it at times, in a greater or less degree—the desire to be a providence, to interpose beneficially in the lives of those we love.

No spirit of rule, or anticipated gratification of will, moved Maggie when, clasping her hands together, she said, "Oh, if I could only make them happy, how happy and proud I should be!" And yet, self interposed, interposed disastrously, and affected her perceptions of things.

Sitting down to answer Sibyl's letter, she said, "Now I mean to speak to her frankly, and, if I pain her for the present, it will be for her future good."

This speaking frankly was an elaborate description of her uncle's state. If you could only see him!" wrote this artful young lady. "He works day and night, and every morning he looks paler. He scarcely ever eats; he never smiles as he used to when you were here. His only recreation is to listen to my music at night, and even in this he is peculiar. He will have me play, over and over again, that piece which I say is like a dream of a beautiful face. You will remember that I played it on the first evening you spent with us after his return."

This Maggie considered was a most telling touch. It was; but I told it in a different way from any she could have imagined.

Sibyl, in the gay and fashionable watering-place, where she was the centre of attraction to a most brilliant circle, had recovered some of her former vivacity. Moping was, with her, an unusual mental attitude. But this letter recalled some of her painful feelings, and gave them an added sharpness. Her hero was suffering. She suspected why. What dreams she had entertained of removing suffering far from him! He was suffering now, and she was as nothing in his pain. She could do nothing.

But could she not? She was in her room alone when the letter came, and as the image it presented rose before her, the scalding tears had fallen from her eyes; but when this questioning thought recurred, they were of a sudden arrested. Though she herself were as nothing, less than nothing, in his pain, yet might she not do something to relieve it?

For full five minutes Sibyl sat silent, staring out before her, and a curious indefinite dream, full of figures not her own, yet by her blessed and furthered on their way, passed, in slow procession, before her.

Another letter was in her lap. She took it up. She saw the handwriting—it was Mrs. Rosebay's. Though, in her heart of hearts, Sibyl believed that her new friend was true and good, and though what Sir Walter had related to her concerning their interview had more than confirmed her in this impression, she had not been able to restrain a certain feeling of estrangement from her. It did honour to Sibyl's heart and conscience that she had not in any shape given way to this feeling. Fortunately she and Mrs. Rosebay were separated, so there was no chance of her feeling cropping out in an unguarded moment, but she spoke of her to others with affection, even enthusiasm, and kept up a correspondence with her which was perfectly natural and unforced.

Her inner feeling was partially revealed, however, by the fact that she was not impatient to open Mrs. Rosebay's letter; she had kept it to the last.

But now she broke the seal, glanced her eye over it, and then put it down.

"Lady Egerton advises me to return to Melbury," Adeline wrote. "And I think she is wise. If I went to another place, it would only be the old experience over again; and—I suppose I be-

come more thin-skinned as I grow older these things cut into me now. I cannot bear them philosophically. I have a yearning, which no words can express, for human sympathy. Once I thought I could live alone with Nature, and find consolation in its beauty and wonder; now I know that is impossible. I believe it would be impossible to any one. A passionate desire for dear human regard bites deep into the tissue of our nature. Before we can get rid of it we must get rid of part of ourselves. So I return to Melbury. I shall not be without companionship. You have not forsaken me, dearest Sibyl; and I think, and Lady Egerton thinks, that when the first surprise is over, people will forget what I was. After all, it was not entirely my fault."

There was more in the same strain. What impressed itself chiefly on Sibyl's mind was the two-fold fact that Mrs. Rosebay was returning to Melbury, and that she could not possibly write as she did if she had been a consenting partner in fraudulent enterprises. And thereupon the young girl formed her determination.

At breakfast that morning she said to her mother, "Are you not getting a little tired of this kind of thing, mamma?"

The fact was that Mrs. White was becoming exceedingly tired of the constant excitement, but she believed the change was doing Sibyl good, and knowing her child's natural unselfishness, she had carefully refrained from any expression of her feeling.

"Why," she answered Sibyl's question, "what makes you think I am tired of Scarborough?"

"I suppose it is because I am a little tired of it myself. The sea becomes monotonous after a time; I want to see my garden."

Mrs. White wanted to see her house, and to be quite sure that carpets and curtains, wainscoting and fenders were receiving due attention. But mindful still of what was always paramount with her—Sibyl's interests—she said, with hesitation, "Wouldn't it seem a little *pronounced* to go away just now?"

"You are thinking of Sir Walter Harcourt? Oh! don't mind about him. I will put things in their right light there. Very likely we shall see him in Melbury soon."

"Very well, dear; you know best. I am ready to start whenever you like," said Mrs. White.

A few days after this conversation took place, Sibyl and her mother were once more established at the Park.

Children's Department.

