

# Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, MAY 8, 1879.

[No. 19]

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1879.

Illustrated.

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### THE WEEK.

THE Prince of Wales is expected to visit the Australian Exhibition.

Dr. Isaac Butt, the well known member for Limerick City, died May 5th.

On the Greek question, the Ambassadors will be instructed to offer mediation—England having declined the proposition for a conference of the Ambassadors of the several powers.

In the House of Commons, Ottawa, on Monday, the Premier stated that the announcement made by the *St. Paul Pioneer Press*, that Sitting Bull had been declared a British subject, must be a *canard*, inasmuch as neither the United States Secretary of State, of War or of the Interior, has a right to declare who were or who were not, British subjects.

At Stratford, on Monday morning, a terrible explosion took place above the Grand Trunk freight sheds, which resulted in the instantaneous death of two men, and probably the fatal injury of another. The shock is supposed to have destroyed near half a million dollars' worth of property, while a great number of men, women and children sustained more or less serious injuries. A great rent was torn in the ground about nine feet deep, and twenty-four feet wide. The explosion was occasioned by a car, containing near four thousand pounds of blasting powder, being driven with considerable violence against another, when with a sudden deafening roar, the car and many others were blown to atoms as fine as dust, and everything for a long way round was wrecked.

At a Dubar held in Aliehl, General Roberts told the assembled chiefs that the British Government did not intend to locate troops at Kandahar, Cabul, Herat, Balkh, or Jellalabad, but only to secure the frontier, giving it the command of the passes leading to Cabul.

In the German Reichstag, on the 3rd, Bismarck said that through the widely opened doors of its import trade, the German market has become a mere storage space for the over production of other countries. He advised, therefore, that they should shut their gates and take care that the German market should be reserved for native industry.

Full particulars have been received of the relief of Col. Pearson's force, at Ekowe, by the troops under Lord Chelmsford, from which it appears that the British had only 50 killed and wounded, while the Zulus lost near 2,000.

### THE FOURTH SUNDAY AFTER EASTER.

THE good and perfect gift to be bestowed upon the Church in consequence of Christ's departure to Heaven is the main subject still brought before us. It is remarkable that in the Communion office, all the Gospels appointed for the Sundays after Easter are taken from the Gospel according to St. John. One only—that for the first Sunday—belongs to the period we are now commemorating, the forty days which passed between the Resurrection and the Ascension of Christ. The other four are from the discourses of Christ delivered before His crucifixion. The last three are from the discourse pronounced in the supper room. But these Gospels are not, therefore, out of place; because they are preparations for a real departure, and for that which is to follow it. As far as their substance is concerned, they might have been spoken during the great forty days, just as well as on the eve of the crucifixion.

The Lord has just referred to his approaching departure, and, as was natural, sorrow has filled the hearts of His Disciples. In order to relieve this sorrow, He explains to them that His departure is to be not more glorious for Himself than expedient for them. If He remained on earth the Holy Spirit, the Comforter, would not come to them. And moreover, if He Himself remained among them, He could not be the object of a purely spiritual apprehension; for, when sight is satisfied, there can be room for the exercise of faith; and in that respect there would indeed be no necessity for that Divine and invisible Friend, Who is the Author of all real faith in the soul of man. But, on Christ's departure, faith would become necessary, as it would be possible; and the Lord promised to send Him Who would be the Author and Dispenser of this inestimable grace. "If I depart I will send Him unto you."

### THE INTENTIONAL INCOMPLETENESS OF CHRIST'S TEACHING.

THERE is not a more unfortunate or disastrous error to be met with in the present day, among those who profess the Christian name, than to suppose Christ intended that the mass of His teaching, especially the small portion of it contained in the Four Gospels, should suffice to give all the principles—the doctrines and the laws—of His system. But nothing is more certain than that the Lord's own teaching during His sojourn upon the earth did not embrace all necessary Christian doctrine. And this is a point of no small importance in the present day. Both in Europe and America we meet with many professed Christians who say they wish to be bound by the very words of Christ, and by nothing more. They say that, for a *Christian*, the words of Christ ought to be enough. St. Paul especially taught some things which Christ Himself did not teach, and these men do not wish to be bound by these super-added doctrines. The Church in her creeds uses language not to be found in the words of Christ; and they do not wish to be bound by anything of the kind. They think it enough to read, and to admire the incomparable beauty of the Sermon on the Mount and of His other discourses. This they consider to be genuine, imperishable Christianity; but all the rest of the New Testament and the teaching of the Church, they regard as on a totally different footing, and of no authority.

Now, this language is very misleading, inasmuch as it sounds very loyal to the Lord, while it is actually contrary to His own teaching. By using such language as this, men flatter themselves that they can cut down the Christian creed to the very narrowest dimensions, and at the same time be all the better and more emphatically Christian for keeping strictly and exclusively to the teaching of Christ. This is an attack upon the claims of faith, conducted in the name of an extraordinary reverence for the object of faith. And yet, we find the Lord saying in His very last discourse that He did not undertake to teach any one all that was necessary for His disciples, as Christians, to know and believe to their soul's health. He says that He has many things to tell His disciples which they could not bear at the time, and which He meant to tell them, not in person, but by the agency of another, the unseen Comforter, the Spirit, hereafter. By His Spirit He was to speak in and through His Apostles. What the Apostles taught was to be His teaching, even though it should go beyond anything which He had actually said Himself; for His work of teaching was to be finished by others. To the Twelve and through them to their successors He had said:—"He that heareth you heareth Me." "He that receiveth you receiveth Me." "He that receiveth Me receiveth Him that sent Me."

### THE LATE BISHOP OF TASMANIA.

THE Right Reverend Francis Russell Nixon, D.D., was for more than twenty years Bishop of Tasmania and died on the 7th of April, aged 76, at his residence on the Lago Maggiore, Italy. A son of the late Rev. Robert Nixon, B.D., he was born in August, 1803, and was educated at Merchant Taylor's School, and subsequently at St. John's College, Oxford, of which he was successively Scholar and Fellow. He took his Bachelor's degree with third class honors in the classical schools in 1827, and proceeded to that of Master of Arts in 1841. Previous to his consecration to the Episcopal office, he had acted as chaplain to the Embassy at Naples, and had held successively the perpetual curacies of Sandgate, near Hythe, and of Ash-next-Wingham, Kent. In 1842 he was consecrated as the first Bishop of the newly founded See of Tasmania, or Van Diemen's Land. He was a steadily laborious colonial Bishop. When time would permit he would occasionally indulge in his favorite amusement—that of sketching the beautiful and romantic scenery of that enchanting island. He was present and took part in the Church Congress at Oxford in 1862. He resigned his see, after a twenty-one years' incumbency, in March, 1863; and, returning to England, held for two years the valuable rectory of Bolton Percy, near Tadcaster, in Yorkshire, to which he had been presented by the Archbishop of York in recognition of his services to the Colonial Church. The Bishop, who was a moderate High Churchman, was three times married—firstly, to a daughter of the Rev. Thomas Streatfeild, of Chart's Edge, Westerham, Kent; secondly, to a daughter of Mr. Charles Woodcock, Judge of the Civil Court at Madras; and thirdly, to the eldest daughter of Dr. Edward Muller, of the Canton of Berne, Switzerland.

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## MODERN SCEPTICISM.

Science has made rapid and gigantic strides in these latter days, and may justly claim a large amount of admiration. But, because this is the case, it does not therefore follow that the one branch of it, physical science, which is most extensively cultivated in our time, is the only thing in the world deserving of attention, or that its worshippers should require more than the just praise of it. Why should they, great and small, professors and sciolists, be so anxious to exalt it at the expense of the only faith which really elevates their race? If, indeed, instead of shaking old beliefs, men of science, as they delight to call themselves, were able to present a new system, good, bad or indifferent, which they could prove to be true, then their proceedings would require no apology. But they have so far done nothing of the kind. They have only human faculties; and human faculties, although they may be continually acquiring new facts to work upon, and improved methods of dealing with those facts, are not a whit more able to pass the limits between the seen and the unseen than they were in the earliest days of science. They can display to us the operations of certain powers in a manner new and full of interest; but about the origin, intention and duration of these powers they can tell us practically nothing.

The irreligious philosophy of a century ago seemed to think that the world was a fair world, and would probably be managed well enough if it were not for priestcraft and superstition. The irreligious philosophy of to-day is of a different opinion; it troubles itself very little about worship, but denounces the universe, so far as we know it, as a piece of botch work; cannot quite make up its mind whether the Author of it is malignant, or only stupid or incapable; and shakes its head significantly at hearing a hint that we have anything belonging to us which is not material. It examines the processes by which this and other worlds are put together, and by which a human race has been arrived at; but it leaves us entirely in the dark as to our business here, and as to how we may make the best of the very wretched estate which they have found human life to be. Of all the unbelief that has been preached to the world, very little has come up to us of the end of the nineteenth century in its cruelly desolating tendency.

## COMING EVENTS.

THE relation which exists between the earth and the other planets of the solar system is likely to be attentively considered during the next two years, when a phenomenon which has not occurred before, probably in the history of the world, will take place; namely, a conjunction of all the planets, which will be on the same meridian at the same time and thus bring all the attractive impulses to bear in the same direction at once. This extraordinary event will occur in 1881, and will be the herald of other equally startling phenomena. What the effect of this disturbance of planetary equilibrium will be there is no possibility of knowing, but it is well known that certain terrestrial phenomena of a serious kind are simultaneous with the proximity of the planet Jupiter to the sun. The sun spot periods, with all their attendant results to us, are dependent upon the great planet of our system. What a disturbance of the sun's condition the conjunction of all the planets will bring about we leave to astronomers to calculate, but we have a key to the situation in two chance observations. In 1862

an English astronomer, watching the sun's limb, observed an enormous tongue of flame shoot from it into space, bend as if swept by a hurricane, and exhibit other phenomena. Glancing at an electric needle beside him, he observed it swing round its dial followed by a tongue of flame. For some days afterward every indication of a tremendous electrical disturbance was noted down, and further observations distinctly indicated that the solar phenomena were related to the terrestrial. The occasion of the former was attributed to some comparatively slight planetary influence; the effect upon the solar mass by the combined planetary influences may therefore be guessed at. Another theory, not yet by any means established, is that of Professor Tice, who claims that the planetary equinoxes exert a reciprocal influence, which accounts for meteorological phenomena. That we may look for some agitations of nature, therefore, in 1881 cannot possibly be computed.

