

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, SEPTEMBER 12, 1878.

[No. 37.]

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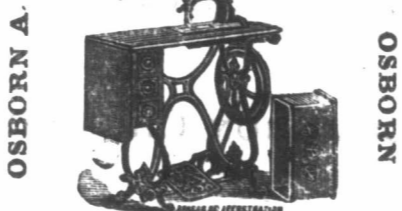
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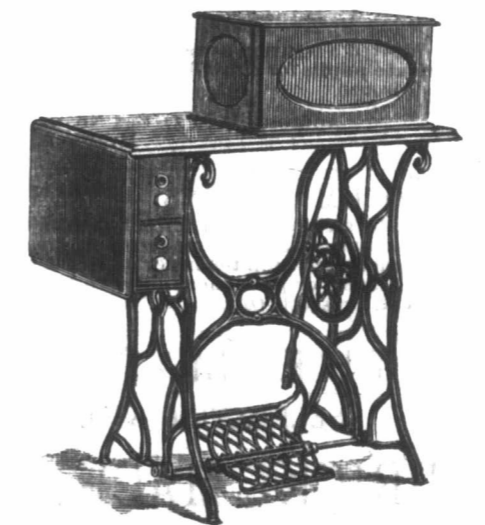
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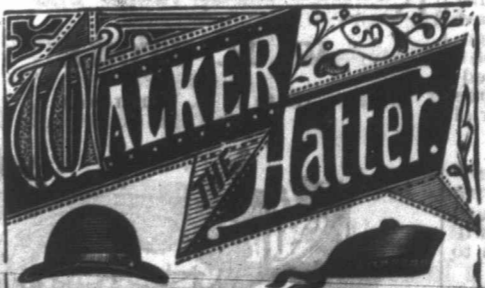
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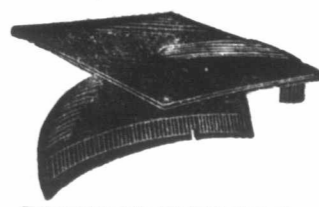
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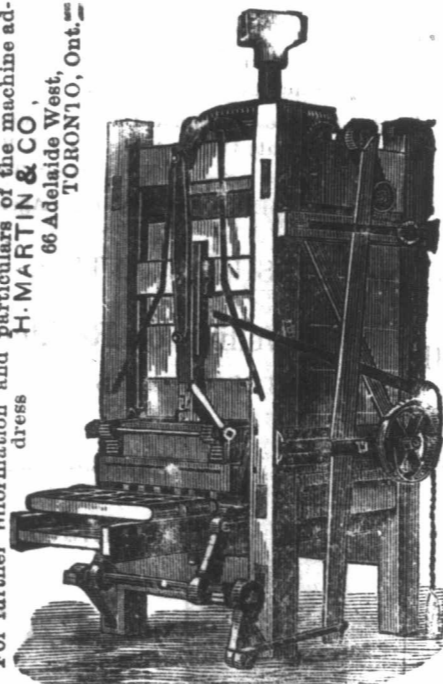
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## THE WEEK.

THE recent accident on the Thames was of an unusually appalling character. The excursion steamer Princess Alice, which was sunk with such frightful results on the 3rd inst., while on return from Gravesend to London, by the screw collier Bywell Castle, was one of the largest saloon steamers of the London Steamboat Company. She left London about eleven o'clock for Gravesend and Sheerness, many excursionists being induced by the fine weather to go for a holiday trip. The vessel left Gravesend on return soon after six in the evening and arrived within sight of the Royal Arsenal, at Woolwich, about eight. Bywell Castle was then approaching on the opposite direction. The steamers were near the middle of the stream off the City of London gas works at Beckton, and below the North Woolwich Gardens, almost the precise spot where the fatal collision occurred between the Metis and Wentworth ten years ago. All that is known amid the maddening excitement, is that a screw steamer struck the steamer Princess Alice on the port side and an unparalleled scene ensued. Very few clambered on the other vessel, but nearly all rushed to the afterpart of the boat as the bow subsided gradually under water. The shrieks were fearful, and nothing could be done to save life. There were a dozen or more life buoys on board, and some boats swinging in the davits, but even if they could have been got at they would have been of little service, for within five minutes the Princess Alice keeled completely over and went down. Some small boats hastened to the scene, and another steamer belonging to the same Company; also on the passage up the river with the excursionists went to the rescue, but the river for a hundred yards was full of drowning people screaming in anguish and praying for help, and as it was growing dark, not much could be done. It is believed that not more than 150 escaped out of 800 aboard. The cause of the disaster is believed to be that both the vessels were rounding the bend

in the river caused by the projection of the point of land whereon the powder magazine and Woolwich Arsenal is situated. To turn this point the Princess Alice had crossed over to the right bank and was thus out of her proper course; her lights were probably obscured by the shadow of the powder magazine, and being much smaller and lower than the Bywell Castle, the latter was upon her before danger was perceived.

Considerable attention has been drawn to the subject of mere secular education as productive of immorality and impiety, by the remarkable publication of Sergeant Cox on "Punishment," which is deserving a large amount of consideration. He is decidedly of opinion that the increase of crimes of fraud is the result of an education that is exclusively secular. He says: "The three R's alone do do but give to the evil disposition a greater desire for self-indulgence and more skill for the gratification of it by dishonest means \* \* Crimes of dishonesty are the product of selfishness. They proceed from the wish to possess without the labour of acquisition. Few steal for the mere pleasure of stealing, but to gratify some desire, or to supply some real or imaginary want. As the first and invariable result of education is to increase a man's wants, the immediate effect is to increase the inducements to crime among those who have not the means wherewith to indulge their wants. Hence education without the restraint of religion, far from being a remedy for crime, as some enthusiasts imagine, is more likely to multiply it. But under any circumstances education changes the direction of crime, and substitutes crimes of fraud for crimes of vulgar larceny and violence. \* \* \* It gives a distaste for hard manual work. \* \* \* The school-taught girl pants for more genteel and more liberty-giving employments than those of the nursery or the kitchen. The boy longs to be a clerk, the girl to be a milliner; but as competition for these employments multiplies, the struggle for honest life in cities grows more intense."

Now, the moral of all this is that no diminution of secular education is to be sought, but an increase of religious teaching. In Canada, the Church has all but entirely ignored her duty to feed the lambs of Christ's flock, having allowed the State to appropriate the secular department; and as for religious instruction, all that can be said about it is that an hour or two in a Sunday school once a week is deemed sufficient for all necessary purposes. No wonder that the sects and denominations around us make so much progress at the expense of the Church's interests.

The Southern plague has been raging during the past week with undiminished fury. The death rate has been as large as before. At New Orleans physicians have been fined fifty dollars for neglecting to report cases. The Peabody Subsistence Association issue an address to the people of the United States

for additional aid, for though large sums of money have been subscribed, and a great number of nurses and medical men provided, yet these have been quite insufficient to meet the demands made upon them. A member of the Board of Health recommends turpentine as a deodorizer, and some have recovered under what is called the cold water treatment; but, whether in consequence of it or in spite of it, is not stated. Appeals for assistance are exceedingly urgent from the relief committee of Louisiana, from the Association of the Army of Tennessee and from various other quarters; but although the whole country seems deeply impressed with the vastness of the calamity, yet the desired help is far from being sufficient. In Memphis 105 deaths took place in twenty-four hours; the next twenty-four hours reported a hundred and one deaths. The fever is all over the city, the condition of which becomes more desperate every hour. Whole families are stricken within a few hours. There were 300 new cases on the 8th. On the 9th at noon there were 70 deaths. At Holly Springs there is no help of any kind; the town is deserted, so that only six hundred people are left. Cooks, druggists and medical men are wanted. The Relief Committee are destitute of funds, having impoverished themselves to help Grenada. At Delhi, La., almost every individual is down with fever. At Grenada the fever has exhausted itself for want of victims. The mayor and postmaster are dead, the express agent is ill with the fever, and the mails are irregular. Of the 77 who died at New Orleans on Saturday, 28 were children under 12 years of age. It is feared the fever is about to take a new start. New York gives ten thousand dollars a day towards the relief fund. On Saturday last the amount was fifteen thousand; and the whole sum raised up to that time was \$150,000.

The Austrian occupation of Bosnia will evidently be attended with bad results. Their troops there number 200,000 men. Operations on a large scale are to be conducted at once, when the so-called "insurgents" in the neighborhood of the frontier, numbering 25,000, are to be taken in the rear by simultaneous movements from three points. We regard this as the one weak point of the Treaty. These people want their liberty. They are perfectly able to take care of themselves. And if neither Turkey nor Russia have control over them, why should Austria have the privilege of killing them off?

We are much pleased to chronicle the fact that those in Canada who are diving into the mysteries of the newly discovered Assyrian lore have trebled, if not quadrupled, their number during the last six months. They will be glad to learn that Mr. Rassam has just deposited his recently acquired treasures, consisting of portions of Assurbanipal's library, and other literary and artistic curiosities.

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ties, in the British Museum. We may also note that Mr. W. St. C. Boscawen has discovered among the contract tablets in the British Museum two documents of great interest to geometricians. Attached to two terra-cotta tablets containing deeds of sale of estates near Babylon, Mr. Boscawen found two neatly drawn plans of the estates in question. The first of these is a deed relating to the sale of some land which took place toward the latter end of the reign of Nebuchadnezzar. It represents an estate of about  $8\frac{1}{2}$  acres in area, and bounded on the northern side by the canal of the goddess Banituo. The names of the owners of all the adjacent lands are given, and the greatest care is taken in giving the dimensions of these plots of land. The whole is divided into three pairs of parallelograms, and check dimensions are taken to test the accuracy of the work. A semi-circular portion on the east side is most carefully measured, both radius and circumference being given. The second plan is unfortunately in a mutilated condition, but the remaining portions show the same care and neatness as is found in the perfect one. The deed of sale in this second document is written on the reverse of the tablet, and is dated in the reign of Darius Hystaspes. The value of these documents as bases by which to fix both the lunar and area measures in use in Babylonia is very great. Both these documents form portions of the now well known series of the Ejibi tablets.

It appears that the Greeks are very apprehensive of the effect which the British occupation of Cyprus may have upon their national religion. The Greek Church in Cyprus has hitherto been independent and self-governed, with a synod, three bishops, and a primate who is invested with all the privileges of a Patriarch, though his title is only "President of the synod." The Church of Cyprus constitutes, together with the diocese of Constantinople and the dioceses of Jerusalem, Antioch, and Alexandria, the so-called Orthodox Greek Church of the East. It is true that the Turkish Government has never recognized more than one temporal head of this Church—namely, the Patriarch of Constantinople; but the Church of Cyprus will now become independent in name, as it has been in fact, of the Constantinople Metropolitan, and the patriarchs of Jerusalem and Alexandria will probably endeavor to obtain the same privileges for themselves. It is said also that the Patriarch of Antioch has already sounded the English Embassy at Constantinople with a view to obtaining Sir Austen Layard's support for an application to the same effect which will shortly be made to the Sultan; and he says further that the symptoms of this disintegrating process are watched with much anxiety by the Orthodox Greeks.

Some excitement has been raised in Italy by the appearance and death of a fanatic called "David the Saint," who gathered round him a number of followers. He had

twelve apostles and a large number of proselytes. His creed was said to be an extended paraphrase of the Nicene with alterations in a Socialistic direction. The believers conferred upon themselves the universality of their worldly possessions, their wives, and children. All were alike bound to serve the society and work for their living, the society undertaking to maintain and feed its members, care for the infirm and educate the young. Two or three Sundays ago the Prophet at the head of two or three thousand followers started from Monte Labro processionally for the village of Arcidosso, more than a hundred of them being dressed in white tunics, like the ancient Jewish priests. At their head walked "David the Saint" dressed in a half regal, half pontifical costume, a red tunic, a diadem on his head and an iron-studded club in his hand. As they went they sang a kind of refrain, "Long live God, the Christian Republic, and praise be to Christ, come a second time on earth"—the Christ being David Lazzaretti. The fanatics were met by a band of police, accompanied by some carabinieri, who invited them to disperse. David cried out, "I am the king, and ordered his followers to disarm the soldiers. As he spoke a discharge of firearms was made upon the police, and a shower of stones thrown at them. Again the delegate of police gave the requisite intimation which was followed by the prophet aiming a blow at him with his club. The police then opened fire, and the prophet was one of the first to fall. He was forty-five years old, and originally the driver of a carrier's wagon. He had prophesied that in twelve years he would annihilate all the empires, kingdoms and republics of the universe, forming them into one sole empire.

#### THE THIRTEENTH SUNDAY AFTER TRINITY.

THE contrast of the two Dispensations is strikingly apparent in the fact that the one was, more or less, of a temporary nature, designed to meet the requirements of a limited extent both of time and space; the other in its announcement, at least, antedating it by four hundred and thirty years, and evidently intended to be more permanent in its character, while it should embrace and gather up all the subsidiary principles enunciated in minor dispensations which might precede the full development of the higher, the more glorious, the more enduring one. The Mosaic system was necessary for the state of the world at the time when it was legitimately used. It suited the infantine state of the society for which it was arranged and prescribed; but while its principles harmonized so entirely with all the manifestations of Divine power and goodness, its elaborate and localized ceremonial could never have been intended for universal man; nor could its system ever have been carried out in remote parts of the globe, or in a more highly intellectual state of society.