THE DISOBEDIENT CHICKEN.

Once there was a little fluffy, yellow chick, who lived with his mother and little brothers and sisters in a little bit of a house, which stood not far from a very pretty pond.

This little chick was very bright and wide-awake, and, in spite of his mother's chukking, would keep running away from his home. He was very fond, too, of walking on the very edge of the pond, though his mother had told him he would surely get drowned if he fell in.

One day he saw a lot of little fluffy yellow things walking toward him.

"They look very much like me," thought little chicky. "But how queer they walk! I can walk much better." And he straightened himself on his little, slender legs and walked gracefully along.

Soon these little, funny, yellow balls waddled to the very brink of the pond, and in a moment more glided away on the water.

"Dear me!" said the little chicky; "if I can walk on land so much better than they, of course I can go on the water too. I don't believe mother knows everything."

So into the water he sprang, and soon found that he was sinking. He flapped his poor little wings and shrieked with all his might.

"Dear me!" he thought, "if I had only minded mother!"

But, alas! the cruel water had almost covered his poor little head; and this would have been the last of chicky if a man had not just at that very moment passed the pond with a small fishing-net in his hand.

Seeing chicky struggling in the water, he quickly fished him out and threw him upon the grass, saying, "There, you foolish little thing, lie there until you get dry!"

Poor chicky was half dead with cold and fright; but soon the warm sun dried his wet feathers, and warmed his little, cold body, and gave him strength to stand on his feet. With one look at the dreadful pond, he flapped his wings, and with a shriek ran back to his home.

"Foolish child!" said his mother, when he had told his story; "those little fluffy things were ducks, and live half the time on the water."

So little chicky found out that his mother knew best after all, and ever after, when he was tempted to disobey, he thought of the dreadful pond where he had almost been drowned, and he became a good little chicky, and was a comfort to his mother.

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SAINTS' DAYS.

We all know that nothing is so efficacious to form good lives as good example. In the communion service we especially thank God for the good examples of all His servants who, having struggled and triumphed, now rest from their labors. The Church commends singly and impressively, the holy examples of those who in Gospel history "shone as stars." The Gospel and Epistle for each Sunday bring before us the main events and lessons of the life of each Saint as a special matter of serious and prayerful study. And the collect prays God in Jesus' name that the grace that each holy man of the blest family taught may be our own. Or, as in the case of the Holy Innocents, day, that we may be partakers of a blessing from their sacrifices and sufferings.

Cicero, speaking of self-cultivation through the examples of great men, says: "Forever commending these to myself, I formed my mind and heart."

It is remarkable how the collects on these days do seem to seize the very jewel, the secret, the whole lesson of each man's life, and prepare it, as a holy germ of life, for planting in the soul of the believer, and good excitement to good deeds. Let any one read over the collects for these occasions and he will be amazed at the material of character, the sacred wisdom that is in them. Could a better watchword for a hero be found than the collect for St. John the Baptist day? We pray, "Make us to follow his doctrine and holy life, that we may truly repent according to his teaching; and, after his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for truth's sake." This is but one specimen. We don't know what we lose in neglecting the Saints' days, as ordered by the Church.

Any rearer of children who understands the planting of principles and shaping of character as his business, will do well to read, study and use the Saints' days, as ordered by the Prayer Book. The "Saints' days" in the Prayer Book are the Family Picture Gallery of the Church!

GODS PROVIDENTIAL CARE.

Do you see this lock of hair?" said an old man.

"Yes, what of it? It is, I suppose, the curl from the head of a dear child long since dead."

"It is not. It is a lock of my own hair, and now it is nearly seventy years since it was cut from my own head."

"It has a story belonging to it and a strange one. I was a little child four years old, with long curly locks. One day my father went into the woods to cut a log, and I went with him. I was standing away behind him, or rather at his side, watching with interest the strokes of the heavy axe as it went up and came down upon the wood, sending off splinters in all directions. Some of the splinters fell at my feet, and I eagerly stooped to pick them up. In doing so, I stumbled forward, and in a moment my curly head lay upon the log. I had fallen just the moment the axe was coming down with all its force. It was too late to stop the blow. Down came the axe. I screamed and my father fell to the ground in terror. He could not stay the stroke; and in the blindness which the sudden horror caused, he thought he had killed his boy. We soon recovered; I from fright, and he from his terror. He caught me in his arms and looked at me from head to foot, to find out the deadly wound which he was sure he had inflicted. Not a drop of blood or scratch could be seen. He knelt upon the grass and gave thanks to a gracious God. Having done so, he turned to the log which he had been splitting, and there was a single curl of his boy's hair, sharply cut through and laid upon the wood. How great was the escape! It was as if an angel had turned aside the axe, at the moment it was descending upon my head. With renewed thanks upon his lips, he took up the curl and went home with me in his arms. That lock he kept all his days as a memorial of God's care and love. That lock he left to me on his death bed.