## RESPONSIBILITIES OF YOUNG MEN.

THIS is a matter which ought to be more considered and more inculcated than it is. A day will come when the places of the fathers will be vacant; they will have gone to their long homes, and the places that now know them will know them no more—and when that occurs, when the older men have passed into eternity, by whom are their places to be filled? Why, by those whom we now call "our young men." In the ceaseless whirl of time they will be thrown upon the surface—they will be dragged out from the obscurity of boyhood, and placed in the front ranks of the battle of life; and as one by one their seniors fall, they will be compelled to supply the places of those who have gone. Necessarily, then, there must be a fearful responsibility resting upon our young men. Our future prosperity and happiness are dependent upon their principles—the morals which are to govern our daily life, and the religion which is to support us in the hour of affliction and death, must be the product of those ideas, tastes and principles which they are now cultivating. Why—if the hearts of our people were as one man striving for the blessings of social happiness or religious prosperity, could there be such a thing as tyranny, vice or irreligion? Nay, they would vanish as the darkness vanishes when the sun rises in his strength. If our moral faculties had been educated to detest fraud and corruption—if we fully appreciated the meaning of that law, "Thou shalt not steal"—could there be tolerated, nay, could there ever occur, such awful moral obliquity as that which now disgraces our age and race? No! being honest ourselves, we should demand honesty in others; and they being as honest as we, would need no demand to do their duty. And so in regard to the Church of Christ. If our young people become impressed with the fact that the Church of the future will have for its leaders and governors men who are now budding into existence, or passing from one stage of youth to another, surely nothing more would be needed to cause them to feel the immense responsibility resting upon all young people, inasmuch as it will in the future times depend upon them to bear the Church onward to future generations.

## TORONTO MISSION FUND.

LAST Wednesday evening the Messrs. Henderson were waited upon with a subscription list to the amount of \$8,057, which they, in the meanwhile accepted, and are ready now to pay over their \$1,000, in proportion as the

amount subscribed is paid in to the Secretary Treasurer. At the same time it is felt to be a matter of regret that, in the first place, their offer did not, notwithstanding the hard times, awaken a more full response, and result in a wider margin; (the amount now stands at \$3,083;) and that the sum subscribed was not entirely made up in the Diocese; \$500 of it coming from England. They yet cherish the hope, that those who had purposed giving, but have not done so, may still forward their names, so that the *Diocese itself* may find the \$3,000 asked for. We certainly trust that this will be the case, for it is extremely desirable that so munificent, and we may add opportune an offer, should be practically appreciated; and be so heartily responded to, that others, stimulated by the good example, may on future occasions "devise liberal things," and with the confidence that they will be met with corresponding liberality. Those willing to aid in the realization of the full amount, and we know that there are yet some who intended giving, will please forward their names as soon as possible to W. P. Atkinson, Esq., Secretary Treasurer, Synod Office. Those who have already subscribed will render important service by remitting at their earliest convenience, as above.

## BOOK NOTICE.

SERMON PREACHED BY THE LORD BISHOP OF ONTARIO, at the Consecration of the Bishop of Montreal, Jan. 25th, 1879. Ottawa: J. Durie and Son. Sold by Rowsell and Hutchinson, Toronto. Price 5s. We are glad to see this admirable sermon reproduced in pamphlet by the Ottawa Clerical Union. It brings out into full relief the doctrine contained in our 20th Article, that "The Church is the witness and keeper of Holy Writ," deprecating a reversal of this order, which would make Holy Writ the witness and keeper of the Church.

## Diocesan Intelligence.

## NEWFOUNDLAND.

The Lord Bishop held an ordination in his cathedral on the second Sunday in Lent, when Messrs. W. How and D. V. Gwilym were admitted to the order of Deacons. The sermon was preached by the Rev. E. Colley, Incumbent of Topsail. The Gospel was read by Mr. How. The Diocesan Synod which meets biennially, will assemble in the latter part of June; and the Bishop will afterwards commence the second voyage in the Church Ship *Lavrock*, visiting the missions on the South and West coasts of the Island.

## NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HOME MISSIONS.—There is but one tone to all the reports of the progress of the new agent Rev. Richard Wainright from Pictou, River John, Tatanagonche, Wallace, and Pugwash—all are greatly taken with the eloquence of Mr. Wainright. And additional offertories prove that the congregations not only admire, but respond practically and pecuniarily, while the magnificence of the future annual subscriptions to the Board can hardly be doubted.

AMHERST.—An operatic cantata was successfully performed here, by amateurs, for the good of the church. The *Gazette* says:—"Few persons would have undertaken the task of producing this work in a place like Amherst, and Miss Townsend the Rector's niece, is entitled to the whole credit for the energy with which she devoted herself to it, while the performers are to be credited with great persistency and application." Pecuniary results, \$90. To be repeated shortly.

NEW GLASGOW.—Readings were given for the church fund on 21st. by Messrs. H. S. Poole, F. D. Laurie, and C. D. Wain, with the Rev. C. D. Moore. The attendance was good and the readings were well appreciated, particularly Mr. Laurie's "Bangs and Slimmer."

HALIFAX.—An entertainment in connection with the Church was given in the Temperance Hall on the 22nd ult., which was unusually attractive and successful. We regret we have not space for full particulars of the characters, which were well sustained by Mrs. Melville, the Misses Cochrane, Curren, Binney, Wier, Fowler, Lee, Cudlip, L. Fitch, Wainwright, Bond, Tucker, Fitch, and Messrs. Creighton, Wainwright, Dastan, Gallothy, Harrington, Banning, Lauley, Spitter, Benedict, Twining, Menger, F. Johnstone, Curren, Humphrey, and Knight.

The church of England entertainment was repeated at Temperance Hall April 23rd with great success.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop of Montreal visited the mission of Masonville the 16th instant. In the morning he held service at the Blanchard school house and confirmed five candidates, and in the evening in the church he confirmed ten.

The Rev. H. Kittson the Incumbent, for the short time he has been there, has done a work, in fact the only work worth noticing since the time of the Rev. John Godden, whose work in the parishes of Lotton and Bolton, declares him a Sampson in the work of the church. We regret to learn that Mr. Kittson has had to resign owing to ill health, which is deeply to be deplored. He is much regretted, and the parish will sorely feel the loss of such a teacher. He is a genuine missionary, and true priest of the church whom no work daunts. His having had a confirmation at the Blanchard school house proves it. He did not say, as many do say, "There are no church people there; no use my going." He recognized all as belonging to the church; and as wanderers from her fold, followed, taught, and led them back.

God grant a faithful priest may succeed him, and as faithfully carry on the work.

April the 22nd witnessed a very pleasant entertainment in connection with Victoria Chapel. The ladies during the day held a Bazaar in the school room, and in the evening had a social meeting to bid farewell to their pastor, the Rev. W. R. Cruickshanks who is appointed to the rectory of St. Matthews Church, late St. Antonine. During the evening Mr. Cruickshanks was presented with an address on behalf of the Sunday School. It was beautifully illuminated and set in a frame. The members of the choir presented him with a handsome writing case and desk combined, and other members of the congregation presented him with a silver inkstand suitably engraved. A large number of people were present.

The Church Home.—The 23rd annual meeting of this institution was held April 24th at the Home, University street. Addresses were delivered by the Bishop of Montreal, Canons Ellegood and Norman, Rev. Messrs Dumoulin, DeBrisay, and Mr. W. B. Simpson. The report showed the total receipts to have been \$1,805.03; expenditure, \$1,640.14; balance on hand, \$164.89. The new building has now been occupied a year, and has given satisfaction. It was purchased for \$8,000, and half that amount has yet to be paid by four yearly instalments of \$1,000. This year the sum on hand for that purpose is \$231.12, but a donation of \$500 is promised by a friend. The public are earnestly invited to contribute. The object is to help aged and infirm female members of the church, to find a temporary home for convalescents, and to assist ladies in reduced circumstances. In Easter week a bazaar was held, but a number of articles were left unsold. These can be seen by purchasers at the Home. The number of regular inmates is about 22, against 12 or 13 last year. Officers were elected as follows:—President, The Lord Bishop of Montreal; 1st

Directress, Mrs. T. B. Anderson; Mrs. McDonnell; 3rd, Mrs. W. B. Simpson; Secretary, Miss Frances A. R. Shepherd; Treasurer, Miss H. M. Crawford. Eighteen managers were also chosen.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

IROQUOIS.—St. John's Church.—The death of Zopher Skinner, Esq., marks another era in the history of the Church in this section of our country. Mr. Skinner was a native of Vermont, but in early life settled here. He lived amongst us 59 years, and during that long term proved himself an earnest churchman. His place was always filled in church, and he brought up a large family, all of whom have steadfastly adhered to our communion. During the early years of this parish the work of the missionaries was very extended, and in their visits to this place found their resting place at the quiet Christian home of our late friend, which was an oasis in the desert of dissent and irreligion which then prevailed. During all these long years he occupied responsible positions connected with the work of the parish, and whatever he undertook he faithfully carried out. Mr. Skinner lived to see the results of his labors under God. From the little band of worshippers gathered in the humble church a short distance from what is now the village of Iroquois, he saw the congregation enjoying the means of grace in the beautiful building erected under the rectorship of the Rev. E. W. Beaven. He was buried on Easter Even; and what better day could a churchman desire, being so suggestive of a joyful resurrection?

Having spoken of the past, it might be well to speak of the present of this parish, as we do not often appear in these columns.

The Rev. G. W. White has now ministered to us over four years. During this time a very fine rectory has been built on a valuable property adjoining the church. The celebrations are bi-monthly, the communicants and congregations about doubled, two out-stations are now regularly taken up and faithfully served, and the Church is beginning to assert its influence and power in this community. All this has been accomplished by hard work, backed up by common sense and a truly Christian life.

BELLEVILLE.—Christ Church.—At the adjourned vestry held on Wednesday evening, the 30th ult., Mr. Wm. Hamilton, Manager of the Consolidated Bank, was elected churchwarden in place of Mr. A. Ellis, who resigned. Improvements to the interior of the church were discussed. A resolution of condolence with the family of the late Henry Wilkins was passed unanimously.

St. John's.—At the adjourned vestry meeting of Monday evening, the 28th ult., the following resolution was unanimously passed: "That this vestry is of opinion that the 'Envelope System' is the most satisfactory and successful method of raising the necessary funds for the support of free-seat churches, and do now hereby formally adopt it, and earnestly request all members of the congregation to contribute in this way."

PORTAGE DU FORT.—At the annual vestry meetings held in this Mission, there were elected, for St. George's Church.—Wardens: Messrs. C. J. Rimer, S. Thacker, Jr.; Representatives: Messrs. J. Crawford, J. Young. For St. James' Church, Bryson.—Wardens: Messrs. W. G. LeRoy and W. Rimer; Representatives: Messrs. C. G. Geddes, W. G. LeRoy.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending May 3rd, 1879.