The Church has evidently understood the parable of the Good Samaritan as intended

to teach the superiority of the Christian system over the very best that Judaism could accomplish. It has been so understood for many ages; although, the lawyer took, and perhaps was meant to take, the meaning which lay upon the surface. The parable, however, will not lose its value to us, as showing forth the pity and love of one man to another, because it may be understood as shadowing forth the crowning act of mercy and love shown by the Son of Man to the entire race. The traveler may be regarded as personifying human nature. He has left the heavenly city, the city of peace, and is travelling towards Jericho, the profane city, which was under the ban of a curse. But no sooner had he forsaken his God and the holy city, and turned his desires towards the world than he falls under the power of him who is at once a robber and a murderer, and by him and his angels is stripped of his robe of righteousness, is also grievously wounded, left full of wounds and mortal strokes, every sin an opening from which the life blood is copiously flowing. Yet he is, at the same time, not altogether dead; for as all the cares of the Good Samaritan would have been expended in vain upon the poor traveler, had the spark of life been wholly extinct, so a recovery for man would have been impossible, if there had been nothing to recover, no spark of Divine life, which by a heavenly breath might be fanned into a flame—no truth which though detained in unrighteousness, might again be delivered from it. In this respect, he would appear to differ from the fallen angels, who seem to have fallen by a free, self-determining act of their own will with no solicitation from without; from that moment they were altogether dead, and for them no redemption was possible. The case of man was desperate as concerned himself and his power of restoration, but not desperate, if taken in hand by an Almighty and all-merciful Physician. And who or what else could secure his restoration? Could the law heal the bruises of his soul? St. Paul answers:—"If there had been a law which could have given life surely righteousness had been by the law." The law, whether natural or revealed, could not quicken, neither could the sacrifices truly abolish guilt. As Gillebert remarks:—"Many passed us by and there was none to save. That great patriarch Abraham passed us by, for he justified not others, but was himself justified in the faith of One to come. Moses passed us by, for he was not the giver of grace but of the Law, and of that law which leads none to perfection; for righteousness is not by the law. Aaron passed us by, the priest passed us by, and by those sacrifices which he continually offered, was unable to purge the conscience from dead works to serve the living God. Patriarch and priest passed us by, helpless both in will and deed, for they themselves also lay wounded in that wounded man. Only that true Samaritan beholding was moved with compassion, as he is all compassion, and poured oil into the wounds, that is, Himself into the heart, purifying all hearts by faith. Therefore the faith of the

Church passes by all, till it reaches Him Who alone would not pass it by.

#### SUNDAY FUNERALS.

THIS question is becoming a more prominent one than formerly. In this country in the rural districts especially, these exhibitions—for that is what they oftentimes are—have become not only a positive nuisance, but, also the means of a total desecration of the Lord's Day. The Sunday is selected because a greater show, "a more respectable funeral" can be secured on that day, and sometimes the clergyman is actually found fault with for not omitting a service at some distant station, in order that the scene may be as imposing as possible. But leaving alone the fact that a triumphal procession is very much out of place in taking to their last earthly home the mortal remains of the departed, such a way of spending the Lord's day, and neglecting very probably the proper services of the church, is a very improper mode of keeping that day, as well as a needless strain upon the clergyman's powers. Another day can generally be selected with greater advantage to most people, except those who grudge the time which on a week day would otherwise be spent in a pursuit of a more profitable character, in a pecuniary point of view. We find that not only the clergy of our own Church are doing their best to put down the practice as much as possible; but among other religious bodies the same effort is being made. All the features and concomitants of the system are felt to be entirely out of place on the most sacred day of the week; and it is to be hoped that some combined effort will be made in order to put it down. We observe that the Rector of Moresby, in England, has lately refused to bury a child on a Sunday. The Bishop of Carlisle, in a sermon preached on the occasion of consecrating a cemetery at Whitehaven, referred to the fact, and while he admitted that there might be a hardship in some cases in refusing to bury on a Sunday under any circumstances, he yet contended that Sunday funerals should be discountenanced as much as possible, especially when the clergyman is single-handed and has a multiplicity of duties to perform. In that part of the world the question of desecration could hardly come up, where no one is expected to attend a funeral except the immediate relatives of the departed; thus differing materially from the practice in this country, where the whole neighborhood, for some miles round, is expected to swell the procession, whether he ever saw the individual or not; and if Sunday should be selected for the purpose—in the rural districts at least—the result would be that the Church would be depopulated and the worship of Almighty God would be neglected, merely for the sake of securing a very doubtful compliment to the memory of the departed. Unless in extreme cases of necessity the evil ought to be put down.

#### INFIDEL VS. CHURCH LITERATURE.

THE highest authority has declared that when He comes once again He will not look for faith upon the earth. It by no means follows, however, from these words, that He will not look to find amongst the many faithless some faithful ones, who through good report and evil report have manfully clung to the faith once and for all delivered to the saints, and have done their best even amongst the filthiness of their surroundings to keep themselves and their souls clean—innocent of the great offence—which we cannot but interpret as referring not so much to the sins of the flesh, to crimes of blood and violence, of dishonesty and self-seeking, as to that of unfaith. It is true these sins will abound to a fearful extent, but it will be found that each and every of them owes its beginning to and is overpassed by infidelity, the master vice of the age, towering above its fellows as a "topmost-Gargarus" of iniquity. Toward this "the falling away" which is to be the herald of Antichrist, everything seems tending at the present day. Any publication in whose pages is to be found even a *soupgon* of "freethought," is more eagerly sought after than those whose orthodoxy is beyond suspicion. Any preacher whose "gospel" approaches rather to that of Huxley and Darwin than the Evangel of Christ occupies a higher pedestal in the eyes of at least a very large minority than those who stick to the old, old story, written by God in His inspired word. Any scientist who can talk glibly of "protoplasm," or the "survival of the fittest," and strive to show that man was not divinely created but grew out of some kind of fortuitous concourse of atoms, or was made rather after the image of an ape than that of God—is sure to be the centre of attraction at fashionable dinner parties, and the "cynosure of neighboring eyes," at would-be learned *conversazioni*. It is true such ideas are laughed at by the more sensible, scouted by the more intelligent, preached against by the clergy, and held up as unsound in orthodox family circles. Experience, however, shows that these opinions with all their accompanying tribe of soul and body destroying evils gain ground everywhere—in some places, as in the United States, for instance, with appalling rapidity. It is clear, therefore, that this terrible moral pest must be met—that the devil must be fought with his own weapons, and that where hitherto the infidel lecturer and the immoral publication have had it all their own way, the truth must be put before the multitude in a guise at least as attractive. And as the written word remains and can be referred to long after the effect—only transient at best—of the lecture or sermon has vanished, it is evident that the best safeguard against this scourge is the encouragement of those organs which are most calculated to supply to every household sound learning and religious knowledge. Such a literature, if not already existing, must be created; and it should be the first duty amongst Churchmen to see that its creation should run parallel with the spread of the Church. It is obvious that the chief

way of bringing this about is by means of a sound Church newspaper, which, while willing to see good in and to encourage the labour of all non-Churchmen, shall itself adopt and stick to a line of uncompromising adherence to the Catholic faith as taught by the Church of England and her daughter and sister Churches. This line covers everything required. To true freedom of thought none is a greater friend than the Church of England. She would have all to joy in that Christian liberty wherewith they have been made free. Of science and scientific research she has ever been the truest patron—in fact, the most superficial examination of the names of the greatest scientists, will prove that their vast majority have been raised in her fold. To healthful fiction she has never been a foe any more than she has opposed what it is the fashion to call muscular Christianity. Of this the Selwyn and the Lyttelton families—all oarsmen, all cricketers, and all staunch Churchmen—are happy examples. It is against science, falsely so called, against that liberty which has degenerated into turning itself into a cloak of maliciousness, against the sickly, sentimental, sensational, and soul-hurting fiction of the Braddon school, against amusements which threaten morality, in a word against everything that from its very nature has a tendency to lower humanity instead of elevating it toward Heaven, that she has ever sternly set her face—against which she must cry aloud more and more sternly every day of her life. And as this is her duty as a Church, so it is the duty of her every child, clerical or lay. How shall it best be accomplished? In Canada where the danger is as great as elsewhere, we can point to the work as already begun in the DOMINION CHURCHMAN. This exists as a sound Church newspaper, with its foundations well and surely laid on a basis approved by the bulk of the Episcopate and the greater part of the clergy. It remains for Churchmen, and more particularly for the clergy to build upon these foundations a solid structure that shall not only be able itself to stand, but shall also shelter others and act as another Eddystone lighthouse to guide wanderers home and save them from making shipwreck of their faith or being lost amid the shoals and quicksands of infidelity and immorality.

We know the objections commonly raised against a Church newspaper. Some would have it a mere collection of parochial gossip down to the minutest details; others would wish it to savor of nothing but the driest theology, with its pages unilluminated by the slightest spark of anything approaching to lightness. There are besides these two classes those who would use it as the mere vehicle of their own thoughts' *dicta* and opinions, and who grumble or withdraw their subscriptions because a judicious editor, in the exercise of his discretion consigns their effusions to the waste paper basket, and these are the most troublesome of all to deal with.

The first two classes are reasonable, as a rule, and willing to have their views met half way, to see the paper not only a newspaper, as regards news, but a journal as

regards articles, correspondence, and literature in general. The third class, that of the selfish and opinionated grumblers—those who are the plague of every class journal—need not expect any sympathy or patience from any editor or proprietor. At best their support is a weakness to every paper that desires to avoid sameness, dictatorialness, and often heresy. There are those, again, who keep complaining of the general get-up of the paper, of its want of variety, of its misprints, of the quality of the fill-up paragraphs, and the like. These, however, are all tangible complaints, and not at first sight altogether always unreasonable. Each one of them has this advantage, it can be remedied. But this can only come to pass by Churchmen doing their duty and giving to their legitimate organ that support which it demands and deserves. To ensure the desired efficiency in these departments is a mere matter of dollars and cents, without which it is impossible to get together even the minimum of the staff necessary for the proper working even of a weekly paper. If, therefore, Churchmen, seeing and acknowledging as they do, the need of an organ which shall not misrepresent the doctrines of the Church, but shall also afford as well to clergy as to laity that useful and instructive reading for which they cry out, they must come to the front and support the only paper in the Dominion which can be called, in any sense of the word, a Church paper. Whatever defects exist in it at present are such as can be removed by an increased subscription list. With that we can cater amply for young and old, for the grave theologian as well as for the rising student, for the learned scientist as well as the school boy. In a word, we can make the **DOMINION CHURCHMAN** all it ought to be, in order to render it a welcome guest in every family, a trust-worthy guide to those who desire instruction, a companion to the man of science, a compendium of art to the artist, and of useful knowledge to the man of letters. It would besides act up to its highest and most important end, that of serving as a bulwark against infidelity, and a breast-work against the encroachments of those errors of the day which begin by sapping men's faith and then attacking the very foundations of all religion and morality. It remains for the Churchmen of Canada to enable the **DOMINION CHURCHMAN** to work out its object, that of building up the Church in this country, and of defending the cause of God as against the cause of the devil.

### Diocesan Intelligence.

#### NOVA SCOTIA.

A general secretary for church work in the diocese of Nova Scotia is wanted. We understand that the salary will be about \$1000 and travelling expenses. The Ven. Archdeacon Gilpin, Ecclesiastical Commissary, will no doubt give all necessary information to applicants.

**PICTOU.**—The Rev. W. Cruden, late rector of St. James', Pictou, was lately the recipient of a nicely filled purse from the congregation at Fisher's Grant, on the S. side of Pictou Harbour; a congregation which he himself has gathered, and

who express their gratitude for his services continued even beyond his incumbency of the Rectory of Pictou.

**AMHERST.**—The Rev. R. J. Uniacke, D.D., has removed to this place from Stewiacke.

#### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

**HAMPTON.**—The Rev. George Gardner has removed from Heart's Content, Newfoundland, to this place.

#### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

The certificate of acceptance of the resignation of the most Rev. the Metropolitan, to take effect the 2nd September, has been filed with the Secretary of the Diocesan Synod, in accordance with the Canon to that effect. The election of a successor has been fixed for the 16th October, when a special meeting of Synod will be held for that purpose.

In the city churches on Sunday, prayers were offered up for the districts now suffering from the ravages of yellow fever.

Owing to the usual exodus of citizens during the heated term our city congregations have been considerably reduced in numbers and activity. They are however now preparing for the fall and winter campaign, and your readers may expect to hear more constantly of their proceedings.

**DEANERY MEETING.**—The adjourned meeting of the Ruridecanal Chapter of the Deanery of Bedford was held at West Farnham, Tuesday, August 20th, 1878. Present—The Rev. the Rural Dean, presiding, Ven. Archdeacon Lindsay, Rev. F. Robinson, C. P. Abbott, J. Houghton, J. Kerr, R. D. Mills, with Mr. W. Hackwell. After the usual opening services, the condition of the Mission Fund was discussed and the following resolution agreed, with Rev. F. Robinson mover and Ven. Archdeacon Lindsay as seconder. "That in the event of the subscriptions to the Mission Fund falling short of the sum required to pay the stipend of the clergy chargeable upon that fund without reduction, each of the clergy of the Deanery be called upon to become responsible to the extent of 3½ per cent. of his stipend as returned in the last report of Synod, to make up said deficiency, so that the reduction, if any, shall fall equally upon all."