A VIOLENT TEMPER.

What did I hear you say? that you had a quick temper, but were soon over it, and that it was only a word and a blow with you sometimes, but you were always sorry as soon as you got over your passion?

Ah, my boy, I'm afraid that was the way with Cain. It has been the way with many a murderer ever since. People almost seem to pride themselves on having quick tempers, as though they were things not to be ashamed of, and fought against, and prayed over with bitter tears. God's word does not take your view of it, for it says expressly that "He that is slow to anger is better than the mighty;" that "Better is he that ruleth his own spirit than he that taketh a city," and that "Anger resteth in the bosom of fools."

A man that carries a quick temper about with him is much like a man who rides a horse which has the trick of running away. You would not care to own a runaway horse, would you? Yet it is worth a good deal more, let me tell you, than a runaway temper.

THE HYENAS AND THE LEOPARD.

A FABLE.

A pack of hyenas having been much annoyed at the manner in which the leopards had carried off the sheep which they had intended to feed upon, was rejoiced to see one of their enemies alone.

"Now," said they, "we can revenge ourselves, and strike terror into the rest of his family. We have nothing to do but to surround him, and he will fall an easy prey to our fury."

"It will be a grand thing to drag home a dead leopard," said a young hyena.

"I will have his head," said another.

"And I will have his tail."

"And I his teeth."

"And I his claws."

"And his body will make a fine feast for us," said all the hyenas; and they laughed in chorus.

They drew closer and closer round the leopard, who, seeing himself so greatly outnumbered, felt that flight would be better than fighting, and perceiving a sturdy tree not far off, he made a sudden bound, and upsetting some of his assailants, gained one of the lower branches, where he kept the enemy at bay.

So matters stood, when suddenly the leopard began to growl furiously, and the growl was answered by a prolonged growl in the distance. Again and again the leopard growled, and each time the growl was heard from afar.

"The leopards are coming!" said an old hyena, "we had better be off."

Then a panic seized upon the pack, and away they fled, leaving the leopard on his post of advantage.

He waited a few moments after the last of his opponents had disappeared, and then quietly descended.

"Ah," said he, "it is not always those who talk the loudest who win the victory. A wise head will out-general an army of boasters; and it was lucky I remembered that there was an echo about here, or I should not have been left master of the field."

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Department of Railways and Canals, Ottawa, 16th August, 1880.

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The Scholastic year is divided into four Terms of ten weeks each. MICHAELMAS Term begins Wednesday 1 September. Fees per Term, \$5 to \$18. Additional for boarders \$45. Apply for admission or information to MISS GRIER, Lady Principal, Wykeham Hall, Toronto.

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(Under the management of Mrs. and the Misses Logan, late of Hamilton. The School will re-open after the Christmas Holidays January 2nd, 1880. Circulars on Application.

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The EXAMINATIONS FOR MATRICULATION and the Annual Supplementary Examinations will be held in the College Hall, beginning on FRIDAY, OCTOBER 1st, at 9 o'clock, a.m.

Three Scholarships of the respective values of £50, £35, and £25 currency are open for competition to candidates for matriculation.

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All candidates for matriculation are required to produce, on presenting themselves for examination, testimonials as to good conduct.

For further particulars, application may be made to the Provost, Trinity College, Toronto.

CHARLES MAGRATH, Bursar and Secretary. Trinity College, August, 1880.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, CAMBRIDGE HOUSE,

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PRINCIPAL.—MRS. DASHWOOD (formerly Miss Stubbs, for 10 years Principal of Rolleston House, Toronto), assisted by DR. DASHWOOD.

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A limited number of pupils desiring to study the Languages or English Branches of Education, under the supervision of a clergyman of the church of England, in connection with the study of Music, will be received, and accommodated with board if desired.

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Work will be resumed on Friday, Oct. 1st. For terms and particulars apply at the School, 14 King Street West, Toronto. M. MATTHEWS, Secy. GEO. HALLEN, Curator

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While thanking his customers for their liberal patronage, extending almost a quarter of a century, he solicits for his successors a continuance of the same, believing that, after their long and confidential connection with the house, they will be enabled, with reviving trade, to continue and extend the Canadian business of the house, to the satisfaction and profit of all concerned.

For Testimonials, address ROBERT WILKES, Toronto, 48 & 50 Yonge street (up stairs). Montreal, 196 & 198 McGill street. Monday, 2nd August, 1880

With reference to the above—having purchased from Mr. Robert Wilkes his stock-in-trade at Toronto, and supplemented it by extensive importations arriving and to arrive, and having formed a co-partnership under the firm name of SMITH & FUDGER,

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