MISSION FUND.—Parochial Collections—Cavan, \$162.65; Barrie, \$55.00; Scarborough, \$1.15; Newmarket, \$25.80; West Mono, St. George's \$12.30, Church of Herald Angel \$8.65, Camilla \$29.49, St. Matthew's \$16.31; Thornhill, \$71.60; Albion and Mono, St. James's \$26.47, Mono Mills \$29.96, St. John's \$13.87, Ballycrov \$5.44; Cannington, on account, \$4.00; North Douro, on account, \$20.00; Brampton, \$74.40; Phelpston (Waverly), \$6.00; Penetanguishene, \$38.50; St. Philip's, Unionville, additional, \$1.50; Uxbridge,

\$87.00; Darlington, \$40.00; Berkeley, on account, \$18.00; Apsley, on account, \$3.00; Grafton, on account, \$70.00; Holland Landing, on account, \$4.00; Sharon, on account, 57 cents; Galway (Kinmount), balance, \$2.50; Tecumseth, additional, \$50.00; Alliston, on account, \$75.00; Credit, additional, \$42.65; Innisfil, \$88.00. January Collection.—West Mono, St. George's 90 cents, Herald Angel \$1.16, Camilla 55 cents, St. Matthew's, 43 cents; Uxbridge, \$3.35; Innisfil, \$3.00. Thanksgiving Collection.—West Mono, St. George's \$1.28, Herald Angel \$1.50, St. Matthew's \$1.12; Cannington, \$1.55; Lakefield, \$4.40. Missionary Meeting.—Cannington, \$3.27; Uxbridge, \$3.67. In answer to \$1000 offer—Ven. Archdeacon Whitaker, \$100.00; Samuel Trees, \$10.00; William Plummer, \$10.00; Subscriptions per Rev. Dr. Hodgkin, \$80.00 from Church Association, per B. Homer Dixon, Hon. Sec., for Rev. W. H. French, \$25.00; Rev. J. E. Cooper, \$25.00.

WIDOWS' AND ORPHANS' FUND.—October Collection.—St. Mark's, Parkdale, balance of assessment, \$9.50; Barrie, additional, \$21.00; Apsley, balance of assessment, 21 cents; Norwood, Westwood and Belmont, do., \$3.25; West Mono, do., \$3.00; Albion and Mono, do., \$8.09; Seymour and Percy, on account of assessment, \$5.40; Lakefield, balance of assessment, \$6.15; Wyebridge and Midland, in full of assessment, \$3.65; Tecumseth, on account of assessment, \$4.25; Cartwright, balance of assessment, \$3.27; Innisfil, do., \$15.00; All Saints', Toronto, do., \$12.47. Annual Subscriptions.—Rev. Canon Morgan, \$5.00; Rev. Dr. Macnab, \$5.00; Rev. J. McLean Ballard, \$5.00; A. McDougall, \$5.00. For the Widow and Orphan of a deceased Clergyman—Cannington, \$1.09.

DIVINITY STUDENTS' FUND.—April Collection—Whitby, \$8.27; Barrie, \$10.00; York Mills, \$4.30; Christ Church, York Township, \$6.59; Scarborough, Christ Church \$3.43, St. Paul's \$1.65; West Mono, St. George's 39 cents, Herald Angel 37 cents, Camilla 37 cents, St. Matthew's 37 cents; Albion and Mono, St. James's \$1.40, Mono Mills 29 cents, St. John's 37 cents, Ballycrov 74 cents; Cannington, \$1.24; Darlington, Bowmanville \$3.25, Enniskillen 75 cents; Manvers, St. Paul's \$1.00, St. Mary's \$1.00; Seymour and Percy, \$2.00; Lakefield, \$2.44; Orillia, \$6.55; Shanty Bay, St. Thomas's \$10.00, Batteaux \$3.00; Duntroon, 62 cents; Grafton, \$6.00; North Essa, Christ's \$1.80, St. Jude's 70 cents; Craighurst 72 cents, Christ Church 62 cents, Midhurst 56 cents, St. James's 47 cents; Bobcaygeon, \$3.75.

SHINGWAWK HOME.—Subscription.—A. McDougall, \$5.00.

PERMANENT MISSION FUND.—A. R. Boswell, quarterly subscription, \$10.00; Rev. Professor Boys, half-yearly subscription, \$25.00.

The following amount has been subscribed: MISSION FUND.—In answer to \$1000 offer—Col. Tyrwhitt, \$25.00.

St. Bartholomew's.—The entertainment in the School-house noticed in our last issue was held on the 16th ult., not on the 10th.

The consecration of the Bishop of Toronto took place at St. James' Church May 1st, the Festival of St. Philip and St. James. The Rev. Canon Stennett said the first part of Mattins, Revs. Canons Brent and Morgan read the Lessons, and Rev. Canon Osler said the remainder of the Mattins. The clergy and laity then assembled in the School House, and walked in procession to the Church in the following order:—

The Verger,  
Lay Delegates of the Synod,  
The Clergy in surplices and hoods,  
The Archdeacons of York and Peterboro',  
The Dean of Toronto,  
THE BISHOP ELECT,  
Attended by Dr. Scadding and Canon Stennett as his Chaplains,  
Supported by Dr. Snelling, Registrar of the Diocese; Bishop Williams, of Quebec; Bishop Bond, of Montreal; Bishop Fuller, of Niagara; Bishop Hellmuth, of Huron; Bishop Fauquier, of Algoma,  
The Bishop of Quebec, as the senior Bishop,

was the consecrator. The Bishops of Montreal, Huron, Algoma, and Niagara were also within the altar rails. Within the chancel were also the Very Rev. the Dean and the Venerable the Archdeacons of York and Peterborough.

Canon Evans attended as chaplain to the Bishop of Montreal. Canon Dixon, Examining Chaplain of Niagara Diocese, attended the Bishop of Niagara. The Very Rev. Dean Boomer acted as Chaplain to the Bishop of Quebec, and Canon Scadding and the Rev. W. Stennett, Examining Chaplain, acted as chaplains to the Bishop-elect. The chaplains had seats in the chancel with the officials of the Diocese.

The hymn, "The Church's one Foundation," was then sung, and the service for the Consecration of a Bishop was proceeded with, according to the form in the Book of Common Prayer.

The Bishop of Huron preached the following sermon from

THE REVELATION OF ST. JOHN, III. 22.

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

One trembles at any time at the responsibility of addressing a congregation of immortal souls, and feels the constant need of the teaching of God's spirit to enable one "rightly to divide the Word of Truth," and to give "to each man his portion of meat in due season;" but more especially does one experience this when called upon to address a congregation composed of Bishops, Presbyters and a large assembly of intellectual laity. The promised aid, however, of the Holy Spirit to help us in every time of need, greatly encourages the feeblest minister of the Gospel to stand up anywhere and everywhere—whenever duty calls—to proclaim God's saving truth. Our prayer is that God may graciously aid and sustain us in the faithful discharge of our duties by teaching us more and more that "our sufficiency is of Him." May He pour down upon us His Holy Spirit that this day our hearts may be stirred to greater zeal and faithfulness in the cause we have sworn to maintain. And may a double share of God's Spirit be vouchsafed to him who is about to be set apart as an overseer of this portion of Christ's vineyard, that the excellency of God's power may be manifested and magnified in all our ministrations, for Christ's sake. Amen.

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

Among all the solemn exhortations delivered by the Most High to His believing people, or to those placed in responsible charge over them, none were more important in their character, or uttered under more striking and imposing circumstances, than those addressed to the seven churches which were then the hope and glory of Asia Minor. The particular admonition intended for each of these churches was conveyed through the presiding ministers, on whom rested the weighty care and responsibility of receiving, communicating and executing the instructions of their great Master and Lord; to them, therefore, the chief part of each charge is addressed. But at the close of each, the attention of the whole body of the visible Church is summoned—as if in the hearing of all the people, seven times the warning voice is sounded:—"He that hath an ear, let him hear what the Spirit saith unto the Churches." All were interested in every word that proceeded from the lips of the Divine Teacher.

Planted, as these churches had been, in the face of untold difficulties; struggling oftentimes through the bitterest persecutions, and yet containing within themselves the elements of many weaknesses and corruptions, they needed, in the absence of their ascended Lord, and the approaching withdrawal of the last of the Apostolic band, some special message of warning, encouragement and reproof, that they might stand more firmly on their guard against the temptations by which they were surrounded; battle more dauntlessly and determinedly for the simplicity of the Gospel, and purge themselves more effectually from the various defilements by which, in many instances, they had already stained the garments of their Christian profession. In all these respects these solemn messages were eminently adapted to their important purpose. They show an intimate acquaintance with the particular circumstances by

which these different churches were surrounded, and the peculiar temptations to which they were individually subject, as well as the various sins and errors into which they had respectively fallen. And if in accordance with this perfect knowledge of their dangers and imperfections, we find in these different messages, counsels, warnings and threatenings of no ordinary earnestness, distinctness and severity, so in the recognition of their faith and endurance under the most grievous trials, we find the warmest commendations, the most precious promises, and the most abiding consolations. If, on the one hand, there was set forth the "removal of their candlestick," or, in other words, their utter extinction as a branch of the Church of Christ, and fearful visitations from God, "coming as a thief in the night;" so, on the other hand, there was pictured to them "the tree of life in the midst of the Paradise of God;" "the crown of life;" "the hidden manna;" "the stone with a new name;" "the white raiment;" "the shared throne;" all emblematical of the blessing, power and majesty eventually to be enjoyed by those who remained steadfast unto the end, and unflinching pledges of the Redeemer's love, with that inward life and peace which the world can neither give nor take away. And as in the subject matter of these addresses, so also in their mode of delivery; how much was there to render them solemn and imposing! The scene—the wild, dreary island in the Ægean Sea, from henceforth memorable and luminous through all time. Their source—the Divine Head of the Church, invested with all the attributes of Almighty power and majesty. The instrument—the aged and beloved Apostle, an exile "for the Word of God and the testimony of Jesus Christ." The chosen period—the Lord's Day—henceforth to replace the Jewish Sabbath, and to note the transition from the Old Dispensation to the New; from the sterner rule of the Law to the "glorious liberty of the Gospel of Christ." Where else can we find circumstances of such a character, and so combined as to add greater force or dignity to the utterances which they attended? "He that hath an ear, let him hear what the Spirit saith unto the Churches." Another remarkable feature in connection with these memorable and solemn addresses to the seven churches of Asia Minor—is that they are more or less appropriate to the condition of the Church of Christ on earth in all her ramifications, and at all periods of her history. And if in every period the Church may take heed with profit to these utterances of her divine and glorified head, surely the days in which our lot is cast upon the earth can present no exception to the rule. Have we no dangers to meet? no trials of our faith to encounter? Has the antagonism between truth and error; between spirituality and formalism; between light and darkness; between human depravity and Divine purity, ceased? Have we no fears without; no putrifying sores within? Is the world yet vanquished for Christ? Are error and superstition things of the past? No careful student of the Word of God, and of the present state and condition of the Church, can fail to see that what will preserve her from corruption and make her a name and a praise in the earth, is faithfully to adhere to Apostolic preaching and practice, as set forth in God's inspired Word. "He that hath an ear, let him hear what the Spirit saith unto the Churches." Surely the admonitions to these seven churches, and those of St. Paul to the different churches he was privileged to plant, are as necessary and as applicable to the Church in our day as in Apostolic times. Let us listen for a few moments to the instructions and warnings of St. Paul how to maintain the purity and simplicity of the faith. Having sent for the elders of the Church of Ephesus, and having first reminded them of his own walk and conversation among them, he thus addressed them:—"Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost has made you overseers, to feed the Church of God which he hath purchased with His own blood." (Acts xx., 28.) And looking unto the future circumstances of danger from without and from within—not very different from those in which we find our own beloved Zion placed when I now address you—he warns them in these words:—"I know this, that after my departing shall grievous wolves enter in among you, not