Rev. J. Houghton moved, seconded by Mr. Hackwell, and resolved, that the Secretary be requested to communicate with each clergyman of the Deanery, forwarding a copy of the above resolution, and soliciting his concurrence therewith.

Local endowments were considerably discussed resulting in the following resolution being moved by Rev. J. Ker seconded by Rev. F. Robinson, and carried, that the Synod be recommended to resolve that in every case where the "local endowment" does not yield annually the sum of \$400, the offertory on the first Sunday of each month be devoted in each of such cases, to the formation or increase of its endowments until the above annual income be secured.

The resignation of the Rev. Wm. Jones was officially notified to the meeting of the Chapter unanimously agreed to the following: moved by Rev. F. Robinson, with the Ven. Archdeacon Lindsay as seconder: "That this meeting deeply regrets that failing health has compelled the Rev. Wm. Jones, the senior incumbent of the Deanery to resign his charge and to retire, for a time, from active duty, and hopes that rest and his visit to his native land may, under God's blessing, so restore him as to permit of his again labouring among us in the discharge of the duties of his ministry.

"Also, that the Secretary be instructed to forward a copy of this resolution to Mr. Jones with the assurance of our heartfelt sympathy, and earnest prayers for the future welfare of himself and Mrs. Jones."

After gratefully acknowledging the kindness of the ladies of Farnham in again, as so often before

providing a sumptuous repast for the members of the Chapter, the meeting was duly closed, having decided to hold its next annual session at Glen Sutton.

The Rev. Wm. Jones, for a quarter of a century pastor of St. George's Church, Granby, having resigned his position in consequence of ill-health, has been the recipient of a purse of \$125, accompanied by a highly complimentary address from his late parishioners. The reply of the gentleman in accepting this practical token of esteem and good will, was most heartfelt. Mr. Jones will take a trip to England for the benefit of his health, and we join with his other friends in wishing him God speed.

**SOUTH STUKELY.**—On the fifth anniversary of the marriage of the Rev. J. W. Garland and wife, they received a very pleasant entertainment in the way of a wooden wedding. The anniversary day occurred on Sunday (25th inst.) the parishioners assembled at the parsonage on the following Monday evening. They took possession of the house, provided an excellent supper, and enjoyed a happy evening together. The bride of five years was presented with a number of useful presents, consisting of household utensils, furniture, and ornaments. The kindness of feeling expressed on the occasion, cannot soon be forgotten.

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

**ST. LAWRENCE CLERICAL UNION.**—This body, organized for the cultivation of brotherly sympathy and for mutual counsel, held its second meeting (for 1878) in the parish of Iroquois, on the 27th, 28th and 29th ult. As on former occasions, so on this, its work was so ordered as to embrace public services in the Church as well as private conferences of special moment to the clergy, each day having, as its fitting preface and preparation, an early celebration of the Holy Eucharist. The public services, as might be expected in a parish so ably and energetically worked, were largely attended and most heartily sustained. This is attributable, in a great measure, to the fact that they are musically rendered—the glorious old monotone of the Church being here appreciated and cultivated as the most effective vehicle for prayer and praise; and the Canticles and hymns treated with intelligent recognition of their place and purpose in Divine worship. We have rarely been privileged to take part in responses so rich and full, or to realize in everything so completely, the power and beauty of the common service of the Church. Processional and recessional hymns marked the opening and close of each service. At these, addresses *ad populos*, were delivered on the following subjects: 1. Continuity of the Church, by Rev. J. D. Morrison. 2. Systematic Teaching of the Church, by Rev. W. Lewin. 3. The Church Catechism, by C. Forest. 4. Music in its relation to Divine Worship, by Rev. E. P. Crawford.

The private sessions of the clergy, (which occupied six hours) under the presidency of the Rev. G. W. White, Rector, were devoted to topics of a different kind, e.g. 1. Irregularities (as to rubrical observance) and mannerisms of the Clergy, and how best to correct them. 2. The force and obligation of the rubric as to Sponsors in baptism, and the difficulties in the way of observing it. 3. Duty of Parochial visiting. What it should be, and how most effectually to discharge it. The most gratifying feature, however, of the three days' work was the interest taken in the early celebrations, and the joyous reverence with which they were conducted—confessedly the highest worship of the Church on earth—the nearest akin to that heavenly feast which will attest her final victory. All that by heart and voice could be offered in evidence of faith and gratitude was humbly, but as I said joyously, contributed, to render the office glorious and effective. It was recognized and marked as "a heavenly feast," and we doubt not its heavenly character was certified by blessings to all who dutifully resorted to it. A very large number of the faithful laity communicated each morning. It need simply be added that the hospitality of the

Rev. G. W. White and his parishioners was in keeping with their churchmanship. In the Church and in their homes they gave of their best and they gave it heartily. The next meeting of the Union will be held at Ogdensburg, in November next.

SEELEY'S BAY.—On Thursday last, a harvest festival and picnic was held at Seeley's Bay, in the county of Leeds. The newly erected church was filled with an attentive congregation. The prayers were read by the Rev. F. Prime; the sermon was preached by the Rev. Mr. Law, from Deuteronomy vii., 8th and the following verses, which was very appropriate to the occasion, and the effect was forcibly increased by the beautiful and ample manner in which the Church was supplied and beautifully ornamented (under the superintendence of Mrs. Osborne, wife of the Incumbent) with specimens of the produce of agriculture and pomology. At the conclusion of Divine Service, an adjournment was made to a beautiful grove, where the company was liberally supplied with an excellent dinner, after which the chair was taken by the Incumbent (the Rev. John Osborne) who gave the opening address: he was followed by the Rev. (Mr. Richardson) and the Revs. Messrs. Lane & Price. The conclusion was enlivened by a recitation containing a domestic moral given by an elderly gentleman. The company separated well pleased with the entertainment they had received. The use of the ground was kindly given by Mr. Chas. Blackman. The church funds derived an increase of \$50 after the payment of expenses.

#### TORONTO.

St. George's.—An appeal having been made to this Church by the Church in Memphis, Tennessee, for aid in relieving suffering caused by the ravages of the yellow fever, notice was given last Sunday that special collections would be made next Sunday (15th) morning and evening, for this purpose. It is stated that the distress and destitution in Memphis are exceptionally severe.

CHARLESTON.—Saturday afternoon, 17th August, found me travelling on the Toronto, Grey and Bruce Railway, seeking the only parish or mission in the county or rural deanery of Peel that I had not visited, and in which I had not asked for aid to cancel the debt on our Mission Fund. So far, with only one parish excepted, which I pass over, the conduct of both clergy and laity has greatly lightened the arduous toil and secured the satisfactory result. The work in some parishes has not been completed. The large extent of ground and occasionally wet weather, have prevented; but the parts as yet uncanvassed shall not complain that they are left out and neglected. I reached Charleston about on time, at the station, and found my kind and attentive brother, the Rev. A. W. Spragg, B.A., who immediately started with me for the neighborhood of his morning service the following day—Campbell's Cross. We found hospitable shelter at the house of Mr. Robinson, and, on Sunday had service in the building temporarily fitted up for the purpose. It was gratifying to observe the exceedingly good music, and the interest taken in the worship of the Church; the Canticles being well chanted, and the organ well played. Even among the few families belonging to the Church here, there is sufficient wealth, if there is sufficient love, to make a successful attempt to build a house for God; and, far be it from me to reproach them with the thought that this will not be done. After dinner at Mr. Campbell's, we proceeded to Boston Mills, a pretty spot on the River Credit, where the hall over the driving shed of the mill, had been given by Mr. Spaulding, and comfortably arranged, as a temporary resting place for the Ark of God. Boston Mills, is a flag station on the Hamilton and Northwestern Railway. The village as yet is small, the Church has the only service there, and those who have done most for the beginning of the effort appear ready to act their part to carry it forward. We were soon on our way for the evening service at Charleston, a distance of nine or ten miles, and all up the mountain. The scenery was very beautiful; the

finely wooded, bold and lofty promontory, just below: the forks of the Credit forming a grand feature in the landscape. At Charleston there was a good and attentive congregation assembled in the Town Hall, and the musical parts of the service were rendered in a highly creditable manner. At each service I presented the work of the Mission Board, and its claim upon the sympathy, and the gifts of the Church; and the visits of the next few days shewed that the labor was not in vain. A regard for your space, leads me to defer the rest till next week.—T. S. HODGKIN.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

The Bishop of the Diocese has been attracting more than ordinary attention during his visit to the Mother country. This is partly, no doubt, owing to the name of the Diocese being so well known, partly to the long and intimate acquaintance possessed by our Bishop on all topics connected with the history and needs of Canada.

The following letter, clipped from the correspondence of the *Guardian*, will I am sure, prove of real interest to the clerical and lay members of our Synod. To the Editor of the *Guardian*.—Sir, —A friend has called my attention to a passage in the letter of your correspondent at Quebec, dated June 22nd, 1878, on the subject of "Canadian Synods," in which he states a probability that is not likely to happen. Speaking of what may occur at the meeting of the next synod of our ecclesiastical province, he says: "The diocese of Montreal and Huron will appear in the provincial synod, with both clergy and laity exclusively of the Low Church school; the dioceses of Toronto, and probably Niagara, with lay delegates of the same school." In what he says regarding the diocese of Niagara, he is quite mistaken. In the choice of the lay as well as of the clerical delegates from our diocese, our laymen, and clergymen too, know no distinction of schools of thought. The men that are considered best fitted for the office are chosen, entirely irrespective of those party lines which are rending the Church asunder in too many places. In my opening address to our first synod, I expressed my earnest hope that there would be no parties formed in the diocese; that there was no need of them, that we had not time for them; that we had too much to do to fight against the enemies without to make enemies within our bounds; and that, as far as I was concerned, I should exert all my power to put them down, if I saw any signs of them rising. Thank God! in the three years since I have seen no such signs; but all, both clergy and laity, have worked most cordially together, so that I have not been compelled to exert any power that I may possess to put them down. The Rectory, Witney, Oxon, August 1st, 1878. T. B. NIAGARA.

Mr. I. F. Mitchell, late choir master of the Cathedral, was on the eve of his departure from England, made the recipient of an address accompanied by a purse of money.

The address was signed by the Very Rev. the dean, the Rev. J. G. Baylis, M.A., Mr. W. A. Murton, assistant superintendent of the Sunday School, and Mr. Piercy, librarian. Mr. Mitchell is succeeded in his conduct of the choir by Mr. Aldous, B.A., Trin. Coll. Cant., late organist of the Central Presbyterian in this city. The appointment is a good one.

On Sunday evening, Sept. 1st, full choral service was held in the Cathedral. There was a large congregation. The choir and the clergy of the church entered by the western door, singing as a processional "On our way rejoicing," to the tune *Hermas*. Prayers were said by the Very Rev. the Dean. The Psalms were sung to Anglican chants, and the Canticles to harmonized Gregorians. The service with the exception of the Anthem, was remarkably well rendered. The Rev. J. G. Baylis read the lessons and preached from the morning 1st lesson, the subject being *Elijah's appeal*. 1 Kings xviii. 21.

The sermon was an admirable one, and was listened to with marked attention.

It is hoped by many that ere long the Dean may see fit to introduce the choral service at least for evening prayer.

Several Vestry meetings have been held in *All Saints Church*, with the object of endeavoring to retain the services of the present incumbent, the Rev. C. E. Thompson, M.A. From the following paragraph extracted from the "*Evening Times*" of Sept. 5th, we are all glad to see that the Rev. gentleman has consented to continue in charge of the church in question. "We have it on undoubted authority that the congregation of the above church have advanced Rev. C. E. Thomson's salary some \$500 per annum. The Rev. gentleman had an opportunity of another church and *All Saints* people took this way of retaining him in their midst. The congregation is a small one and their action in this matter indicates a more than ordinary liking and respect for Mr. Thomson, who has deservedly won the love and esteem of every member of the church.

The Sunday School picnic in connection with *All Saints* church, took place of Sept. 5th, at Dundurn. The ladies in charge of the school as well as gentlemen used every effort to render the gathering a success. Games and other amusements were provided, and a happy afternoon was passed.

To Mrs. Holgate, the efficient and energetic lady who takes so much interest in the welfare of the church, is due the credit of inaugurating and carrying out the entertainment, which was decidedly successful."

WEST FLAMBORO.—The annual harvest festival took place on Thursday, the 5th day of September, divine service being held at the parish church at the hour of one o'clock; the preacher for the day was the Venerable the Archdeacon of Niagara; the other clergy present were the Very Rev. the Dean of Niagara, Rural Dean Osler, Mr. Massey, Mr. Clarke and others, whose names I did not know, there being 10 in all. The church was very prettily decorated and reflected great credit on the ladies of the church. In the evening the concert in connection with the harvest festival was a very great success; it commenced at eight o'clock, the Rev. T. Geoghegan being the chairman. The programme presented to the vast audience (for the township hall, I may remark, was filled to the very doors) was a good one and well merited the applause it received. Below are the names of those who so kindly volunteered their services for the good of the church: It would be very unjust on our part to single out any particular individual or individuals for special commendation, so successful were they all, but we cannot repress our sentiments on the masterly manner Miss Peck of Dundas rendered, amidst almost irrepressible applause and smothered laughter, a piece entitled, "Michael Snyder's Party," and we feel sure that we are not exceeding the bounds of moderation when we say that the clergyman, churchwardens and congregation of Flamboro church feel greatly indebted to Miss Peck for her kindness in assisting the good cause so willingly and effectively; the proceeds, after all expenses paid, amounted to the handsome sum of \$150. The other performers on the occasion were Mrs. Rafter, Mrs. Browning, Mrs. Valance, the Misses Wishart, Hore, Humphrup, Kernighan, Bradley, J. Peck, Messrs. Fielding, Humphrey, Black, Gibson, Littler, Kernighan, Charles.

