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Vol. 5.]

TORONTO, THURSDAY, OCTOBER 23, 1879

[No. 43.]

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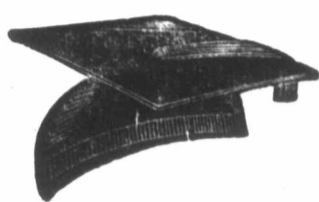
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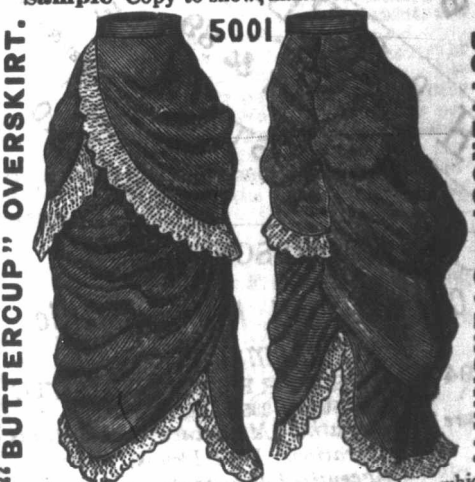
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ped and C's Dentifrice  
hite pearls stood side by  
reath as the zepthers of  
ding formed her chiselled  
length you fain would  
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0 days, put on at about  
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Large Catalogue

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## WHAT WE WILL DO!

To all our subscribers who are not in arrears, on the expiration of their paid up subscription, we will supply the **DOMINION CHURCHMAN**, for one dollar per year, provided the one dollar be paid strictly in advance.

To all our subscribers who are in arrears, we will supply the **DOMINION CHURCHMAN** for one dollar per year, strictly in advance, provided the arrears at the heretofore rate be paid up in full, to the 31st December, 1879.

To all new subscribers from this date, we will supply the **DOMINION CHURCHMAN**, at one dollar per year, if paid strictly in advance.

If not paid strictly in advance, the price will be two dollars a year; and, in no instance, will this rule be departed from.

In taking this step we are fully aware of the risk we are running. But we have received so many favourable answers to our request for support in our new departure that we are confident of success. The clergy as a body, and such of the laity as we have applied to, have nearly to a man promised to do all that in them lies to increase the circulation of the **DOMINION CHURCHMAN**. A goodly number have done more—they have actually secured us new subscribers, in some instances doubling the subscription list in their immediate localities. To all who have the good of the cause at heart we would say, "Go and do likewise." Deeds speak more powerfully than words, and if, as is generally admitted, the **DOMINION CHURCHMAN** supplies a want long felt in Church circles, then the sooner the want ceases to be, the better; especially in these days when error on the one hand and immorality on the other in their divers and sundry forms—each one as deadly as the other—are little by little doing their best to sap the outworks of faith and morals. The inroads of these foes are to be withstood at any cost, and it will be for those who can do so, even though at some little personal sacrifice, to aid in the task by pushing the circulation of the **DOMINION CHURCHMAN**. In this way will be provided, at almost a nominal expense, one most effective means, not only of counteracting the dangers of the times, but also of supplying to every family a journal from whose pages may be gleaned sound Church principles, together with carefully selected reading matter for the amusement and edification of the domestic circle.

From these few words our readers will see what we will do if duly seconded by them. They will also see what we look for at their hands. We do not anticipate any failure in our undertaking; but should failure unfortunately be the result, we shall, at all events, have the consolation of knowing that, for that failure we are not responsible, but those whose duty it is to work with might and main for the upholding of a sound Church newspaper—a means in many ways superior even to the pulpit itself of influencing men's minds, and winning them, often insensibly, to the True Fold.

We made the foregoing announcement last week, and we are happy to learn that the subject has been taken hold of very heartily by both clergy and laity—several of the clergy having announced our reduction of price from the pulpit on Sunday last, and warmly urged the claims of the **DOMINION CHURCHMAN** upon their congregations.

We trust no effort will be spared by clergy and laity to introduce the paper into every family immediately.

### THE WEEK.

THURSDAY, November 6th, has been appointed as a Day of General Thanksgiving for the Dominion.

The Princess Louise left Quebec for England in the *Sarmatian* on Saturday.

The recent floods in Spain have been exceedingly disastrous. In the Malaga and Alicante districts it is believed that five hundred persons have perished. In the district of Murcia more than a thousand persons are supposed to have been lost. The damage is estimated at fifteen million dollars.

Four thousand Afghans made a desperate attack on the British camp at Ali Kheyl on the 14th inst., and were driven back at the point of the bayonet. Ameer Yacoub Khan has decided to resign, and General Roberts is making arrangements to carry on the government of the country.

Fifty nine new cases of yellow fever are reported at Memphis during the past week.

It is confidently stated that England has informed Russia that British influence must predominate in the foreign relations of Afghanistan.

Among the benevolent institutions of Gonesse, a suburb of Paris, is an "asylum for aged domesticated animals." Among its inmates are a thirty-six-year-old cow, a twenty-five-year-old pig, and a goat of eighteen. The senior member of the institution is a mule aged forty.

Reports indicate that the Emperor of Russia is suffering greatly from mental fatigue. The political and social condition of Russia is certainly not conducive to a peaceful state of the Czar's mind.

Prairie fires are ranging in many sections of Minnesota and Dakota Territory. It is reported that between Lower City and Valley City, in Dakota, it is a black and desolate waste for a hundred miles.