sparing the flock; and of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts xx., 29.) In this affectionate strain of personal interest in Timothy, which gives additional life and strength to his instructions, designed for all succeeding ages, the Apostle thus addresses him:—"O Timothy, keep that which is committed to thy trust." (1 Tim. vi., 20.) If we carefully examine the Apostolic instructions given to Timothy and Titus, we shall find that their fidelity to the purity and simplicity of the Gospel, in their lives and doctrine, was his chief anxiety. Hear his language:—"Take heed unto thyself and to the doctrine." (1 Tim. iv., 16.) "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." (1 Tim. vi., 13-14.) "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. ii., 15.) "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity." (Titus ii., 7.) These, as well as many more passages of other epistles, of which the Apostle speaks of his own teaching and practice, and of the unswerving sincerity and singleness of heart with which he declared the word of God as it truly was, may serve to convince us also that the purity of the Christian faith has not only to contend against an unbelieving world, but is liable to be endangered within the bosom of the Church; wounded in the house of its friends, and corrupted by those who ought to be its vigilant and faithful guardians. Where, then, it might be asked, lies the remedy for this evil? How shall the Church maintain the purity of the faith, and preserve itself from defection? I admit the question to be one of momentous importance, and not easily answered—much less capable of exhaustion—in a single discourse. Nevertheless, we may confidently reply that our "path of safety" lies in adhering to God's Word written, as the surest guide for our "instruction in all righteousness," and as the best preventive to departing from "the faith once delivered unto the saints." To this "path of safety," the inspired Record, our blessed Lord himself and the Standards of our Church, emphatically direct us, as I shall endeavor briefly to show:—"To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them." (Isa. viii., 20.) "The Word of our God shall stand forever" (Isa. xl., 7.), but the faith of fallible and erring men may decline. It is in spite of fluctuations of faith and corruptions in doctrine—both in the Jewish and Christian Church—that God's Word has been marvelously preserved intact and has from time to time shone out in its sublime lustre as a light shining in a dark place. But the natural man loves not this searching light, and hence the constant tendency is developed, in one form or another, to set aside the written Word as an insufficient guide, without the authoritative teaching of the Church—whatever that may mean—but at the very best it can only refer to the glosses and comments of fallible men. The Scribes and Pharisees, learned in all the Jewish traditions, considered themselves, not only the guardians and repository of God's Word, but the only lawful and safe interpreters of that word. What was the sad consequence of such teaching in the Jewish Church? The rejection of Jesus as their Messiah! If we consult the New Testament how to regard tradition as a guide to the interpretation of the Scriptures of the Old Testament, we shall find an infallible teacher in Him who "spake as never man spake," and "as one having authority." How did our Saviour treat the traditions of the Church? With what rebukes did he reprove these guides of Church doctrine? He charged them with "making the Word of God of none effect by their traditions," and further warned them:—"In vain do ye worship Me, teaching for doctrines the commandments of men." (St. Matt. xv., 6, 9.) So far from countenancing a different standard of faith and practice than the written word, the Saviour always rebuked those who would adopt any other authority. To the Sadducee He says:—"Ye do err, not knowing the Scrip

tures nor the power of God." (St. Matt. xxii., 29.) Even for proof of His own Messiahship, He does not appeal to the mighty miracles He performed as evidences, but to the written Word:—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." (St. John v., 30.) Surely, if the Scriptures were an insufficient guide for the individual believer, or for the Church collectively, would not our Lord and his Apostles have left us some distinct information on so important a question? But, instead of this we find both Christ and His Apostles referring believers and unbelievers, individuals and churches, to the WRITTEN WORD, as the alone and all-sufficient guide:—"For all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and for instruction in all righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii., 16-17.) And it must be admitted that the Scriptures of the Old Testament were more difficult to be understood than the complete canon of Scripture now happily in our possession. The Bereans were commended as being "more noble than those of Thessalonica, because they searched the Scriptures daily whether those things were so"—"those things," which even the Apostles taught "with signs and wonders." (Acts xvii., 11.) However, valuable the writings of good men may be, in every age of the Church—and we will not underrate them—yet the Scriptures are the only infallible guide for sound doctrine and holy living. "The law of the Lord is perfect," complete, entire, and unalterable, so that no man may "add to it, or diminish ought from it." "I testify," says the inspired Apostle, in Revelation xxii., 18-19—"I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book; and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book." This is a solemn warning. I speak advisedly, and from practical experience, when I say, did but the Jews study their Bibles without the glosses and traditions of their Rabbies, they would be constrained to acknowledge Jesus as the Messiah, the Christ of the living God. And may we not assert, without fear of contradiction, that the retrograde movement and defection of many from our Church may be traced, almost exclusively, to the importance they have been led to assign to the traditions of the fathers?

Let us now for a few moments listen to the doctrinal standards of our Church on this important subject. The following is the language of the Sixth Article:—"Holy Scripture containeth all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." If we are to hold that tradition is the proper interpreter of the Bible, surely here was an opportunity for our reformers to say so, but as if to guard us against the revival of errors of that kind, they gave us in no mistakable language their reason for accepting even the THREE CREEDS, not because they may be proved from the Traditions of the Fathers, but because "they may be proved by the most certain warrants of Holy Scripture." (Art. viii.) The testimony of the Ordination Offices is not less distinct than the Articles. The Bishop puts the following solemn and searching question to the candidate for the priesthood:—"Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ, and are you determined out of the said Scripture to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scripture?" And again:—"Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your cures, as need shall require and occa-

sion shall be given?" The responsive pledge is:—"I will, the Lord being my helper." Then, again, in the form of consecrating Bishops, in addition to the questions already quoted, which are put alike to Bishops and to Presbyters, these also are put to the Bishop-elect:—"Will you, then, faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gain-sayers?" And, further:—"Are you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to the same?" The answer given is:—"I am ready, the Lord being my helper."

When from the Prayer Book we turn to the Homilies, we find the same distinctive and unmistakable sound as to the all-sufficiency of the Holy Scriptures to "guide us into all truth." It will amply repay one to read the first Homily, entitled:—"A fruitful exhortation to the reading and knowledge of Holy Scripture." No less distinct is the declaration of the one hundred Bishops assembled in conference at Lambeth Palace, in July last, on this all-important question:—"We proclaim," say the assembled Bishops, "the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same." Even from this imperfect and unavoidably limited sketch of the Church's teaching on this subject, it is clearly seen that she directs her Bishops and Ministers to no source of truth but the Bible; not to traditions, not to Councils, not even to Catholic consent, but to the Word of God; and, further, she does not put herself first, but Scripture first. She teaches us that we are to go first to the Scriptures, not first to the Church; we are to prove the Church by the Scriptures, and not the Scriptures by the Church; in short, we are to prove every doctrine by that infallible standard. That is what the Church requires of all her teachers and people. We have, therefore, no right to teach any other doctrine. To this we have solemnly pledged ourselves—Bishops and Presbyters. The fathers of the Church of the Reformation secured to us this precious legacy—God's written Word—at the cost of their blood! An inheritance so dearly purchased ought not to be lightly esteemed or permitted to be put on a level with the traditions of fallible, erring men. Were the scattered ashes of our reformers embodied again and reanimated, with what fervor would they excite us to hold fast at all hazards to the Bible as the alone and all-sufficient standard for doctrine and practice. Their own martyrdom, touching as the recital is, would not be their plea; they would point us to the Scriptures, which reveal to us how God is in Christ reconciling the world unto Himself; how fallen, guilty man may be saved; how Christ paid the ransom for sinners; how he wrought out the Atonement for us; how He died for our sins, and rose again for our justification. They would point us, as clearly revealed in God's Word, to that one sacrifice offered up on Calvary's Cross, once and for all and forever, even to "the Lamb of God which taketh away the sins of the world." They would preach to us the grand doctrines—for which they were martyred—justification "by faith only," sanctification by the Holy Ghost, and fruitfulness in every good word and work—not as a ground for our acceptance with God, but as an evidence of a living and saving faith in Christ. To the maintenance of these doctrines in their Scriptural simplicity, the Spirit calls the Church in every age, and to none more audibly than to us, the guardians of the principles of the Church of the Reformation. "He that hath an ear, let him hear what the Spirit saith unto the Churches."