HAMILTON.—*All Saints Church*.—The annual Sunday School Festival in connection with this church was held the 8th inst. (Thursday) in the Dundurn Park. The pupils and their teachers met at the schoolhouse, and from there proceeded to the beautiful grounds lent for the occasion. The day being fine, and no efforts having been spared by the teachers to make the treat thoroughly enjoyable to the children, that they did enjoy it was apparent by the happy faces and merry shouts of the young people. Games of various kinds were provided, foot races particularly being in requisition, prizes being presented to the successful competitors. Later in the afternoon the children partook of the ample provision made for them, after which they were dismissed for an hour's enjoyment previous to returning home. A number of the parents of the children and other visitors were present, among whom was the Rev. Canon Townley, D.D., lately returned from England, and residing in this city. Great credit is due to Mr. Churchwarden Gillespy for the active

part he took in the day's proceedings, also to Mr. Olliver, as well as to Mrs. Holgate and the other ladies who contributed so much to the pleasure of the children. The Sunday School of All Saints Church is in a prosperous condition and continues steadily to improve, the Rector, the Rev. C. E. Thomson, himself directing the work, with the valuable aid of an efficient superintendent. The Wednesday evening services are well attended, the attendance varying from twenty to sixty, a portion of the congregation comprising a number of the children from "The Girls' Home," who attend of their own free-will. The service is made as short and attractive as possible, a part of the choir is always present, and the singing is not done only by the choir, but by the congregation also, thus rendering the week day services bright and pleasing.

Thanks are due to those who so kindly permitted Dundurn to be the scene of Thursday's festivities. Nowhere are there to be found pleasure-grounds more admirably adapted to purposes of enjoyment.

Mr. Christian Robinson, late choir-master of Christ Church Cathedral and All Saints' Church, will, it is hoped, conduct the musical portion of the service in All Saints' next Sunday morning. Mr. Robinson's ability is well known to all here who have heard his choir sing.

DUNDAS.—Last Tuesday the Sunday School held its annual picnic by the kind permission of Mr. F. P. Hanes, in his beautiful grounds. The procession, consisting of about 130 children, was quite imposing, to which the banners and flags added not a little. During the course of the afternoon games were indulged in by the boys and girls, causing great merriment. In due course all sat down to a sumptuous tea. A very pleasant feature in the day's proceedings was the singing of hymns by the children. The Rev. F. S. Osler and Mrs. Osler were as usual actively employed on the occasion. Mrs. Williamson, to whom the school owes a great debt of gratitude for untiring efforts in the cause of its welfare, was also present. Mr. Brooks, the Superintendent, is to be congratulated upon the flourishing condition his school is in.

AMARANTH.—On Friday, 30th August, our Lay Reader, Mr. Radcliffe, while driving from Luther Village after a practice for Sunday, by mistake met with an accident, but hopes to be himself again shortly. Mr. Cremer, of Fergus, a Lay Reader not having regular duty, has been asked to help Mr. R. for a Sunday or so.

### HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON—*St. Paul's*.—Sunday, Sept. 7th, at morning and evening service, the Rev. Mr. Kenny, Missionary of the United States Church in Cuba, preached, giving a very interesting account of the mission work in that island. The Roman Catholic religion, as is well known, is the established, and has been the only tolerated, religion in Cuba; but there are there ten thousand nominal non-Romanists—English, Scotch, Germans, Swedes and others. These have lived without any one to minister to them in spiritual things. There were no Church services, no baptisms, no marriages. Their life was that of the heathen. In sickness there was none to speak to them of Him who is the Resurrection and the Life. The dead were buried uncoffined in trenches in a wild, open common. But now there is a change for the better. Bishop Whipple, of Minnesota, on visiting Cuba, saw the state of irreligion of them who were not of the Established Church. He brought the matter before the Convention of the Protestant Episcopal Church, and by them the Rev. Mr. Kenny was sent as Church Missionary to Cuba. For some time after his arrival he held Church service on the decks of English and American men-of-war in the harbor, to which the people in the city were invited. As many as eight hundred sometimes availed themselves of the privilege. His first administration of the Holy Communion in Cuba was in the cabin of a man-of-war. There were sixty communicants. They rose up from the sacred feast with renewed strength. From

that day the work has gone on prospering, though amid great difficulties and trials. There are now three congregations in the chief cities of the island, where members assemble rejoicing in the privileges they now enjoy. The sacraments of the Church are daily administered. The burial service of the Church is read in the burial-ground, now enclosed. The days of persecuting for holding a religion different from that of the State have passed away. There are now three clergymen wanted to carry on the good work so happily begun; and there can be no doubt that He who has hitherto blessed the labors of His missionary will bless the efforts yet to be put forth if the members of the Church do their duty in supporting the mission.

His Lordship the Bishop of Huron has, we are informed, postponed his contemplated return to England.

### British News.

#### THE LAMBETH CONFERENCE OF 1867.

(Continued from page 429.)

After the subject was discussed about thanking the Primate for not inviting Dr. Colenso, the question of appeals was brought forward and the following resolution was passed:—

"That in order to the binding of the Churches of our Colonial Empire, and the Missionary Churches beyond them in the closest union with the mother Church, it is necessary that they receive and maintain without alteration the standards of faith and doctrine, as they are in use in that Church. That nevertheless each Province should have the right to make such adaptations and additions to the service of the Church as its peculiar circumstances may require. Provided, that no change or additions be made inconsistent with the spirit and principles of the Book of Common Prayer, and that all such changes be liable to revision by any Synod of the Anglican Communion in which the said Province shall be represented."

#### APPEALS.

The following part of the programme was then announced for consideration on the subject of Questions of Appeal:—

"That in the opinion of this conference, it is very desirable that there should be a Board of Reference, or a Spiritual Tribunal, for final appeal and decision in all matters of faith; including representatives from all branches of the Anglo-Catholic Church; and the Bishops here assembled earnestly recommend this most important matter to the deliberate consideration of the Convocations, Conventions, and Synods of the said Anglo-Catholic Church." Or, if this resolution should not be carried, then:

"That, in order to the maintenance of the strictest union between the mother Church of England and her daughter Churches in the colonies, it is desirable that in questions of doctrine there should be an appeal from the tribunals for the exercise of discipline in each province to a spiritual tribunal in England. That such tribunal be presided over by the Primate of All England (for the time being), and be composed of Bishops only."

The Bishop of New Zealand.—In bringing forward this first resolution, I may observe that it will be seen at once that there is no attempt to recommend any particular form. The resolution is put in an alternative form, and the conference will be the judge as to which of the two shall be adopted. I suppose we shall all admit, whether any proper tribunal of appeal be wanted or not, that the question has been very much discussed whether provincial decisions shall be final, or subject to some further reference. That is the question. I would deprecate, then, any mention of doubt upon that subject, because it is a matter which presses very heavily upon the consciences of the Bishops of the colonial Church. The question is simply as to whether we frame some such system as I have read as the constitution of our own colonial Church; or other systems which I could prove up to a certain point are sufficient in themselves. We have provided in New Zealand a system for discipline which comes up from tribunals of the diocesan Synod to the tribunals of the general synod, and we have accordingly the door left open in the terms of our constitution; in the first place, it is an imperative rule binding upon us that our synods should not themselves attempt to act as a tribunal, but must establish one for that purpose. So strong was that opinion, and so strongly did Sir John Patterson, our legal adviser, feel upon the subject, that when the rule originally stood "the general synod shall

constitute a tribunal," Sir John objected to the word "constitute," because he said some one might say a general synod could be constituted a general synod or tribunal in New Zealand. Then an alteration was made to this effect:—"General synods shall establish a tribunal, or tribunals, in New Zealand, for the purpose of deciding on questions of doctrine and discipline." That is the point up to which we are sufficient in ourselves. We have provided a statute for ecclesiastical courts or tribunals, with ecclesiastical functions, but not being desirous of retaining that self-sufficiency, if any better mode could be provided, we have this additional clause:—"And may establish a court, or courts, of appeal from the decision of any tribunal." That leaves it an open question. We come now before this conference to ask, "Have you any higher court of appeal which you can recommend to us; or are you satisfied with the system we lay before you as it is?" If you have any such better or higher court of appeal let us know, and I will go back to the next general synod in New Zealand, to be held next year, and propose for their consideration that instead of the vague words, "may establish some higher court of appeal," they shall establish the particular court of appeal recommended by this conference. What that shall be it is for us now to decide. I neither desire to entrench upon the privileges of the Privy Council, or of the Supreme Court of the United States. To attempt anything of the kind would be simple insanity. Therefore I have limited my proposition to what is called in the resolution a board of reference, or spiritual tribunal—i.e., some mode by which doubting minds may ascertain upon spiritual authority what is the declared faith of the Anglican Church. I think this will be felt by my right rev. brethren to be a method of prevention, which is much better than the method of cure. I am one of those persons who think that where there is a Church there must be some definite standard of faith: call it dogmatic or anything you please—there must be a clear declaration of what the faith of the Church is: otherwise there never can be heresy at all. Heresy must be an individual opinion chosen by one or more men against the opinion of the whole Catholic Church: and if the Catholic Church has no faith, it is evident that there can be no heresy, and all trials must cease:—

Sunt certi denique fines  
Intra, citraque nequit consistere rectum.

There must be some standard, and in our case it is in our written documents. If we profess to be a true Catholic Church at all, we must be able to ascertain whether principles which are put forward are in accordance with the teachings of the Church, and with known, true, dogmatic faith. The question is whether any mode can be found by which questions of this kind can be submitted to our own spiritual decision. We are obliged to obtain men who are without a University education, and who may therefore be naturally expected to fall victims to those subtle trains of thought which lead men astray from the truth. Now, if I find a young man tampering with these things, and getting involved in heresy, and I warn him of his danger, he may turn round on me and say, "Private judgment is the right of every member of the Church; and when I take my Bible and read, with prayer, am not I a match for the whole bench of Bishops?" I say, in reply, "Granted, but if your opinion were the opinion of everybody, the Church of Christ would be uprooted; for a house divided against itself cannot stand. I do not object to your holding these opinions, but I do object to your teaching what is contrary to the belief of your fellow-Churchmen. I do not ask you to defer to me, but we have a general synod in the country—defer to that. Or, if you will not, here is another body, composed of the most learned of our Church—men who know the Scriptures, both the Old and the New Testaments in their original languages, and I ask you to look at these rulers of the Church from all parts of the country, the most learned and pious that the American, the Colonial, the Scotch, and, above all, the mother Church can supply, and I ask you whether you will set up your own private judgment against the judgment of them." That is what is meant by a board of reference. Whether we should invest it with more authority, or whether its opinion will have weight with the



Judicial Committee of Privy Council, or with the Supreme Court of the United States, is a question into which I think it is unnecessary to enter. My own belief is that if the Anglican Church does make its own doctrines clearly pronounced and fully known throughout the whole extent of its communion there is no civil court in the world that will not be influenced by its judgment.

The Bishop of Quebec (Dr. Williams):—I beg to support the resolution, which I hope will be carried. It is quite true that the passing of it will not create the tribunal which we desire, but if the conference will only affirm the principles recommended we shall do a great deal. To constitute such a board of reference as is here described may be a real bond of union amongst ourselves, and therefore be a real step towards that intercommunion to which we are so ready to invite others. That some such course is necessary our debates here abundantly show. Anxious as my right rev. brethren are to promote re-union and intercommunion it is quite evident that we are not a little embarrassed, and that our centre of attraction is not quiet so attractive as it might be, and our centre of union is not exactly at unity with itself; or if it is, its unity is not easily discovered. Your Grace has been pleased to say that one of your reasons for calling this conference was that the colonial Bishops might be able to state their difficulties in matters of organization. Well then, we in the colonies anxiously listen to hear the voice of the Church; and we can hear nothing that we can recognize as its true, authentic tones. Where are we to look for it? There are two Conventions which speak, but their tones are not always in unison. There is another, but that is dumb, and are we to look to the able expressions of individual opinion, or to the declarations of *obiter dicta* of those for whose theology we have no profound respect? If not, I ask again, where are we to recognize the authentic tones of the voice of our mother Church? When you have devised a method by which you may form and gather up, and clearly express the general mind of the Church, then we shall be able with better grace to invite reunion and intercommunion. The immediate and direct value of this resolution for which I look will be its effect without and its effect within our own branch of the Church. It will be a bond of union between ourselves. The bond of union we want. We are differently circumstanced and under different relations from those of other branches of the Church represented here. We have separate powers of legislation. We fear that the Prayer-book has already been altered by Act of Parliament, but that alteration has not been adopted by the synods of Canada. I have supported the course of proceeding which we took, and for that I have been called in question by laymen and clergymen of my own diocese. We do fear, situated as we are—some of our churches wedded to the state, some divorced from it, and some having never been united to the State at all, and with separate powers of legislation—we do fear that we may drift, that we are drifting asunder. If some common standard of reference such as is desired in this resolution is appointed, we feel that it will be a bond of union sufficient to hold us all together. For the sake of that bond of unity, my right rev. brethren, which you value so much, I do hope you will assist us in getting this board of reference. If you pass this resolution, and this board is appointed for those churches who choose to submit to it, I am quite sure that so far as the diocese which I represent is concerned, its decisions will be obeyed with the utmost deference; and if it is necessary that they should have the force of law, they will be passed by the synod. In answer to some queries that were sent me by the Bishop of London, I made a similar statement, and for that I was thanked by my synod. If you pass this resolution, and appoint this board of reference, it will be a source of union, a guide and assistance to us all.

The Bishop of London—I think it may perhaps save time if I express the great difficulty which I have in understanding what it is that is before us. I understood that this was a question about appeals—that it was about a court of appeal. I understood that that was the ground upon which this matter was introduced, and with reference to which an endeavor was made to vindicate its in-

roduction as quite consistent with the original paper. But the question we have now been desired to discuss is the best mode of constituting the colonial Church; the subject before us is the court of appeal. What on earth has the court of appeal to do with settling the faith?

The Bishop of New Zealand—Everything.

The Bishop of London—The business of a court of appeal is to ascertain whether a man has been properly punished in an inferior court. What has that to do in making laws? It is either a court, in which case it has to follow law already made, or it is a legislative assembly, however small, which has to make the law. The Bishop of Oxford spoke of Judge-made law. No doubt it is always difficult to prevent the Judge from stepping beyond his proper province and making the law; but every one would wish that the members of court would confine themselves within their proper sphere which is to administer and not to make the law. The function of the Judge and the function of the legislator ought to be kept quite distinct. If I were to be tried for an offence—say, the offence of heresy—I should think it a very curious state of things, when I came before the court, I found it proceeded, not upon what was law before, but upon law made to meet my case. I think there is some confusion in this matter. If we are going to consider what is the best means by which a court of appeal can be established, let us do so; if we are going to consider what is the best means of announcing the mind and law of the Church, let us do so; but I think the two things ought to be kept separate. I was perfectly confused when I heard the speeches that had been made on this occasion. This board of reference is not at all to be called a court of appeal. Is it then, to be a sort of synod or is it to be a committee with a power delegated to it by some other body of making laws? ("No, no.") What on earth is it to be if it is not to be one of these two? Is it to try cases?

The Bishop of New Zealand—It is to say whether a man is a heretic or not.

The Bishop of London—I quite understand. A man insists that he has a right to think for himself. But by the law of the country he has no such right as regards those points upon which the formularies of the Church and the thirty-nine Articles have pronounced. If he has contravened them, it is necessary, however disagreeable, to bring him before a court. Whether the court exists by legislation or by compact, it is its business to ascertain whether he has transgressed the law as it stood; but to constitute a new law to meet his case is as unjust as anything I can conceive. I must, therefore, confine my observations on the proposed board as a legislative body.

The Bishop of Cape Town—It was never intended to be that.

The Bishop of London—Then what is it?

The Bishop of New Zealand—Our Discipline Act enables the court below to find the facts of publication or otherwise, and then to send them up for a special verdict stating that whether upon the facts aforesaid C. D. "is guilty of the offence charged against him, the court leaves it to the bench of Bishops of this province to determine." We wish to carry that a step further.

The Bishop of London—If that is the system in New Zealand, I am thankful I am not a clergyman in New Zealand. I cannot understand how a thing can be declared the law unless it is law.

The Bishop of New Zealand—The object is to ascertain whether a doctrine is contrary to the Thirty-nine Articles.

The Bishop of London—But there is no settlement of the faith in that. It is only trying cases. Either it is to be the business of this board to try cases or it is to legislate.

The Bishop of Cape Town—Or to state what the teaching of the Church is.

The Bishop of Gibraltar—It is to declare what the law is.

The Bishop of London—In my humble opinion that is the same thing as to make law. I object as much as any one to Judge-made law; but I have the same objection to Bishop-made Law.

The Bishop of Cape Town—The Bishop of London desires that we should apply to the legislature to make for us a court of appeal in England. It is simply impossible that we could bear the cost of such appeals. An application to the Privy Coun-

cil would cost at least £10,000 stg. There is nothing open to us but the establishment of a *forum domesticum*. The colonial churches would resist to the death the imposition upon them of any legal court which would most certainly ultimately bring them to the jurisdiction of the Committee of the Privy Council. We do feel that the Judge-made law is going on now at the present time, and that the Church of England is being robbed of its faith through the decisions of the Privy Council.

The Bishop of London—Can the Bishop of Capetown give us any sort of idea what the cost of a *forum domesticum* will be? I have had some little experience in that myself, and one of the most expensive I ever had was in the time of your Grace's predecessor. You will never be able to get rid of the lawyers. It is bad enough here, but when it is a question of coming from the Cape or from America, it will be much worse.

The Bishop of Grahamstown—I was not present at the time when the committee drew up that alternative resolution, and I was not aware of its existence until I saw it on the paper. I am in favor of the second resolution, the general question has not been opened, and I should wish to say a few words upon it. As a practical matter I believe that the course proposed as to legalizing appeals to England to a properly constituted court of the Crown is simply impossible, for this reason—in order that it may be at all effectual there must be subordinate courts. There cannot be appeals from courts that are voluntary tribunals guided by rules which are simply a question of compact. You cannot appeal from one tribunal to another which is of a totally different order, and whether that system which the Bishop of London recommends be desirable or not, it necessarily involves the formation of courts of the Crown legally constituted throughout the whole of the colonial empire. That is simply impossible. This would be, in fact, the establishment of a colonial Church and placing the branches in a position which no colony could be allowed to hope for. There is also a belief that there would be a strong feeling in the colonies, not on the part of the Church, but on the part of the Government and of the colonists themselves, against any tribunal that subjects the colonists to be brought before any court of the Crown in England—call it spiritual or civil—unless it come through the Supreme Court of the colony. I believe that is absolutely fatal to the system proposed by the Bishop of London. With regard to the general question, it is necessary for the protection of the interests and liberties of our colonial clergy that there should be a court of appeal in England. My people feel it very strongly, and have urged me to bring before this conference the necessity of having a final court of appeal, easily accessible to the colonial Churches. With regard to the question whether that tribunal should be composed of persons drawn from all branches of the Anglican communion, or whether of the members of the Church of England in the colonies, I confess I incline to the latter. Whatever that tribunal might be, the colonial churches should be somehow or other represented in it. As to what the Bishop of London has said with regard to the distinction between judicial and legislative functions, I must say I totally object to that which some have supposed to be proper—judicial tribunals and synods having anything of a legislative character. The confusion of the two functions is, as Blackstone said, fatal to liberty. Although it existed in the early ages of the Church there is no reason why it should exist now.

The Bishop of New Zealand—There is another resolution with respect to the board of reference, but it is so placed as to show that we do not wish the Imperial Parliament to take any part in its establishment. I am expressing the feelings of a great part of the clergy, when I say we are satisfied with the system now established in New Zealand. Indeed, some have said that, rather than have an appeal to the court of appeal now in England, they would have the decision of our court considered as final. They look upon the idea of carrying an appeal to the Privy Council as simply a denial of justice. They could never bear the expense of such an appeal; and, therefore, they desire to express their wish that a board of reference should be established to which cases might be referred from our general tribunal.

They think that questions might be referred in an abstract way to some board in England or elsewhere, and they pronounce no opinion as to what that board should be. They hoped, in fact, that this conference would be able to suggest some board that might answer the purpose. It was their wish that any person feeling himself aggrieved should state his grievance, and if the general synod could not come to a satisfactory conclusion upon it, the case might be sent to some board in which they might be likely to have confidence, and that its decision, when returned to the tribunal of the general synod, would be accepted according to the compact, and would be binding on both clergy and laity.

The motion was then withdrawn.

The Bishop of Montreal.—I now beg to propose the alternative resolution. The Bishop of New Zealand was exceedingly anxious that the general question should be brought before this conference, and I am not sorry that it has to be ventilated before so many of our brethren from different parts of the Church, because it is a growing question, and must continue to grow from year to year. My own idea is that it is the most practical one that could have been submitted to us, because it was one immediately referring to the connection between the colonial and the mother Church; and some reasons have been given with reference to the constitution of a legal tribunal by Act of Parliament which seemed to me to render its discussion indispensable. With respect to Canada, we have the preamble of a bill which was passed in 1854, which was reserved for her Majesty's consideration, and to which she gave her assent—in which occur the following words:—"Whereas it is desirable that all semblance of connection between Church and State should cease"—That was the act on the subject of the clergy reserves. There was also an act which took from the Crown the patronage of certain rectories which had been administered by the Governor-General. Parliament did not like that there should be even that connection between Church and State, and, therefore, an act was passed taking away that patronage from the Governor-General, and giving it up to their respective churches. I am quite certain that any attempt to give us a court of appeal by Act of Parliament would be exceedingly unacceptable both to the Parliament and to the people of Canada, as well as to the Church herself. We therefore fall back upon the only mode in which the thing can be done—viz., by some voluntary compact. I am not prepared to say that it may be carried out; but I do say that it would be a very material bond for keeping up our sympathy for our mother Church, towards which we all yearn, and from whom we are severed by no act of our own. Circumstanced as we are—not a very large body, but inheriting, I hope, a great love for the English Church, and desiring to maintain her in all her purity, we think the best course would be to have a common tribunal to which questions relating to doctrine might be referred.

The Bishop of Grahamstown seconded the motion.

The Bishop of Oxford—I rise to propose an amendment, and the reason why I do so is because I think it perfectly impossible that this conference, in its present state, can enter into the question in the manner that would be necessary in order to say "Aye" or "No" to the proposition that has just been made. I am one of those who feel that the colonial Church urgently needs assistance; and, further, I am convinced that any attempt whatever to constitute a legal court of appeal for the colonies would be as absolutely impossible as to constitute one for the dwellers in the moon, because it would be impossible to devise any means by which obedience to it could be enforced. The only mode in which we can deal with the subject is by establishing a voluntary court; and therefore I propose to put together the present and the succeeding resolution, and to move—

"That a committee be appointed to consider the constitution of a voluntary spiritual tribunal in England to which cases involving questions of doctrine could be appealed from the tribunals in each province, and that their report be forwarded to his Grace with a request that he will forward it, if possible, to an adjourned meeting of this conference."

The conference would thus vote that it was desir-

able that there should be such a voluntary spiritual body. Let us take for example, a court such as your Grace holds when you sit *in foro domestico* with such of your suffragans as you may call to your assistance. If the committee recommend that there should be such a court, then, with your Grace's sanction, it would be possible by voluntary agreement, such as exists in New Zealand, that questions involving points which concern the whole Church might be sent to your Grace's court. I say that, not as proposing such a court, but using it as an illustration.

The Bishop of St. David's—I may be permitted to second the motion, observing that it is with the greatest pleasure I find I have the authority of the Bishop of Oxford for the opinion I have ventured to express, that the remedy for evils of which the colonial Church complains, if they are in a position that leaves them free to act—

The Bishop of Oxford—I did not refer to the West Indies.

The Bishop of St. David's—It is in their own hands. I don't say that what may be suggested may be the best, but I wish to point out that they will be able to determine for themselves, and at least it will always be in their power to make use of the machinery, or to abstain from it.

The Bishop of Vermont—The American Church has already done this very thing.

The motion was agreed to unanimously.

#### THE ENCYCLICAL LETTER.

The Archbishop of Dublin—The Conference will remember that your Grace, with the counsel of the whole conference, consented to the appointment of a committee to draw up an address to the faithful. I will just mention the names of that committee before I ask the Bishop of Oxford kindly to read the draft. Besides the chairman, it consisted of the Bishops of London, Winchester, Oxford, North Carolina, Grahamstown, Ohio, Ely, St. Andrew's, Capetown, New Zealand, and Moray and Ross. The address was read over to them as a whole, and then bit by bit, and there was no dissentient voice from any or either of them.

The Bishop of Oxford then read the address.

The President—I am sure we all feel deeply indebted to the committee who have prepared such an excellent address, and I trust it will be unanimously received.

The adoption of the address was formally moved by the Bishop of Vermont, seconded by the Bishop of St. Asaph, and carried unanimously, the whole conference, on the suggestion of the Bishop of Massachusetts, rising to signify their approbation.

The Rev. John James Stewart Perowne, the new Dean of Peterborough, was born in 1823, and was Canon of Llandaff and Honorary Chaplain to the Queen. He is member of the company for the Revision of the Authorized version of the Old Testament, is author of a translation of the Book of Psalms, articles on the "Pentateuch," &c., in Smith's Dictionary of the Bible, articles in the *Contemporary Review*, *Good Words*, &c., &c. He edited "The Literary Theological Remains of Bishop Thirlwall," an "Elementary Arabic Grammar," and "Rogers on the Thirty-nine Articles."

On the 12th ult, the church of St. Lawrence, Affpuddle, Dorset, was re-opened by the Bishop of Salisbury, after a restoration conducted by Mr. T. H. Wyatt. The south porch (which together with the chancel, has been beautifully restored by the lay-rector, Mr. H. Frampton) is remarkable for an almost unique carved stone trefoil arch of the date 1220, and the whole church is rich in fine old oak carving executed in 1545 by one "Thomas Lillingstone, vicar." The services at the opening were most hearty, and the choir wore surplices for the first time. The Bishop of Salisbury preached an eloquent sermon at the three o'clock service. The floral decorations of the church were extremely beautiful.