Permit me now, my reverend brethren and brethren of this diocese, to address a few words more especially to you. In the Providence of God, you are, as a Diocese, about to enter upon a new path, and, as I truly believe, under the happiest auspices. From a period of continued depressing anxieties, you are emerging into a more peaceful atmosphere, one more congenial with the spirit of Christ, your Master; more suited to the growth of individual faith and holiness of life, and more adapted to the full and complete develop-

ment of the efforts and resources of the Church in this Diocese for her appointed work. Under the administration of one, who by an unmistakable interposition of Providence, has been called to preside over you, in the Lord, as your chief pastor, and in whom, I feel sure, you will ever find a faithful, impartial and wise administrator and a sympathizing friend, what may you not accomplish for God and for the Church in this diocese if but united, like one loving family, you strive together to do the Master's will and work! Be you ready on your part, as I know he will be on his, and we need have no fear of the result. He who is solemnly to be set apart this day as your Bishop comes to you as no "novice," or unknown or untried servant in the vineyard of the Lord. "Faithful in that which is least," he will also be "faithful in that which is great." The friend of many years, personally and intimately associated with me in many and important works—Scholastic, Parochial and Diocesan—I am fully able to testify to his excellence and worth; having found him at all times the consistent Christian, the gentleman and the scholar. He comes to you in the maturity of his years; in the ripeness of his judgment and experience; in the soundness of the faith as "once delivered unto the saints," and as reaffirmed in the sixteenth century by our "noble army of martyrs;" and, above all, I truly believe, in that spirit of personal, unreserved consecration to the Master's service, without which all other qualifications, however desirable, would fail of their effect. He comes to you as the harbinger of peace. Conscious of his own honesty of purpose, he will hold out to all faithful and true men the right hand of Christian love and fellowship. Whilst impartial and conciliatory to all, he will be faithful to his God and to the requirements of his sacred office; he will be true to his consecration vows, while "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word." He will also "set forward, as much as shall lie in him, quietness, love and peace among all men." Under such a leader, and with such a field before you as is presented by this rich and important diocese, you have the brightest prospect, under God, for "peace and happiness, truth and justice, religion and piety." But we would, in conclusion, couple words of congratulation and encouragement, with those of counsel and of warning. And, my brethren, the occasion and the times in which we live demand this at our hands, if we would deal truly and faithfully with you. In looking for prosperity in the future, the Church must be mindful of the past. "He that hath an ear to hear let him hear what the Spirit saith unto the Churches." In contemplating fresh works and greater conquests, you must recognize the true source of your strength and the real secret of your success. If you would go forth to certain victory, and attain to greater successes in the future than any in the past, see that the grand essentials of the Gospel are yours by conviction and by the teaching of the Holy Ghost; see that you are clothed with the whole armor of God, and that your weapons are not carnal but spiritual; that the sword in your hands is "the sword of the Spirit, which is the word of God." But whilst the words of our text are applicable to every minister of the Gospel and to every professing Christian, they are especially so to those who have been called to be overseers in the Church of Christ. As theirs is the most responsible and conspicuous position, so on their part must be the greatest courage and determination; they, above all, with God's help, must be true and faithful watchmen on Zion's tower. In these days when men are going about in the vain attempt to establish their own righteousness, they must be bold to teach that "there is no other name given under heaven whereby we must be saved but the name of Jesus Christ." When Rationalism, Scepticism and unbelief in every conceivable form are striving for the mastery, they must be bold in their annunciations of their implicit faith in the Divine revelation, and in the all-sufficiency of the Holy Scriptures for spiritual enlightenment and peace, for teaching the way of life and salvation. In times when men everywhere are claiming the right to do that which is right in their own eyes, they must dare "to teach and exhort with wholesome doctrine, and to withstand and convince the gain-

sayers," and thus vindicate the trust reposed in them. In days when it is attempted to invest the Scriptural and simple services of the Church with a meretricious ornamentation, and to depart from those principles for which our great reformers contended even unto death, they must dare to stand forth with firmness, in the exercise of their lawful authority, for the simplicity of faith and worship. Men imbued with such a spirit as this are what the Church stands in urgent need of at this period of her history. Under leaders such as these, she has no cause to fear the withholding of the Divine blessing; the lack of faithful men to rally round her, or the want of means to effect her enterprise. Gathering round these centres of Christian efforts—as in the earlier and purer days of Christianity—there shall be no need of the modern novelty of "Church Unions" and "Church Associations," but as a band of brethren, holding fast to the simplicity and power of the Gospel, as revealed in God's written Word, they shall go forth—bishops, presbyters and laity—to conquests such as yet the world has never seen. But I must close these observations. May God grant that, from the highest to the humblest, we may all be found faithful in our office and vocation, and sensible that when we have done all, we are unprofitable servants, may look to Christ and to His merits alone for an entrance into His Kingdom.

Faithful is He that hath promised, who also will do it. And what is it that He hath promised to His faithful followers? "Be faithful unto death, and I will give thee a crown of life."

And now to God the Father, God the Son, and God the Holy Ghost let us ascribe, as is due, all honor, praise, glory, dominion and power, now and forever. Amen.

The consecration service was then proceeded with, the Holy Communion administered (in which the Bishop of Toronto took part), and the Benediction given by the presiding Bishop.

The robes of the Bishop of Toronto were furnished by Messrs. B. & M. Saunders, Merchant Tailors, Toronto.

The Form of Consecrating a Bishop is so magnificent and impressive that it would be scarcely possible for any music to spoil it. The music at this service was very inferior to that on former occasions.

At the close of the service, the Dean presented the Bishop of Toronto with the following address:—

*"To the Right Reverend Father in God, Arthur, by Divine Permission, Lord Bishop of Toronto."*

MAY IT PLEASE YOUR LORDSHIP,—We, the undersigned, clergy and laity of the Diocese of Toronto, avail ourselves of the earliest opportunity after your Lordship's consecration, of offering to you our sincere congratulations on entering on your important duties, and of expressing to you our earnest hope that, by the blessing of Almighty God, your appointment as chief pastor of this Diocese may largely conduce to its spiritual welfare and promote your own personal happiness.

We are deeply sensible of the reverence which is due to the sacred office with which you have been invested, and we also most gladly recognize, in the respect and affection with which you have long been regarded by others, in the high positions of trust and influence which you have heretofore occupied, an assurance that the like respect and affection will attend you in your new sphere of duty.

We are not ignorant of the anxious responsibilities which are at all times, and not least in our own, inseparable from the episcopal office, or of the difficulties and trials in which the faithful and impartial discharge of its duties has, not unfrequently, involved its most distinguished occupants. We would, therefore, beg to assure your Lordship of our most cordial sympathy, and of our loyal co-operation in your future endeavors to advance the work of the Church amongst us.

While we ask your constant prayers on our behalf, we will ourselves ever pray that Almighty God may be graciously pleased richly to bless you, both in soul and body, and to prosper the work of your hands upon you, to His own glory, and to the welfare of His people committed to your charge."

The Lord Bishop of Toronto made the following reply:—

“REVEREND AND DEAR BRETHREN, AND BRETHREN OF THE LAITY.—I accept, with very great gratification, the loyal and affectionate address which you have been pleased to present to me this day of my consecration to the sacred office of Bishop in the Church of God. I feel the occasion to be one of deep solemnity, and looking forward, as I am bound to do, to the arduous duties, difficulties, trials and responsibilities which lie before me in the discharge of this office, more especially in this important diocese, the assurance of your sympathy and loyal co-operation comes to me with the welcome and cheering promises of strength and encouragement. My earnest prayer is, and shall be, that Almighty God, who has thus called me to be the chief pastor of this diocese, may also endow me with heavenly grace to enable me wisely to govern and feed His flock committed to my charge, and may grant his prospering blessing on all my endeavors to extend the kingdom of Christ and advance the cause of His Church. May that mutual confidence, respect and affection ever subsist between us as co-workers in the holy service of our Lord and Master, which shall secure for us the strength which lies in oneness of purpose and unity of opinion; and should at any time the conscientious discharge of my high position involve me in reproach or difficulties, may I be sustained by the sympathy, strength and support of my beloved clergy and faithful laity. Thanking you, dear brethren, for your promised prayers on my behalf, which I trust will be constant and unceasing, I assure you I too shall constantly pray for you my rev. brethren who labour in the cure of souls, that God may abundantly bless you in your persons, your families and your labours, and by your means prosper His work in our diocese to the glory of His great name and the extension of His kingdom. ARTHUR TORONTO.”

In the evening, the Lord Bishop of Toronto held a reception in Trinity College, which was attended by a brilliant gathering of ladies and gentlemen.

WEST MONO.—The following letter has been addressed to Mr. G. B. Morley, Lay Reader in charge:

“DEAR SIR,—We, the churchwardens of this mission, desire to express to you and your co-delegates our approval of your late action at the Synod, and we have that confidence in your ability and Christian character that whatever way you may think best in voting at the Synod, will be for the best interest of the Church; and we trust that in the future we shall not be troubled with outside meddlers, but that they will allow us to use our own judgments, and let the Church progress peaceably and successfully, as it has done since your coming amongst us. We are, my dear sir, yours most respectfully,

W. S. THOMPSON,	} Churchwardens
W. MCKELVEY,	
WM. JACKSON,	} St. Matthew.
ROBT. CAMPBELL,	
ROBT. JACKSON, JR.	} Cammilla.
HUGH BRACKEN,	
	} Churchwardens
	} Herald Angel.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

CLIFTON.—*Christ's Church*.—The ladies of this congregation having recently completed the purchase of a lot for a parsonage adjoining the church, and beautifully situated on the Niagara River, on Monday evening the 28th ult., a special meeting was held to consider the practicability of at once undertaking the erection of a rectory. After evening prayer conducted by Rev. E. J. Fessenden, late Incumbent of the parish, the chair was taken by Rev. Canon Houston, the present Rector, and an earnest appeal having been made by R. McDonald Esq., County Judge, backed by a liberal offer, a subscription list was opened headed by J. Drew, Church-Warden who provides all the stone.

The opportunity was taken advantage of by the Rector and congregation, to present Mr. Leggett Esq., collector of customs, who had at Easter held the office of Church-Warden for seventeen years,

with an address beautifully engrossed by J. Robinson, accompanied by three handsome pieces of plate, on his retiring from office.

The address referred to Mr. Leggett's successful efforts in greeting the church founders years ago, and to the faithful manner in which he had discharged the duties of his office during his long incumbency, and expressed the confidence that the church would still profit by his experience, in his readiness to give advice whenever required. Mr. Leggett made a suitable reply. The plan of the Rectory if carried out according to the design will be a credit to the church and an ornament to the Town.

*To William Leggett, Esq., Church Warden Christ Church, Clifton:*

We the incumbent and members of Christ Church, Clifton, take this opportunity to express to you the sense of the loss which we feel the Church has sustained in your retiring from the office of Church Warden, which you have held so many years, and the duties of which you have discharged with so much ability and faithfulness. To your zeal and energy in collecting at home and abroad we owe the neat and becoming Church edifice erected fourteen years ago, in which at this day we are privileged to assemble for public worship. To your influence, ever exerted for good, is in a great measure due the liberality with which the Church and ministry has been supported in this parish, and to your care and attention in the discharge of the duties of your office is due the punctuality with which all their obligations have been met by the congregation, and the fact that when after so many years you left office, you retired with a balance in the Church's favor. Though you have retired from office, we have the comfort of knowing that you will lose none of your interest in the Church, which your whole life has proven that you love so well, and that we may at all times avail ourselves of the counsel and advice which your long experience in office so well qualifies you to give.

We hope that your faithfulness in the discharge of the duties of your office may long be copied by those who may succeed you, and that your consistent Christian life may be a pattern to us all. We beg your acceptance of the accompanying testimonial, and hope that you will not regard it as in any measure adequate of our regard and esteem, as the subscription was limited to a small amount that all might be able to give, and no one might give more than another.

Signed by the Rev. Canon Houston, the two Church wardens, and the majority of the congregation.

REPLY.