On Friday, the 16th ult., the Bishop of Exeter re-opened the Church of St. Bridget, Bridgerule, a parish situated on both sides of the river Tamar. A remarkable feature in the case is that all the work has been effected by mechanics living in the parish. The Bishop, in his sermon, after refer-

ring to the wonderful transformation in the church since his last visit, spoke strongly of the paucity of communicants as the Church's great weakness, saying that in the early Church the very core of worship was the Holy Communion. All else was secondary and gathered round it; and although it was well to restore the churches, as was being done throughout the land, it was of little use so long as there was such a lack of true worshippers at the one great act of worship of Divine appointment.

In the advertisement columns of the *Guardian* the Rev. John Ambrose, rector of Digby, Nova Scotia, solicits aid towards finishing a new, free-seated church in his parish. He has come to England warmly recommended by the Bishop of Nova Scotia, as also by the Bishop of Fredericton, who both know the circumstances of the case, and the opposition which the parish suffers from the "Reformed Episcopal" sect.

On the 22nd ult. Miss Patteson, the sister of Bishop Patteson, gave a lecture at the Bridge Hall, Barnstaple, in connection with the Ladies' Association of the Society for the Propagation of the Gospel, "On the State of Women in Heathen Countries." Miss Patteson, who remained seated, by her pathetic account of the Zenana, and the Melanesian, Turkish, and African women in a state of domestic slavery, produced a great effect on her audience. She praised the work of a Miss Blackmore, a Somersetshire lady, who was laboring abroad for the object she had in view; and, with regard to the education of female children in Madagascar, said that the Bishop considered that the boarding-out system was necessary to prevent the good effected in school being undone at home.

### 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.

#### THE APOSTOLIC SUCCESSION.

DEAR SIR.—The Apostolic Succession is one of the doctrines that have lately been denounced as "rank popery," by some. I intend to give a few extracts from Smith's work, entitled "Presbytery, and not Prelacy, the Scriptural and Primitive Polity," in order to show that the Church of England is not alone among the Protestant denominations in claiming an Apostolic succession. It will be seen from those extracts that the views held by the Presbyterians are "High Church" enunciated by those we refer to. The indeed, when compared with those lately held by the Apostolic Succession, but to "establish the claims of Presbyters (and not Bishops) to be the true and rightful ministerial successors of the Apostolic college." And does not every denomination, no matter how modern, and small or insignificant, claim an unbroken succession from its founders? Has it not been the great and constant endeavour of the Methodists to show their connection with, and succession from Wesley; a position, however, which he constantly repudiated?

I quote from the 1st chapter, which is headed: "Presbytery the true Apostolic or Ministerial Order of the Church of W."

"More especially should this spirit (glorifying in her apostolic constitution and primitive discipline) animate all who are permitted to receive ordination at the hands of our Church—minister at her altars, and preach through her the unsearchable riches of W. The apostolic Paul, who was among the greatest of all the Apostles, in gifts preeminent, in graces heavenly, in labours more abundant, in success more illustrious; in addressing the outcast and perishing gentiles, could exultingly declare 'inasmuch as I am the Apostle of the gentiles, I magnify mine office.' And shall not they who are successors of this same apostle, in his ordinary ministry, and by the laying on of hands; and who are sent forth for the same gentile race, for the same glorious end; shall they not magnify their office?"

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"However deficient we may be thought by any in our arguments we come not behind the very chiefest in the confident assertion of our apostolicity, both in our ministerial and doctrinal succession."

"Our ministers are descended from the apostles whom Christ ordained to preach, and they were sent to all lands to convert men to the Christian faith, and they also ordained in every church, in every city or town, and after them they left others in their places to do it.—Tit. i. 5. And thus church officers were ordained by them to their calling, successively, ever since."

"The only question which excited any serious controversy then (during the commonwealth) was, not whether the ministerial succession of the Presbyterians had come down to them unbroken, but whether it had not become altogether polluted and destroyed by descending through the foul channels of prelacy."

"That there has been, therefore, a perpetual and uninterrupted succession in the Church of Christ—first, of faithful members, and secondly, of true and valid ministers, constituting in every age, however scattered, persecuted or obscured, a holy, Catholic and visible Church; this as Presbyterians, we constantly affirm."

"That in their official character the Apostles could not delegate their authority, or have any successors in *idem officium*, is generally admitted, and has been fully proved. But that in their general character, as the first of an endless multitude of heralds of the cross, they have had successors, is as firmly to be believed, unless we will altogether subvert the Church of Christ."

"That we have a ministerial succession from the Apostles cannot possibly be questioned. It is not denied by any that there ever has been, since that time, a Church on earth, in which our progenitors were found enrolled, and that in this Church there was a constant ministry."

We "claim a succession, not only in the ministry, but what is of infinitely more importance, in the doctrine of the Apostles."

"No doubt can attach to the claim of an uninterrupted succession of Presbyters, from the days of the Apostles to the present time."

"It is thus made absolutely certain, that the order of presbyters is a divinely instituted order of Christian Ministers, and that their succession from the Apostles' times to the present hour has never been interrupted, nor at any time entirely wanting, and also that these presbyters are competent to perpetuate their own order."

It will be seen that there is no dispute between the Church of England and the Presbyterians as to the "Apostolic Succession" itself, but only with regard to the channel through which it has come down to us.

W. LOGAN.

ON TO ROME.

Sir,—The so-called Reformed Episcopal Church is not unknown in New Brunswick, and though few have apostatized from the Catholic Church of England for the sake of this new schismatical body, the reason which is sometimes given for such apostacy is marvellous indeed. Some time ago I was edified by hearing an elderly lady say, she joined the Reformed because she believes just as the old Church believes. I am at a loss to know how that can be, since at morning and evening prayer the member of the Catholic Church of England, repeating the Catholic creed, says, I believe that Christ descended into hell. The Reformer repeats the same creed, but he leaves out the article, "He descended into hell." He believes that Christ did not descend there. Of course it is only men whom God filled with the Holy Ghost instruct us to say as the creed says; but I presume the words of David and St. Peter have no weight compared with the organizers of a new church. That a thinking person can imagine that to believe Jesus descended into hell is the same as to believe He did not descend there, illustrates the power of self-delusion.

In one respect, the progress of the Reformed Church is very fast indeed—I mean in its advance in the way of Popery. About five years old, it has already tampered with the creed of the Catholic Church, and removed one article. What developments may we not see if it should sur-

vive for half a century. But then rapid strides in the road to Rome in one way or other seem to be a feature that characterises nearly all those churches that claim to be pre-eminently Protestant and Evangelical.

Yours, W.

INSTRUCTION IN CHURCH PRINCIPLES.

DEAR SIR,—On this subject let me call the attention of your readers to that excellent work, "The Catechist's Manual," by Rev. E. M. Holmes, LL.B., Rector of Marsh, Gibbon, Bucks, &c., published by James Parker & Co., Oxford and London.

W.

Family Reading.

RAYMOND.

CHAPTER VIII.

Raymond had told Dr. Kempe that his stay at "Chough and Crow" could not be prolonged beyond a certain day towards the end of June; and the doctor agreed to hold a consultation with a physician from London, and to give a final decision on Dr. Lingard's case, before Raymond's departure, in order that he might help Miss Lingard with his advice, at least, as to her future arrangement with regard to the invalid.

She was not any longer in such a complete ignorance of the nature of the evil to be dreaded for her uncle as she had been in the first days after the accident, for her own observation of his state during the weeks which followed had shown her plainly enough that his mental faculties were in total abeyance to say the least of it. No look of intelligence had ever yet lighted up his dull vacant eyes, and no articulate word had been heard from his lips; he slept the greater part of the day, and was incapable even of feeding himself, though he took mechanically any nourishment that was given to him; he recognized no one, but let himself be moved about, as far as his inert helpless condition rendered it possible, by any one who chose to lift him out of his chair.

Estelle had begun to feel very anxious and unhappy at the sort of mental paralysis which seemed to have overtaken her uncle, but she still thought it was only the temporary effect of the blow, and did not at all imagine that his recovery was hopeless. This was, however, the conclusion at which Dr. Kempe had already arrived; and he had only asked for a consultation from an eminent physician in order that Dr. Lingard's friends might feel satisfied that nothing more could be done for him.

After a long and careful examination of the patient, the two gentlemen asked to see Raymond, and told him that they were entirely agreed in their opinion, which was, in fact, too plainly demonstrated by the symptoms of Dr. Lingard's case to admit of a doubt. The injury to the brain which he had sustained in his fall had resulted in hopeless idiocy, and he was now as well as he could ever be in this world. It was probable that he had no suffering of any kind, and that his existence was to him a complete blank; but he might continue to vegetate in this way for some years, and nothing whatever could be done for him but to keep his general health in as good a state as possible. He was able now to be moved from the inn, where he ought not to remain any longer, as the rooms were small and confined and the doctors recommended that a residence should be found for him at the sea-side, as a thoroughly bracing air would prove most suitable to his state of health. The London physician went on to say that it would be necessary to make legal arrangements for placing his affairs in the hands of his relatives.

"I believe he has none excepting his niece," said Dr. Kempe, "but fortunately she is a very superior person, and quite capable of managing everything for him both wisely and prudently, young as she is."

"That is well; besides this he will require constant watching, of course," continued the physician "but his servant seems very faithful and attentive."

"Yes he could not have a better attendant than Moss," said Dr. Kempe; "he is so entirely de-

voted to him. Still I am afraid the burden will fall heavily on Miss Lingard. She will never be able to leave him; for he is not in a state to be given over entirely to the care of servants."

"Nor would she ever consent to leave him, under any circumstances, I am sure," said Raymond. "You may perfectly rely on her devoted care of him in his helpless condition; but it is a most dismal prospect for her—to be shut up alone with a man who is only half alive; and I am afraid the knowledge of the truth will come upon her with a great shock. I do not think she is at all prepared to hear that he is doomed to imbecility for life."

"There can be no doubt, unhappily that such is the case," said the physician; "and Miss Lingard must be made aware of it now in all its painful details if she is the only relation who can become the guardian of her uncle's interests and health. One would have wished, certainly that the task could have been laid upon some older and more experienced person, but if there is no alternative we cannot delay the communication for my time is limited."

"Miss Lingard wishes to know all the truth," said Dr. Kempe; "she is waiting for us now in the next room, so we had better go to her at once; and after that, Mr. Raymond, we must return to town immediately."

"I will go then and give orders that your boat shall be got ready," said Raymond, hastily; and he ran down the stairs as the doctors passed into the sitting-room, and went out of the house as fast as he could. He could not bear the thought of witnessing Estelle's grief and dismay when she learned the truth; for, although his affections had been completely engaged long before he knew her she had inspired him with the highest admiration and the warmest friendship it was possible for him to feel without faithfulness to that nearer claim.

In fact, the combination of her rare intellectual power and high tone of mind with so much sweetness of disposition and assuming grace of manner formed just the character which would have won from him all the love he had to give if she had come earlier across his path; and he thought of her very tenderly as he hurried away from the inn door, after giving his orders and betook himself to the woods, where he would be quite out of sight of her distress. He sauntered about for an hour or two, while his mind dwelt anxiously on various plans which he thought might conduce to her comfort, and also give to himself and to the one most dear to him the benefit of her friendship on which he set an almost priceless value.

When at last he returned to the inn, it was with a scheme well worked out for producing those results; and he went away rather eagerly to look for her in the parlour. But Estelle had shut herself in her own room, and it was not till late in the evening, after Dr. Lingard had been settled for the night, that Raymond saw her again.

He was standing at his favourite post on the balcony, looking up to the serene sky, where now stars alone gemmed the deep purple shadow of the night, when she came quietly out through the open French window, and set down in her usual place beside him. The soft white light fell upon her face, and he saw that she was very pale, and that her eyes were swollen with weeping. He took her hand for a moment with a sympathetic touch, which she seemed to understand, and then, as he gently let it fall again, he said to her, "Dear Miss Lingard, I feel for you so much, now that you know the hopelessness of your uncle's mental state it must indeed seem to you that there is a very dreary prospect before you."

She bent her head for a moment, to hide the tears which the tender kindness of his accents drew quickly to her eyes, and then looked up to him with a sad wistful gaze.

"It is not for myself that I feel it, indeed, Mr. Raymond, but for my poor stricken uncle. Anything that I have to bear is absolutely nothing in comparison with the thought of that old man's wasted life thus suddenly brought to a close, as in a sense it is, with all his unfinished work, the labour of years, lying in useless fragments round him."

"It is a dismal picture, certainly, and it is merciful for him that he is himself unconscious of the cruel termination of all his ambition and his toil; but to you Miss Lingard it may be some com-

fort to know that his book—if I rightly understand the nature of its contents—could only have done evil in the world instead of good if it had been published."

"Yes, on that ground I can be glad that the long fruit of his labours has by any means been destroyed; only for himself it seems to me to make his position worse. It would not have appeared a life so hopelessly wasted if even the unfinished work on which he had been employed had in itself been noble and good; but thus to have sown the wind, and reaped the whirlwind—ah, it is terrible!"

Raymond could not deny it, and he remained quite silent; but presently Estelle turned her eyes, kindling with sudden brightness upon his face, as she exclaimed, almost passionately, "Oh, Mr. Raymond how could one endure to look upon a life so darkened if it were not for the illumination which death can shed upon it!"

"You are far beyond me in spiritual insight," he answered smiling; "I am afraid I should only have thought of death in connection with Dr. Lingard now as a merciful release, but your eyes seem to have power to pierce its dark impervious veil and look into the mysteries that lie behind it."

"Oh yes, thank God!" she answered, brightly; adding, in a lower tone, "and so will yours, one day, I hope."

"I trust it may be so," he answered. "But now Miss Lingard, I want to speak to you about a plan which I have very much at heart; no doubt the doctors told you that they wish Dr. Lingard to have his permanent residence at the sea-shore."

"Yes, they advised me at once to look out for some comfortable home for him in bracing sea air, and to settle him there as soon as possible. He must be moved from here immediately, they said; but I must take him to the house we have been living in lately for a few days first; we have not been in it very long, for he was always moving about from place to place, going wherever there was a museum or a library that could supply him with material for his work, but most of our possessions are there, which must be packed up and removed. And the doctors tell me, too, that I must send for my uncle's solicitor to come and stay with us for a day or two, and make arrangements for the future; while all that is being done I must look out for a permanent residence near the sea."

"Now there is the point in which I think I can help you. I know of a very pleasant house which I believe would exactly suit you; it stands on a height in a bold and rocky part of the south-west coast, and has a splendid view over a broad stretch of the Atlantic itself; the climate there is excellent, dry and bracing yet not cold, so that the vegetation is much more luxuriant than it generally is near the sea, and the country is beautifully wooded. I know that this house is vacant, and that you can have it, if you like."

"It seems as if it would be just the place to suit us," said Estelle; "it must be a charming situation."

"Yes, it is indeed; but now I must tell you honestly that it is not only on account of the merits of the house that I wish you to live there; I have another, and a very special reason."

She looked up at him inquiringly.

"I want to tell you what this reason is," he said, answering to her look, "but in order to do so, I must first explain various facts in my past history which it will take some time to detail. Will it trouble you to hear them?"

"On the contrary it will interest me very much," she answered, frankly.

(To be continued.)

#### NEED OF PREPARATION FOR DIVINE SERVICE.

We have all observed that while the public rendering of any one of the chief offices of the Prayer-Book is sometimes very impressive and satisfactory, and at other times the contrary, it is not always easy to tell why. We only know that in the one case we are interested in religious ways while we remain and depart gratified; in the other, we are either indifferent or disappointed. "Delightful," "solemn," "beautiful," are the exclamations after the former, but the congregation

go away from the latter without any sign of lively interest.

The conditions of the right effect of public worship are to be sought, in part, in states of mind and moods of feeling which have their preparations and beginnings long before the Service begins. The soul's communion with God is an act too lofty, too exclusive of ordinary concerns, too delicate in its spiritual requirements, to be entered into by an instantaneous jerk. We need first to get clear of entangling hindrances pertaining to the secular sphere, which will not drop off of themselves the moment we pass the threshold of the Sanctuary. Not Directly on the world's roadway, but back in a stiller and purer retreat stands the shrine; and it is approached not *per saltem*, but step by step, the spirit of the worshipper becoming gradually assimilated to the sanctity of the spot as he draws near. And the depth of the devotion will be very much in proportion to the preparedness for it. The old Puritan custom of observing Saturday evening as a holy time, had this to recommend it, that it turned the mind to the employment of the following day, cooling it from the fever and fret of the week's excitement. Perhaps it came from the *pro sabbaton* of the Hebrews. That usage is not likely to be restored; and some sabbatic ideas that went with it had better not be. But the world ought to be sunk deep in the Saturday night's sleep.

This sleep had better be longer than usual, rather than shorter. Body and brain should have a thorough refreshment for the next day's sake. For late sitting or working at night, Nature will take revenge in that next day's fatigue, moroseness, or irritability, irrespective of positive commandments. Whether you "awake right early," like the great leader of God's praises, or not, you should wake entirely; and your praises should be not only with "the best members that you have," but with every faculty at its best estate. Morning having come, look forward to the Service; give it some thoughts beforehand. The day is to be signalized by a grand interview, too grand to be "entered into lightly." Look in the Prayer-Book at the Scriptural portions to be used and compare the Lessons, Psalms, Gospel, and Epistle together. Seize the ruling truths and see afterward whether your theory of the harmony of the passages agrees with that of the Clergyman. A few words interchanged on these points will create interest in advance. You would make ready, in some of these ways, for an excursion, a spectacle, or an evening party. You spend some time in dressing your body. Ought not the august meeting with the Father of your spirit and the King of the Feast to share in your forethought, with the mirror and the wardrobe?—*Bishop Huntington.*

#### THE PUBLICAN'S PRAYER.

St. Luke xviii. 9-14.

"God be merciful to me"—  
"Chief of sinners"—was his plea;  
When God's House of prayer he sought,  
Scorned by man, but Spirit-taught.

"God be merciful!" he sighs,  
With sad heart and downcast eyes,  
And he smites his conscious breast,  
By a load of sin oppressed.

"Be propitious, Lord,"—his prayer,  
Through a Victim pure and fair:  
Thus he pleads atoning blood,  
Though but dimly understood.

And we know his prayer was heard;  
For "I tell you"—in Christ's word,  
"That man went home justified,"  
For the sake of One who died.

Humble words have pierced the sky,  
Reached the throne of God on High,  
Brought an instant pardon down—  
Gracious pledge of glorious crown.

Let me learn that prayer to say  
Every hour of every day,  
Seeking for myself to win  
Sweet forgiveness of my sin.

#### THE CHRISTIAN'S DELIVERANCE.

There is a complete deliverance assured to the Christian from the present struggle with sin, from the workings of pride and selfishness, and anger and covetousness, from the secret conflict with evil in the inner man. But when? At death—not before. When the body is laid down in the grave, no more to be resumed in its old form, and under its old conditions, then shall the union between the body of death and the living soul be terminated forever.—For when the body is raised, it shall be raised in honor and glory, and incorruption, and "fashioned like unto the glorified body" of the Son of Man; it shall not be a hindrance to the redeemed soul, or a clog upon the spirit, but its help and its handmaid in the service and worship of God. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Then we shall rest from the conflict. "The whole armor of God" shall be put off for "the white robe," and the sword be exchanged for the palm. Then shall the cry of sorrow be turned into the song of victory, and the shout of the battle be changed into the psalm of praise. Then shall the warrior be crowned by "the Captain of our salvation" himself, and be welcomed to "the rest that remaineth for the people of God," with the word of welcome: "Well done." Let us then be strong and of good courage; for though we are very far as yet from having come to "the spirits of just men made perfect;" very far as yet from the condition of the glorified saints; and though, when struggling at our appointed warfare below, we have often to exclaim in very sorrow and anguish of heart; "O wretched man that I am! who shall deliver me from this body of death?" yet we can at once follow up the cry with the words of thanksgiving: "I thank God, through Jesus Christ, our Lord."

#### OF THE PROFIT OF ADVERSITY.

It is good that we have sometimes some troubles and crosses; for they often make a man enter into himself, and consider that he is here in banishment, and ought not to place his trust in any worldly thing.

It is good that we be sometimes contradicted, and that men think ill or inadequately of us; and this, although we do and intend well.

These things help often to the attaining of humility, and defend us from vain glory; for then we are more inclined to seek God for our inward witness, when outwardly we be contemned by men, and when there is no credit given unto us.

And therefore a man should settle himself so fully in God, that he need not seek many comforts of men.

When a good man is afflicted, tempted, or troubled with evil thoughts; then he understandeth better the great need he hath of God, without whom he perceiveth he can do nothing that is good.

Then also he sorroweth, lamenteth, and prayeth by reason of the miseries he suffereth.

Then he is weary of living longer, and wisheth that death would come, that he might depart and be with Christ.

Then also he well perceiveth, that perfect security and full peace cannot be had in this world.—*Thomas a' Kempis.*

#### CHRIST THE BREAD OF LIFE.

Bread is the staff of life. It is the plain, simple, cheap food, partaken of at almost every meal, full of nourishment, and yet never wearying to the taste. Such, to the soul, is the one simple, all faithful, all sufficient truth of the love of God in Christ, by his infinite stooping to die the death of the cross to win our souls everlastingly to Himself, and to testify evermore His infinite and irreconcilable hatred of sin, simultaneously with his boundless willingness to forgive to the utmost the repenting sinner. This fundamental truth never wearies the believing soul. It is as bread to it. It brings God in Christ as the loveliest, grandest, tenderest manifestation of Deity, more grand even than all His outward glories of the

material universe, in heaven and earth. This love of God in Christ sustains the soul in life and in death, in childhood, manhood, and old age, in prosperity and adversity, always and everywhere. It is the bread, the staff of spiritual life. And like outward bread it must be sought for. Christ Himself exhorted to "Labor for the meat which endureth unto everlasting life." For the bread of God is he that came down from heaven and giveth life unto the world. "I am that bread of life." As the outward bread must be laboured for, though obtainable everywhere, so Christ, also everywhere accessible, must yet be sought by prayer, meditation, the study of the Scriptures, and by the use of regular means of grace. For he is bread, life, happiness of the soul.

—I will spend some extraordinary time in private devotion every Lord's day, morning or evening, as opportunity may offer, and will then endeavor to preach over to my own soul that doctrine which I preach to others. . . . I find it never well in family worship when it is not so in secret; never well abroad when it is not so at home; nor on common days when it is not so on the Lord's. The better I pray the better I study. . . . As prayer is the food and breath of all practical religion, so secret prayer in particular is of vast importance; insomuch that I verily believe that if a man were to keep a particular and accurate journal of his own heart but for one month, he would find as real and exact a correspondence between the temper of his soul at the seasons of secret devotion and in other parts of his life, as we find between the changes of barometer and the weather.—*Doddridge.*

—God does not call us always to labor as man counts labor. He sets us often in solitary and hard ways, laying upon us only burdens of suffering and utter weakness and helplessness. And then when life has gone and the world says, This man lived in vain, God reckons up the account, and over against the loss and emptiness and waste of life he writes: Well done, good and faithful servant.

VILLAGE CONVERSATIONS ON THE LITURGY, ETC.,

BETWEEN WILLIAM WALKER AND THOMAS BROWN.

THOMAS. Where have you been this morning, William?

WILLIAM. Been! Why, you know what day it is, Thomas?

T. To be sure I do. It is Sunday.

W. Then how could you ask me where I had been? I have been to church, to be sure.

T. How could I tell that? There is many a one who does not go to church every Sunday.

W. Yes, many a one indeed! And by your asking, I should guess that you had not been there yourself to-day.

T. No, I have not been there to-day. But I go sometimes.

W. Sometimes! Well, I wonder how anybody can ever stay away.

T. Stay away! why many people do that.

W. Yes; careless, thoughtless people, who never consider what they are sent into the world for. Such people go out of the world just as ignorant, with regard to their souls as they came into it. But one would not wish to imitate such people as those, you know, neighbor. We should try to imitate good people, and to be like them. Now, they do go to the house of God on a Sunday.

T. I don't know; I think some of the people that stay away are just as good as they that go. Why, my mistress, my Lady Patience, never goes. I have worked on her estate this twelvemonth, and I have never seen her go to the church all that time; and yet everybody says, what a good lady she is: she is so good to the poor, that everybody loves her.

W. If Lady Patience forgets to worship her Maker, she is not a good lady, though everybody should say she is. Good Christians, it is certain, will always be willing to help the poor when they can; but they will not neglect other parts of their duty, and especially the worship of God. He that said, "Blessed is the man that considereth

the poor and needy, said also "Remember the Sabbath-day to keep it holy."

T. Well, but why does not my lady go to church, then? I am sure she is a good Christian.

W. Indeed, Thomas, I believe she is; and I can tell you why she does not go to Church. She has been kept to the house more than a twelvemonth, with a sad lingering sickness. Poor lady! They say she is almost always in pain, and that her poor body is nearly wasted to a skeleton. She cannot go. She would be glad enough to go if she could. When she was well, and a long while after, too, she never kept away from church on a Sunday. She was always in her place. How often have I seen her on her knees in the church, with her whole heart and soul engaged in the prayers! And I am sure the Lord has heard her. All her desire was to do good, and to be good—to do the will of God, and to submit to it—and the Lord has enabled her. What is it, do you think, that supports her and comforts her under her long affliction? They say she is hardly ever an hour of her life out of pain; and yet her nurse told me that you could never hear her say one murmuring word. What do you think it is, Thomas, that supports her?

T. I cannot tell.

W. Why, it is religion. She has prayed to God and He has heard her. I remember, one Sunday, I happened to sit almost against her pew at church; and when the minister said these words, "In all time of our tribulation and in all time of our wealth," from her very heart she seemed to say, "Good Lord deliver us." And the Lord has heard her, and has delivered her in both these trials. It pleased God to give her wealth, I mean riches and prosperity; and she has always employed them in doing good, and seems to have been delivered from the snares to which they often lead; and now, in the time of her tribulation, and sickness, and sorrow, she is delivered from murmuring and repining, and is supported by Him whose help she so earnestly begged for.

T. Well, I knew she was an excellent lady; but I never knew she had ever been so true to her church. But, however, this was before I came into the parish, and so I was not likely to know. But, be that as it will, there are many people that go to church no oftener than I do.