*To the Rev. Canon Houston, and members of Christ Church, Clifton.*

GENTLEMEN,—The mark of esteem I greatly appreciate, at the same time confess that I feel unworthy of so great an honor, as I have done nothing more than what I considered my duty. had any of you been placed in the same position you might have accomplished more. You are pleased to refer to my attention in collecting the revenue, enabling the wardens to meet their obligations with punctuality; this has been my greatest anxiety to be always ready to meet the demands when due, more particularly the incumbent's salary and others, and would respectfully recommend that my successors in office adopt the same rule. I have for some time been led to believe that after we had completed the work of erecting the Church and leaving it free of all indebtedness, that I should have resigned my office as Church warden, and allowed others an opportunity of rendering assistance in promoting its interests, as we are all aware that union is strength.

In conclusion I may be permitted to say that if I have been successful in the discharge of my duties as warden for the last seventeen years, I owe it chiefly to the co-operation of the congregation who always gave me their cordial support.

I beg to thank you for your kind expressions in addition to your handsome testimonial of plate.

WM. LEGGETT.



## HURON.

(FROM OUR OWN CORRESPONDENT.)

AYLMER.—At the Easter Vestry Meeting of Trinity Church, Messrs. J. B. Hambidge and T. J. McIntyre were appointed Churchwardens, and Mr. J. Crawford, Representative to the Synod. The incumbent, the Rev. T. Crawford, leaving Aylmer in consequence of his appointment to a Rectory in Brantford, the members of Trinity paid him a surprise visit on the Thursday evening of Easter week, and the Churchwardens on behalf of the congregation presented him with an address and a handsome family Bible, and Mrs. Davis with an elegant chased piece of plate. The unexpected visitors came laden with the material for a good Canadian supper, and beneath the roof-tree of the Parsonage there was passed a very pleasant evening. While the parson and his visitors were enjoying themselves, the band arrived unexpectedly and played a number of pieces. The following is the address from the congregation:

To the Rev. T. R. Davis, Pastor of Trinity Church, Aylmer, Ont.—REV. AND DEAR SIR,—Your nearly approaching departure from us to another parish is the cause of this gathering of your congregation this evening.

For our own sakes we deeply regret your being called away from us, but for yours we rejoice at it, as we believe you are about to enter upon a wider field of labor.

We have felt that we could not let you go without bearing some testimony of the high regard in which we hold you. Your uniform zeal in pointing out and trying to repress what is evil and wicked has often lessened our own self-esteem; but we can truthfully say that your severest reproof has never lessened our esteem for you, or our admiration for the fearless and faithful course you have pursued in discharging the duties imposed upon you by our Divine Master. During your pastorate here we can recall nothing said or done by you which asks for our forgiveness. You have spoken no word, done no act that any of us desires to forget—all our remembrances of you are, and will be kindly, and when we have to part with you we shall all be able to give you a hearty shake hands, and heartily say, God bless you and your family, and all prosperity and happiness attend you in your new home. We have also desired to leave with you some tangible remembrance of this evening, and have thought that the most appropriate one we could give you is this beautiful copy of His Holy Word, which we beg you to accept from us as a slight token of our affection for you.

To your amiable wife we frame no address, but we ask her to accept this little piece of plate, and when away from us, she looks on it, she will remember we brought it to her filled with kind regards and best wishes for her future welfare and happiness. On behalf of the congregation, T. G. McIntyre, J. B. Hambidge, Churchwardens.

LONDON.—Christ Church.—Sunday, the 27th of April, Christ Church was the scene of another of those rites that form a most important epoch in the lives of thousands of our church members in every country on which the Sun of Righteousness has arisen. To how many has the apostolic rite of Confirmation been the renewing and confirming of spiritual life. The Right Reverend the Bishop of Huron held Confirmation service in Christ Church on Sunday, when a large class of candidates was presented to him by the Rector of the parish, Rev. J. P. W. Smith, for the "Laying on of hands," as did the Apostles in Samaria. His Lordship, as is his wont, addressed the newly confirmed, exhorting them to walk worthy of the profession they had now made. The young soldiers of the cross were evidently deeply impressed with the paternal counsel of him who "spoke with authority," and in accents of a father's love. He afterwards preached an excellent sermon to a large audience. At evening service the Ven. Archdeacon Sandys preached a very impressive sermon in Christ Church. The Archdeacon, as a preacher, is an excellent representative of the old school of divines of the Home Country.

On Sunday afternoon, the 27th ult., the mortal body of the beloved wife of Rev. John Gemley was buried in St. Paul's Cemetery, in the sure and

certain hope of the resurrection to eternal life. His Lordship the Bishop of Huron, very Rev. Dean Boomer, and Rev. Canon Innes taking part in the burial services in the chapel and at the grave. The Bishop elect of Toronto, and most of the clergy of the city and vicinity were present at the funeral, and a large circle of friends manifested their respect for the memory of the departed.

KETTLE POINT INDIAN MISSION.—The annual vestry meeting was held at St. John's Church on Monday, April 28th, and was largely attended. Rev. J. Jacobs occupied the chair. Adam Sawpaw was appointed warden and lay delegate. John Henry was unanimously elected churchwarden. Sutton Shawkeenee was appointed sexton. A board of school trustees were elected, viz.: Jeffrey Brossette, Lewis Cloud, Amos Sawpaw and Stephen Shawkeenee. A church choir was organized, composed of six members. The Sunday-school was reorganized on Sunday last by Rev. Mr. Jacobs, with an attendance of fifteen pupils and three teachers. It was decided to have weekly Sunday collections instead of monthly, as heretofore. Two public examinations of the mission day school are to be held annually, one to take place in June and the other in December. The school under the present teacher, Mr. Wm. Carscaden, is rapidly improving and the attendance increasing. The churchwardens' report was received and adopted. It stated that after paying all the current expenses of the church there was a small balance on hand.

## British and Foreign.

## GREAT BRITAIN.

Mr. Alexander Beresford Hope, M.P. for Cambridge University, has just received the high honor of an election as one of the trustees of the British Museum. Mr. Hope inherited \$150,000 a year from his father the banker. His eldest brother was father of the Duchess of Newcastle, to whose children ultimately all her fortune will pass. Mr. Hope is the owner of a superb collection of gems. In London he resides in two large houses thrown into one, on the north side of Hyde Park; in the country, in an immense mansion containing forty great chambers—all of which are at times filled—called Bedgebury Park. Mr. Hope has contributed largely to objects connected with the Church of England. He is eminent as an archaeologist.

The Bishop of Lichfield, who is at Nice, has addressed a long Pastoral Letter to the clergy of the diocese, announcing that he will hold his primary Visitation in October, and stating that, having lost the assistance of Bishop Hobhouse, he has been compelled somewhat to curtail the confirmations, but he doubts whether very small confirmations are advisable; and he regrets that he has been obliged to decline many invitations to preach, in order to secure time for quiet meditation—a great requisite in a bustling age.

The Manchester Guardian says:—We understand that the rector of St. Alban's, Cheetwood, will leave this city at Midsummer next. He has received the appointment of vicar of S. Barnabas' Church, Pimlico, succeeding his friend the Rev. F. L. Bagshawe, whose death is just announced. Coming to Manchester something over three years ago, almost "unknown and unknowing," except to a limited circle, Mr. Knox-Little has made his mark, and will leave a most favorable impression behind him as an eloquent preacher, unwearied pastor, and a thoroughly earnest man. One of Mr. Knox-Little's earliest public appearances in Manchester was upon the occasion of his delivering a lecture, under the auspices of the Manchester Church Committee, upon the "Continuity of the Church of England." Undoubtedly the best remembered passage of his career in this city will be that of the mission held in the early part of 1877, when Mr. Knox-Little conducted three or four services daily at the Cathedral for eleven days.

It is stated that a rich layman has expressed his willingness to contribute whatever deficit there may be for the Bishop of Oxford's expenses in the Clewer appeal.

The Bishop of Manchester, preaching in the cathedral on Palm Sunday night, alluded to the increasing and habitual desecration of Good Friday, against which he entered a solemn protest, and hoped none of his hearers would take part in the entertainments of every description advertised for that day, harmless enough as such entertainments were on ordinary occasions.

The "Passion" Service in Holy Week at S. Paul's Cathedral attracted a congregation which probably exceeded in number the assembly of any previous year, while the fact that in the vast area under the dome no seats were reserved gave general satisfaction.

The Daily Telegraph states that in laying out the gardens which it is intended to form in the north-east portion of S. Paul's churchyard, the platform was found on which S. Paul's cross once stood. Its demolition seems to have been decreed by order of the Long Parliament on September 10th, 1642, and in the following year it was razed to the ground.

The smallest living in England is that of Shipton, Much Wenlock, Salop. It is set down in the Clergy Directory as of the annual value of £3.

The Rev. John W. Stubbs, D.D., writes to the Dublin Daily Express:—I find that there are at present serving in the Irish Church 461 clergymen who have been ordained since the beginning of 1869, of these 319 are now graduates of the University, and 142 non-graduates. I also find that of the 319 graduates only 121 have obtained the Divinity Testimonium, that is, not far from one-fourth of the entire number ordained. I also find that since the year 1866 inclusive, 424 graduates of the Dublin University obtained the Divinity Testimonium; of these, 170 are now serving in the English Church, 187 in the Irish Church, and 67 are not found in either. Some of these are, no doubt, in the colonies, some dead, and some did not take Holy Orders. I find also that the supply of graduates and Divinity Testimonium men to the English Church has fallen off since 1869 in quite as considerable a proportion as that of candidates for Irish orders of the same qualifications.

The Chancellor of the Diocese of Llandaff has given his judgment in the disputed case of an application for a faculty to remove the pulpit standing in the centre of the church of St. Mary, Cardiff, and otherwise to re-arrange the interior. The learned Judge commented on the fact that many opponents were regular attendants at Dissenting chapels, and said that in equity it would be most unfair to allow their opinion to override that of bona fide worshippers at the parish church. He believed the present position of the pulpit to be contrary to the canons, and he decreed a faculty as prayed by the vicar.

In a letter to the parishioners of Rivington, who are about to choose an incumbent by popular election, the Bishop of Manchester says:—"My Friends—By the lamented death of the Rev. Thomas Sutcliffe the incumbency of your parish is vacant, and the right of nomination to the cure is by Royal charter vested in you. I believe that there are not more than a dozen parishes in the kingdom which enjoy the same privilege. May I, as your Bishop, without in any way presuming to interfere with your freedom of choice, earnestly entreat you to exercise this privilege as a solemn trust reposed in you? It ought to be an object of desire with you all, whether members of the Church of England or not, that the minister of Christ in Rivington should be a godly man, able both by precept and example to build in holy living the flock committed to his charge. Unhappily, these elections of a minister by the parishioners, which might, antecedently to experience, be deemed the most satisfactory mode of appointment, have not always, as in cases within my own knowledge, proved to be so. They have sometimes become the occasion of much strife and passion and angry feeling, and have been followed by schisms in the parish which it has taken years to heal. I pray that no such evil results may follow in your case, but that you may be guided to 'make choice of a fit person to serve in the sacred ministry of God's Church,' who 'both by his life and doctrine may set forth God's glory, and set forward the salvation of men.' I thought it consistent with my duty to address this letter to you through your churchwarden; and I remain your faithful Bishop and servant, J. MANCHESTER."—At a meeting of the parishioners, on Thursday evening, a resolution was unanimously passed deprecating a contest, and recommending that the appointment of a minister should be left in the hands of the Bishop, subject to certain conditions.

## UNITED STATES.

The Right Rev. Dr. Potter, Bishop of the Protestant Episcopal diocese of New York, is to be presented with a testimonial on the 22nd of November next, on the occasion of the completion of the first twenty-five years of his administration of the diocese. The ceremonial is to take place in Trinity Church, where he was consecrated. The precise character of the testimonial has not yet been decided upon. There are at present sixty-three bishops of the Protestant Episcopal Church in the United States. Bishop Potter is ninth on the list in point of seniority. These above him are Smith, of Kentucky, presiding bishop; Whittingham, of Maryland; Lee, of Delaware; Southgate (unattached); Green, of Mississippi; Williams, of Connecticut; Atkinson, of North Carolina; and Kip, of California.

It is proposed, as a memorial of the late Rev. Dr. DeKoven, to raise \$150,000 for the endowment of Racine College, of which he was so long the warden. Dr. DeKoven left a bequest to the college; this with other sums in hand will make \$48,000; the ground and buildings are estimated to be worth an additional \$150,000.

In Ohio Mr. W. T. Whitmarsh, a leading Baptist minister, is seeking Episcopal ordination.

#### MISSION WORK.

The *European Messenger* presents some valuable facts in relation to the national Church of Russia. The number of persons in holy orders is about 190,000; there are 420 cathedrals, 38,202 churches, and 12,408 chapels. The total annual revenue of the Church is 20,000,000 rubles. The translation of the Bible into Russian was finished in 1877. The first edition of 24,000 copies has been sold, and a second is in preparation. There are 532 monasteries and convents; in these are 10,500 monks and 16,000 nuns. The schools connected with the churches and monasteries are 6321 in number; the universities, gymnasia, and scientific schools number only 363.

The *Friend of India* says: But for the English missionaries, the natives of India would have a very poor opinion of Englishmen. The missionary alone, of all Englishmen, is the representative of a disinterested desire to elevate and improve the people.

News has been received of the ordination by Bishop Sargent at Palamcotta of nine native deacons and eight native priests. Thirty-five native clergy and 1,450 people were present on the occasion.

On the 9th of March two Europeans and fourteen natives were ordained at Edeyengoody, Tintvelly, by Bishop Caldwell. One European and two natives were connected with the Church Missionary Society, and one European and twelve natives with the Society for the Propagation of the Gospel. Of these, nine natives connected with the Society for the Propagation of the Gospel, and one native connected with the Church Missionary Society, were ordained deacons, thereby increasing the number of the native clergy in Tintvelly by ten. Bishop Sargent preached the ordination sermon. The whole of the nine newly-ordained S.P.G. deacons have been appointed to evangelistic and pastoral work amongst the new people. The Rev. J. A. Sharrock, B.A., who recently passed his first examination in Tamil and has just been ordained, has also been appointed to evangelistic work.

Mr. Stanley strongly advocates the construction of railways through Central Africa—one of which would be about 500 miles in length, from a point on the east coast to the southern end of the Victoria Nyanza. Another railway 150 miles long would bring us to Lake Tanganyika, which has a waterway of about 330 miles, and another 200 miles long to Lake Nyassa, which gives many hundred miles of water-way. A fourth short railway would lead to the navigable waters of the Shire and the Zambesi, which flow into the sea. These link-lines of railway would open up about 1,300 miles of splendid navigable water.

"The Vatican" has entrusted to the Algerian Roman Catholic Mission the creation of two stations in Central Africa—one on Lake Tanganyika, the other on Lakes Victoria and Albert Nyanza.

#### Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

#### DENIAL.

No Student of our Divinity School has been ordained as a minister in the Reformed Episcopal Church, or had any connection with it.

No student of our school ever officiated at Oshawa since the appointment of the Rev. Mr. Johnson.

I remain, yours truly,  
SEPTIMUS JONES.

[The remainder of Mr. Jones' letter is irrelevant to the subject. His denial is only half of the truth. The seceder to the Reformed Episcopal schism was a Lay Reader under the Rev. Septimus Jones, and was studying for the ministry under Mr. Jones, who is one of the Professors of the Divinity School, and he complains of the officials thereof having treated him badly. The connection was therefore quite intimate and recognised between the seceder and the P. E. D.

School. The person who officiated at Oshawa is in the service of the Secy. of the Church Association; so that his going down to Oshawa was with the cognizance of the officials of the Church Association, and with their sanction and approval. They have frequently boasted of the good work being done by him: to repudiate him now is ungenerous to him and misleading to the public. We state these facts as baldly as possible, having every desire to speak with becoming charity of even dead institutions.—Ed.]

#### CLAIMS OF THE BISHOP OF ALGOMA.

SIR,—I do not think the due claims of the Bishop of Algoma will be paid until the laity of the Dominion can be roused to take a real interest in the matter. If every one of us could only feel that our honor was concerned in having the past debt paid off, and a good promise for the future, we should soon be able to raise the money. I would suggest that every member of the Church contribute at least 10c., if possible 25c., before or on the Day of Intercession for Missions; and if the clergy would kindly take charge of the subscriptions and forward them, there would be no difficulty. The sum seems small, but I think, if the interest of all could be roused, we should find we could do more. Times are hard and the demands for money are many, but that can be no reason why our solemn promises should be broken, and good, earnest men crippled in their work for lack of means to go on. Surely we shall all pray with more hope and faith, "Thy kingdom come," if we have in some small measure strengthened the hands of those who are earnestly laboring in that Kingdom.—Hoping this or some other plan may at once be adopted by the churchmen of the Dominion, without waiting for resolutions at synods, &c., Believe me, yours truly,

A LAYMAN.

St. Mark's Day, 1879.

#### Family Reading.

RAYMOND.

CHAPTER XLII.

When Moss had made his simple statement of the circumstances of his young mistress's departure, with an emotion which rendered his account very touching, he made a movement to leave the room, for he always felt as if he were nearer his old master at Highbrook House than anywhere else; but Raymond clung to his hand, while his chest heaved convulsively. It was all he could do, brave man as he was, to suppress the sobs that almost burst from him at this piteous overthrow of all his cherished hopes and happy dreams. The worst pain which the blow had brought to him was in the conviction that it must be the result of some terrible mistake on Estelle's part. It was plain, from her letter to him, so expressive of a heart wounded to the quick, that she believed he promised to marry her, not because he loved her, but in consequence of her own betrayal of affection, which had aroused his compassion; but he could not imagine by what means such an idea had ever arisen in her mind, and in the misery and bewilderment of these first unhappy moments he detained Moss by a firm grasp, with a faint hope that he might yet throw some light on the mystery.

"Moss, tell me," he said, "have you the least idea why she went away?"

"No, sir; I do not understand it at all. I am sure she had no such thought yesterday morning, for she was making plans for staying here as long as she held the lease of Highrock House. Something must have happened to trouble her last night; she seemed so sorely down-hearted this morning, poor young lady, when she came to tell me she was going. She said she should take the dog Bruin with her, sir, because he was the only real friend she had in the world."

"Oh, it is unendurable!" exclaimed Raymond, clenching his hand, while tears actually started from his eyes. "There must have been some treachery at work or she could never have said that. Moss, whom did she see yesterday?"

"No one after the funeral, sir, excepting Mr. Derwent and Mr. Hugh Carlton."

Hugh Carlton! At the sound of that name a

dash of conviction passed through Raymond's mind that he must be the person that had played him false. He remembered his malignant accusation against Estelle the day before, and his subsequent urgency that he would, at any cost, write the words which were to prove to her that he wished to marry her. Raymond knew that Hugh had loved her, and wished to win her once, and he no longer believed the statement he had naturally accepted when it was first made, that the young man's feelings had undergone a complete change. It seemed perfectly plain to Raymond now, that a desire to separate him from Estelle had been at the root of all that Hugh Carlton had said and done during their strange conversation, which had produced the calamity of Estelle's disappearance. Yet it seemed scarcely possible to believe that he could really have laid a deliberate plot to deceive them both, and ruin their happiness for ever.

"Did Miss Lingard leave any letter for Mr. Carlton?" he asked Moss.

"No, sir, none; but she gave me a note to take to Mr. Derwent; I have it here, and I am going with it now, on my way home."

Raymond knew that Estelle had a great respect for the clergyman, and he thought it not unlikely that she might have given him her full confidence; it brightened him with a gleam of hope; he released Moss's hand, and said, "Then take it at once, Moss. And will you say to Mr. Derwent that I am most anxious to see him, and that I should be deeply obliged to him if he would come to me at once."

"I will, sir," said Moss, apparently glad to be set free.

"And Moss," continued Raymond, "you will promise to tell me, if ever you have the slightest tidings of Miss Lingard?"

"I can promise if you wish, sir, but I believe it is no good, for I don't look ever to see her again. She told me she could never come to visit me so long as I lived here—and I cannot go away from my dear old master's last home. I shall stay in this place now till my own time comes, and then I hope they'll bury me beside him."

He went out, leaving Raymond more utterly depressed and wretched than he had ever been in his life before. His one hope was in the possibility of Mr. Derwent possessing some information as to Estelle's movements—most likely he would be under a pledge to secrecy if he did know her destination; but Raymond resolved to tell him the whole truth, including his suspicions of Hugh's share in the miserable catastrophe, and perhaps the wise clergyman could advise him how to repair it before it was too late. He knew Mr. Derwent well, having often met him in the course of the time that he had been connected with Carlton Hall, and he was aware that he added to a long experience of life a sound judgment and much kindness of heart, which enabled him, even in his old age, to enter sympathetically into the hopes and wishes of those whose future was still golden with the light of possible joys. He watched for him, therefore, with great impatience, and towards evening he heard at last the welcome step, and Mr. Derwent entered. He had visited Raymond since his accident, and began asking him if his ankle was going on well.

"Oh yes; I should be all right if I were not mentally so perfectly wretched. Mr. Derwent, can you tell me anything of Estelle Lingard?"