W. Yes, but what a reason is that, neighbor! There is a right and a wrong in all these matters, and wrong cannot be right, though all the world should practise it. The Lord will judge us all, and dreadful will be the punishment of those who wilfully do what they know to be contrary to his will. If I imitate the actions of the wicked I must receive the punishment of the wicked. I can find no comfort in that, neighbor.

T. No, that's true indeed! To be sure it was very foolish of me to say I might do wrong because other people did. But I must not talk in that way again; and, moreover, I mean to keep to my church better than I have done. But yet it seems to me that many people go to church without being much the better for it.

W. Yes, and many people sit down to a good dinner every day, but their stomachs are in such a bad state that their food does not do them much good: and yet you and I should not wish to go without our dinners either.

T. No, that we should not.

W. Well it is just so with 'spiritual' food. They that do not care about being nourished by it, and have no appetite for good things, will come out of the church just as empty as they went in; but "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

T. Well, I really think it is so.

W. Why it must be so. It is in the Bible, Thomas, and I'll show it you directly. Here, look here (S. Matt. v 6.)

T. Well, I see it—I see it—and I have experienced the truth of it in one way, but unluckily for me it is in the wrong way. I have not hungered and thirsted after righteousness, and so I have not been filled.

W. But I think, neighbor, I can see by your looks, that you do not intend to go so carelessly to church any more. If you desire to do the will of God, you will think it a great blessing that you can go to his house and beg his help. The Collect for the Ninth Sunday after Trinity says, "We cannot do anything that is good without Thee, O

Lord." Now, I call it a great privilege that we may go to the Lord's house, to beg him to help us on in the way of godliness and in the path of duty.

T. But cannot a man say his prayers at home? W. Yes, a man can, and if he be a Christian man, he will. But this does not keep him from church. No, no, neighbor, it sends him to it. You may take this for a constant rule that, "Those who pray most at home, will be the most glad to pray in the house of God."

T. Why, I cannot say that I prayed much in the church when I did go. I was sometimes thinking of other things when I was there. But I know now that it was a great sin to do so—but I have practised many a sin besides that—and do now—many a one.

W. Well, then, Thomas, you must not lose another opportunity of seeking repentance and forgiveness. If you would read your Bible and go constantly to church, you would see the need of repenting of your sins, and you would find that they might all be forgiven.

T. What then, do you think I may go on in my wicked, careless ways, and that I shall have everything forgiven?

W. No, no, Thomas, I doubt we shall not find one word of that sort, either in the Bible, or in the Prayer-book. "Whoso confesseth and forsaketh his sins," says the Bible, "shall have mercy (Prov. 28: 13). And in the Prayer-book, when we speak of 'true repentance,' we show what true repentance means, by praying that the 'rest of our life hereafter may be pure and holy.'

T. Well, but I cannot lead such a life.

W. Why, it seems as if you did not greatly desire it. You say that when you were in the church, you did not pray for grace to enable you to please God;—and that is the reason why you have not been able to please Him. "Without Thee," says one of our prayers, we "are unable to please Thee." (Collect for the Nineteenth Sunday after Trinity.)

T. Well, I certainly did not ask His help, as if I cared about it, and so I have not been able to please Him. I had no desire to please Him.

W. Well, but the Prayer-Book teaches you to ask for that too, and tells you, that it is God who both "puts in our minds good desires," and enables us to bring the same to good effect." (Collect for Easter Day.)

T. Why, William, you seem to find out every thing that is good in the Prayer-Book.

W. There is every thing good, Thomas, to be had from Him who is the "Author and Giver of all good things." (Collect for Seventh Sunday after Trinity.)

T. Why, that is from the Prayer-Book again.

W. Yes, it certainly is. The Prayer-Book helps us to pray. We there offer up our prayers to the Father, through the Son: and we are encouraged to hope that He will send us every spiritual gift and blessing.

T. Why, you have shown me already something exactly suited to my case. I stand in need of pardon for past sin, and I ought to lead a pure and holy life, and I want good desires.

W. Yes, you want those very things which the gospel teaches you that you ought to have. And the Gospel promises you that you shall have them, if you ask rightly; and the Prayer-book puts you into a way of asking rightly. The Gospel contains "glad tidings of great joy;" and the Prayer-book teaches us to pray that this joy may be made our own.

T. Well, then, I see that the Prayer-book is made according to the Bible, and so a man cannot despise the Prayer-book without despising the Bible too.

(To be Continued.)

—Good words and actions are those which are pleasing to God, and which He gives us grace to speak and do. And a good man, or woman, or child, is one who tries to please God, to love and fear and obey Him, and to be like His beloved Son, our Saviour.

—Whoso keepeth the law is a wise son; but he that is a companion of riotous men shameth his father.

## Children's Department.

### "DUTY FIRST AND PLEASURE AFTERWARDS."

A gentleman had a little pet dog that always came the moment he was called. One day this gentleman thought he would put the little dog's obedience to the tests; so he told his servant to put a plate of meat on the floor for him. The servant did so, and the little dog came running to the plate, for he was very hungry. But just as the poor thing was thinking what a fine treat he was going to have, and was about to help himself to the meat, his master called him away.

The little dog heard the call, and looked wistfully at the meat. The meat was nice and fresh from the butcher's shop, and certainly very tempting to a hungry dog. But the little creature knew that the first thing was to obey his master. He, therefore, turned from the plate of meat without touching it, and ran to see what was wanted, wagging his tail so pleasantly that it just meant a smile.

That little dog, I think, was deservedly a favorite; and it would be well if all little folks followed his example, doing what they know to be their duty before seeking their own pleasure or gratification.

More than once I have heard a mother call her little girl, who has answered, "Yes, mamma," but never gone. She was busy dressing her doll, perhaps, or undressing it for bed, or just finishing her lessons and did not wish to leave them, or putting the last touch to the picture she had been painting and wanted to complete it.

When little folks do so, they are pleasing themselves instead of obeying mamma, and cannot expect a blessing from God.

"Duty first and pleasure afterwards," children, that is the way to be truly happy.

### GOOD MANNERS.

If good manners you wish to attain,  
These maxims keep ever in view,  
That your friends have no cause to complain  
They find not good manners in you,—

Let cleanliness always be seen,  
How simple soever your dress,  
For the child who is tidy and clean  
Will one point of good manners possess.

Never speak unless first spoken to;  
Much talking will always offend;  
Be modest in all that you do,  
And you will never want for a friend.

Never boast of the stores of your mind,  
Or the number of things that you know,  
Lest your friends should by questioning find  
How little it is you can show.

A wish all nice dainties to share  
By good manners is always suppress'd  
For a well-behaved child will take care  
That his friends shall partake of the best.

If to these simple rules you attend,  
And constantly keep them in view,  
Each valued acquaintance and friend  
Will acknowledge good manners in you.

—Willie wanted a story about a cat. "Well," papa said, "once I saw an old cat carry her kitten—"

"Oh, papa, cats can't carry, 'cause they havn't any arms," broke in Willie.

"Yes they can my boy, but in place of arms, the mother cat takes her baby in her mouth, picking it up by the skin on the neck. The baby kitten makes no noise, and the mother will sometimes carry her baby a long way."

Did you ever see a cat carry her kitten that way? It is a funny sight.

The Sabbath is the Jewish day of rest and falls on Saturday, the seventh day of the week. Little children must not say Sabbath School when they mean Sunday School, because it is not Christian.

—A little fellow came up to his mother the other morning, and with great earnestness, said: "Mother, I saw something run across the kitchen floor this morning, and it hadn't any legs, either; what do you suppose it was?" The mother's curiosity was excited at the apparent strangeness of the supposed animal, and, not knowing what else to say, she said she supposed it was a worm or something of that sort, she did not know what. Having for some time enjoyed his mother's inability to solve the problem, he said, "It was some water."

### PRAYER BEFORE SERVICE.

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

### AFTER SERVICE.

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

—There is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. These, united in one mind, form the purest, richest, brightest, holiest and most enduring happiness. A study of St. Paul's advice to the Philippian Christians (Phil. iv. 8) will serve to beget and strengthen these graces in soul.

### GOD IS HERE.

Kneel, my child, for God is here!  
Bend in love, but not in fear;  
Kneel before Him now in prayer;  
Thank Him for His constant care;  
Praise Him for His bounties shed  
Every moment on thy head;  
Ask for light to know His will;  
Ask for love thy heart to fill;  
Ask for faith to bear thee on,  
Through the might of Christ, His Son;  
Ask His Spirit still to guide thee  
Through the ills that may betide thee;  
Ask for peace to lull to rest  
Every tumult of thy breast;  
Ask in awe, but not in fear;  
Kneel, my child, for God is here!

HARD WORK.—"What is your secret?" asked a lady of Turner, the distinguished painter. He replied, "I have no secret, madam, but hard work." Says Dr. Arnold, "The difference between one man and another is not so much in talent as in energy." "Nothing," says Reynolds, "is denied to well-directed labor, and nothing is to be attained without it." "Excellence in any department," says Johnson, "can now be obtained by the labor of a lifetime, but is not to be purchased at a lesser price." "There is but one method," says Sidney Smith, and that is hard labor; and a man who will not pay that price for distinction had better at once dedicate himself to the pursuit of the fox." "Step by step," reads the French proverb, "one goes very far." "Nothing," says Mirabeau, "is impossible to the man who can will. This is the only law of success." "Have you ever entered a cottage, ever traveled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom," asked Sir Edward Bulwer Lytton, "and not found that each of these men had a talent you had not, knew something you knew not?" The most useless creature that ever yawned at a club, or idled in rags under the suns of Calabria, has no excuse for want of intellect. What men want is, not talent, but purpose; in other words, not the power to achieve, but the will to labor.

There is no funeral so sad to follow as the funeral of your own youth, which we have been pampering with fond desires and ambitious hopes, and all the bright berries that hang in poisonous clusters over the path of life.

AFRICAN MISSIONS.—The Church Missionary Society have received a letter from their agent, the Rev. C. Wilson, reporting his return to Rubaga, the capital of Uganda. The letter was dated April 1st, and has come from Uganda by way of the Nile. Mr Wilson was kindly received by King M'tesa, and succeeded in persuading the King to entertain a more reasonable view of the peaceable intentions of the Egyptians, and to consent to opening friendly communications with Colonel Gordon. Mr. Wilson will shortly be joined by another of the society's agents, Mr. Mackay. A further party of three are on their way to the east coast, and the remainder of the mission party were expected at Khartoum early last month, whence they would proceed via the Nile to Lardo (Kondokoro) and Mrooli to Uganda.

"There comes Father Jones, bright and early, to catch me before I get out. If I had not mislaid my hat, I might have escaped him."

"Then you don't care to be caught by him?"

"Not particularly; I know what he is after. He is a regular beggar."

"For himself?"

"No, of course not. Always for somebody or other in urgent want or distress. He is always laying before me some new and particularly interesting case of charity, as he thinks it."

"Do you find him often mistaken in his cases? If he wanting in discrimination?"

"I can't say that he is. He is used to the business, and not easily imposed upon."

"And he applies judiciously whatever you give him."

"I have no doubt he does, always."

"Then you should think yourself fortunate in having such a man as Father Jones. You want to know when to give, and when not to give, and must often be at a loss which to do; for my part, I often am. As we business men have not the time to look into the merits of all the calls that are made upon us, we should be thankful to those who do it for us. They certainly have the worst of it, if worst it be. We only hand them a little money; they are at a world of pains to turn it to the best account. They make our charity easy work; the only danger is that they make it too easy. There, now, go wish your almoner a hearty good morning. Tell him how glad you are you couldn't find your hat."

So he did. His kind feelings only needed a little jogging.

How many of us there are who say we "love the Church"—love, each of us, our own St. Matthew's with its familiar ways and endeared associations; but how much do we really love our Master's cause? how much are we willing to work and sacrifice for Jesus, the great Head of the Church? how much do we love his people? how much more do we care, individually, for those who make up his Church? how much do we know of their lives and of their needs?

Ah! I fear, dear young friends, that many of us forget that the Church is *people*—not *place*—that we love liturgies and pleasant music and beautiful temples and all sweet influences, but do not love "in deed and in truth."

—The Rev. Augustus Toplady, author of the favorite hymn, "Rock of Ages," was rector of Broadhembury, in Devonshire. Often, instead of going to bed, he would put on his surplice, go out of doors, and thus attired walk for hours in the night singing hymns.

To my inward vision things are achieved when they are well begun:  
The perfect archer calls the deer his own while yet the shaft is whistling.

He that does good to another man also does it to himself, not only in the consequence, but in the very act of doing it, for the consciousness of well doing is an ample reward.

Christ prefers forgiveness to every other virtue. He enjoins it oftener, more earnestly, more anxiously, and with this weighty circumstance, that the forgiveness of others is the condition upon which we are to expect and ask from God forgiveness for ourselves.

Church Directory.

St. James' Cathedral.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. Jos. Williams and Rev. R. H. E. Greene, Assistants

St. Paul's.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Given, Incumbent. Rev. W. F. Checkley, M.A., Curate.

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

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

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

St. John's.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

St. Stephen's.—Corner College street and Ballvue 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. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

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

Christ Church.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M.A., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

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

St. Bartholomew.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. St. Matthews.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

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

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

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I am, my dear sir, yours faithfully,

A. MONTREAL.

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I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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J. T. ONTARIO.

TORONTO, April 28th, 1876.

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I remain, yours sincerely,

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To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

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