The clergyman half smiled at his abrupt question, but it was with a saddened voice he answered that he had just received a letter from her.

"And does it say where she is gone?"

"No; quite the contrary, I am sorry to say. She writes to take leave of me, saying that circumstances have compelled her to quit this neighborhood very suddenly, and with no hope of ever being able to return to it again, or to see any more those with whom she had been acquainted here."

"You have no clue, then, by which I might find her?" said Raymond, faintly; and as Mr. Derwent shook his head, he exclaimed, with a burst of grief, "And I hoped to have made her my wife!"

"I thought as much," said the clergyman; "and that is why I was so greatly surprised to hear of her departure. I believed, and indeed I do still, that she fully returned your affection, and I looked forward with great satisfaction to seeing her made happy in your care."

"And so she would have been, if the love and devotion of my whole life could have secured her

happiness, Mr. Derwent. Only yesterday I wrote with this maimed hand, to tell her what my hopes were, and every hour I expected to-day that she would have come to bless me with her promise that she would never leave me more; and instead of that, the cruel tidings come to me that I have lost her—lost her perhaps for evermore in this world!" He stopped, overcome by strong emotions, and Mr. Derwent pressed his hand in silent sympathy, speaking no word till Raymond had recovered his composure.

"Mr. Derwent," he said, more calmly, "I have come to the conclusion that some most insidious treachery has worked me this fatal evil, and I want to tell you the whole circumstances, and have your advice and help in this, the most painful trial of my life, if you will kindly give it to me."

"Willingly," said the clergyman, "I shall be truly glad if I can be of use. If we are going into the whole matter, I think you had better see Miss Lingard's note to me; there is nothing in it which I need scruple to show you." He sighed, as he saw with what tenderness Raymond touched the paper that bore the impress of Estelle's handwriting. It would be sad indeed if those two were finally parted, he thought, as he watched his changing countenance while he read. Estelle began by expressing his gratitude to Mr. Derwent for all his kindness to herself and to her uncle, and regretted that she was obliged to leave Highrock House so suddenly that she was unable to make her farewells in person; she begged him to watch over Moss, whose comfort she had secured by an ample pension, and permission to remain in the house, but she wished that he should have his sister to live with him, and she begged Mr. Derwent to arrange this for the old man, enclosing money to pay all expenses.

She had intended arranging this matter herself, she said, but as it had become impossible for her to remain even a day longer in the neighborhood, she must trust it to Mr. Derwent's kindness. She sent him also a considerable sum for several of the poor villagers, in whom she had taken an interest, and closed her note without the smallest reference to Raymond or the Carltons.

"This confirms my former suspicions," he said, as he gave the letter back to Mr. Derwent. "Estelle and I have been separated by cruel falsehoods. Let me tell you the whole history from first to last." And while the clergyman listened with ever-increasing interest, he described to him how he had first met Estelle, after he was already engaged to Kathleen, and how her bright intellect and high-toned character had charmed him into an affection for her, which he had long called by the name of friendship, but now knew to have been truest love.

Then he spoke of the dark hour when he learned that his fair-faced bride had been stolen from him by Tracy Harcourt, and of the distaste to life that seized upon him in the bitterness of his betrayed trust and his wounded pride; and how Estelle had come to him, like an angel messenger, shedding a new light on his path that seemed like a ray from the opening heaven, and had drawn him on by the way in which his Lord had walked before, to seek Him who alone could satisfy his soul.

Frankly he spoke of the evil passion in his own heart, which had stood between him and the love of Christ; the deadly hatred, the desire of revenge, which he had cherished against his enemy; and, finally, he spoke of the night of the fire, when the temptation was strong upon him to gratify this fierce desire, and how Estelle, loving him with all her heart, had bidden him, for his Lord's dear sake, go forth and save his enemy, even at the risk of the life which was dearer to her than her own.

Mr. Derwent was greatly moved when he heard the account of this pure act of sacrifice, and told Raymond that, whatever the future might bring him, he had good reason to thank God that ever he had known Estelle Lingard.

"Yes," said Raymond, "and you will not wonder that from the self-same hour I knew that I loved her with a steady deep devotion a thousand-fold more strong than the fascination by which Kathleen had held me for a time, and that, knowing it all, my heart went out in longing and prayer to have her henceforth ever at my side. What has been the result? By a refinement of cruelty she is snatched away from me in the very instant that I most passionately sought her; and I believe that

this fatal evil has been wrought for me by the treachery of one whom both she and I have called our friend."

Hardly able to restrain his indignation, he went on to tell Mr. Derwent what had passed between himself and Hugh Carlton the day before, and how blindly he had consented to trust him, and to let him carry to Estelle the few words which told her his purpose was fixed to win her for his wife. In conclusion, he showed the clergyman the letter she had written him in answer.

"Can you doubt," he asked, when Mr. Derwent had read it, "that Hugh Carlton has played me false?"

And the clergyman answered, "I cannot doubt it."  
(To be Continued.)

Alexander brought rice from Persia to the Mediterranean, the Arabs carried it to Egypt, the Moors to Spain, Spaniards to America. Lucullus brought the cherry-tree (which takes its name from Cerasus, the city of Pontus, where he found it) to Rome, as a trophy of his Mithridatic campaign; and 120 years later, or in A.D. 46, as Pliny tells us, it was carried to England. Caesar is said to have given barley to both Germany and Britain. According to Strabo, wheat came originally from the banks of the Indus, but it had reached the Mediterranean before the dawn of authentic history. Both barley and wheat came to the New World with its conquerors and colonists, and the maize which they found here soon went to Europe in exchange. It was known in England in less than fifty years after the discovery of America; it was introduced to the Mediterranean countries by way of Spain, at the end of the sixteenth century, and the Venetians soon carried it to the Levant. Later it travelled up the Danube to Hungary, and gradually spread eastward to China. While it was thus invading the regions formerly devoted to rice, the latter, as we have said, was establishing itself in England.

### Children's Department.

#### THE TWO PATHS.

The safe and narrow way  
Leads up to God;  
Be careful, lest you stray  
Into the broad.

Pleasure and gold and sin  
Seek the wide gate;  
Who his Lord would win  
Enters the straight.

Look where the Saviour's steps,  
Have gone before,  
And in His footprints walk  
For evermore.

He that defileth not  
On earth, his feet,  
Shall tread with the redeemed  
Heaven's golden street.

#### IN THE DARK.

BY E. B. S.

Baby Jennie had been away from home a long time—a week is a long time to a baby; she was very good and very happy while visiting with her mamma, but she missed the dear home faces, no doubt.

When she and her mamma reached the depot, on their return home, Baby's grandpa was there to meet them.

The platform was quite dark to little Jennie, as she was lifted down from the car; but when her grandpa spoke to her, although she could not see him, she sprang into his arms at the sound of his voice.

In the dark, the little one knew and trusted the loving call of her guardian: is not this a sweet lesson of faith for us, dear children?

You do not know yet how often, as you go on in life, you will hear our Father's voice calling you in the dark.

I mean, you will be called to take some step onward—called to some act of duty and obedience

—when you cannot see or know the reasons, when all seems dark and strange.

Then you will need Baby Jennie's faith. If you are sure it is your Heavenly Father's voice that bids you go forward, He will not suffer you to fall.

"When we cannot see the way,  
Let us trust, and still obey."

You will surely know His voice in the dark, if now in your young, bright, happy hours you always listen to it gladly and dutifully.

Listen when He speaks to you through your conscience, by His ministers, or in His holy Word.

Listen always, as little Samuel did, saying, "Speak, Lord, for Thy servant heareth."

Then, when the dark days come, as the Bible says: "Thine ears shall hear a voice saying unto thee: 'This is the way.' And you will be comforted, for you will know that voice."

And when you come to the dark "valley of the shadow of death," oh, how gladly will you hear that Father's voice! How joyfully will you trust yourself in His arms, to be borne through the darkness into everlasting light!

#### A STORY ABOUT A CAT.

A gentleman living at the seaside had some poultry, of which he was very fond. He had also a cat, which destroyed the chickens, so that at last he told his servant to drown it, saying that he must take the cat a long way off, put a weight round his neck, and throw it into the sea. This was all done.

The cat was carried a long way from her home, a brick was tied round her neck, and she was thrown into the sea, and no one ever expected to see her again.

However, at the end of five days she appeared at her master's door, in a miserable plight, half dead for want of food, and with the string and a piece of the brick round her neck. Her kind master had not the heart to send the poor thing away, so he told the servants to feed and take care of her. Whether she killed any more chickens or not I cannot tell you, as this is all I heard. But I know that what I have told you is quite true.

They say cats become very fond of places, and we know that animals when sent even a long way from places where they once lived, have a strange power of finding their way back again. But it is wonderful to think of the poor cat having strength to get out of the water.

#### THE LITTLE FROG.

"What a beautiful place in which to bask in the sunshine said a little frog to a newt—pointing to what looked something like the trunk of a tree at the edge of the pool, only that it was striped with green and gold, and glistened in the sun with almost the glory of the rainbow—"I shall jump up there and enjoy the warmth."

"Take my advice," said the newt, "and do nothing of the sort. I have lived here all my life, and I have never seen that strange thing there before. Depend upon it you'll only run into danger."

Little cared the frog for the old newt's advice, but rashly jumped up on the beautiful and apparently secure resting-place. Alas, for his boldness! for, from the centre of the folds of green and gold, out darted the head of an angry snake. The little frog attempted to escape, but as he jumped he was caught by the cruel fangs of the snake, and was seen in the pool no more.

"Just what I told him," said the newt.

—A cubic inch of gold is worth \$146; a cubic foot, \$252,288. The quantity of gold now in existence is estimated to be \$3,000,000,000, which, welded in one mass, could be contained in a cube of 23 feet.

#### Births, Marriages and Deaths,

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#### DEATH.

On the 1st ult., at Bradford City, Penn., at the residence of his son-in-law, the city treasurer, Mr. Absalom Hutchinson, the beloved father of the Rev. D. Faloon Hutchinson of this city; aged, 86 years. He was born in Cootehill, Co. Cavan, Ireland.

Church Directory.

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

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Among the additional series of papers to appear may be mentioned those on "How Shall We Spell" (two papers by Prof. LOUNSBURY), "The New South," "Lawn-Planting for Small Places," (by SAMUEL PARSONS, of Flushing), "Canada of To-day," "American Art and Artists," "American Archaeology," "Modern Inventors," also, Papers of Travel, History, Physical Science, Studies in Literature, Political and Social Science, Stories, Poems; "Topics of the Time," by Dr. J. G. Holland; record of New Inventions and Mechanical Improvements; Papers on Education, Decoration, &c.; Book Reviews; fresh bits of Wit and Humor, &c., &c.

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