There is every prospect, it is said, of an open winter in the arctic regions. The American arctic expedition arrived at St. Lawrence Bay, Behring Strait, on August 25th, and reported fine, mild weather, with no ice there except the old land ice of last winter clinging to the shore-line.

When Sir Garnet Wolseley was in Natal some years ago, he called together a meeting of all the great chiefs, and sent a special invitation to the Zulu monarch to be present. Instead of complying with the request, Cetwayo caused a bag of

wheat to be dispatched to Sir Garnet Wolseley, accompanied with a notification that the Zulu warriors were as numerous as the grains of wheat. Sir Garnet, equal to the occasion, caused the wheat to be ground, and in that form returned it to the king, with a message to the effect that if he (Cetwayo) did not take care, he (Sir Garnet) would have him pounded like the wheat.

The scandal developed in discussions concerning the validity of wills, might lead the possessors of wealth to learn some useful lessons, among which may be mentioned these: Gifts to charitable objects, if made by the donor while living will accomplish more good than if left to be distributed by executors and lawyers, who usually manage to get a large slice themselves; besides, in the former case, the donor can have the satisfaction of seeing the beneficial results of his charity. Wills should be made when in good health, if possible, before disease or old age impairs the powers. The time has gone by for even the most superstitious to indulge the idea that he will die any sooner for having made his will.

Sir Francis Hincks has been found guilty, as President of the Consolidated Bank, of falsifying returns. Bank managers generally think the verdict was not justified by the evidence.

Rent meetings continue to be held in Ireland, and the excitement is on the increase.

Stanley has been heard from. He had reached the rapids of the Congo.

The feeling in Europe as to the immediate future, is one of general uneasiness.

On October 17th, 1879, the Right Reverend William Rollinson Whittingham, D.D., Bishop of Maryland, passed to his rest and his reward. He died at Orange, New Jersey, in the 74th year of his age. For nearly a year he had been confined to the house. He was consecrated in 1840. Previous to his elevation to the Episcopate he had been Professor of Ecclesiastical History in the General Theological Seminary, and was the brain father of what is called by some the "Ritualistic" movement. For years he was in the fore front of the battle as a representative Churchman. He was a scholar, theologian, and above all a Christian gentleman.

### THE TWENTIETH SUNDAY AFTER TRINITY.

IN the Second Exhortation to the Holy Communion the Prophetic Parable in the gospel of the marriage supper of the Only Begotten is interpreted of the offering of the Holy Eucharist to God the Father in the Name of our Lord Jesus Christ. The whole of the services of to-day seem to point to the festive character of Christ's Kingdom, in which the sensual pleasures of heathen ceremonies are superseded by the Psalms, and Hymns and spiritual songs of Christian worship. The two favorite images under which the Prophets both of the Old and of the New Testament set forth the blessings of the New Covenant and of all near communion with God are that of a festival in general and especially that of a marriage feast. These two ideas are united in the Gospel of to-day. There appears indeed, as St.

Augustine remarks, this imperfection arising from the incompleteness of things human to set forth things divine, that the members of the Church are at once the guests invited to the feast and in their collective capacity, constitute the bride at the marriage of whom the feast is given. But in the progress of the narration, the circumstances of the marriage fall entirely into the back-ground; and the different conduct of the guests invited to the feast becomes the prominent feature of the narration.

It was most fitting in a discourse which set forth how sinners of every degree were invited to a fellowship in the blessings of the Gospel, that they should be reminded likewise, that for the lasting enjoyment of these, they must put off their former conversation. In the words of Theophylact—the entrance, indeed, to the marriage feast is without scrutiny, for by grace alone are we all called as well bad as good; but the life of those that have entered shall not hereafter be without scrutiny—the King will make a very strict examination of those who, having entered into the faith shall be found in filthy garments—a most needful caution, lest any should abuse the grace of God, and forget that, while as regarded the past they were freely called, yet they were now called unto holiness.

There are some remarkable passages in the Old Testament Scriptures which may be regarded as forming a groundwork for the sentiments and illustrations contained in the Parable of the Gospel. One is Exodus xxiv 11—"They saw God and did eat and drink." Another is in Proverbs ix 1-2—"Wisdom hath builded her house she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table." And a third passage is in the Book of the Prophet Zephaniah i, 7—"Hold thy peace at the presence of the Lord God for the day of the Lord is at hand; for the Lord hath prepared a sacrifice, He hath bid His guests." The true Christian—the reverent mind will easily transfer the imagery to the highest feast in the Christian Religion, the principal act of worship—the Holy Eucharist.

#### IN MEMORIAM.

THE late Mrs. Barlett, wife of the Rev. H. Barlett, Incumbent of Trinity Church, Blenheim, Diocese of Huron, died on Friday morning, the 3rd inst., at the age of 26 years. She was born in Burford, County of Brant, Ontario, and on the appointment of her father, the late W. Little, Esq., Inspector of Government works, Lindsay, moved to Princeton, Co. of Oxford.

During her residence there, she was organist at St. Paul's Church, County of Oxford, and was looked up to and revered by all who were acquainted with her. She was confirmed by the present Lord Bishop of Huron, at the Consecration of St. Peter's Church, Drumbo, County of Oxford; on which occasion she presided as organist, and at the late visitation of the Bishop for Confirmation Service in this Village, his Lordship's spiritual conversation, prayer and blessing proved a great comfort to her.

On the 31st of August, 1878, she was married in St. Paul's Church, Princeton, to the Rev. Henry Barlett, Incumbent of Trinity Church, Blenheim, County of Kent. After being one year a hale and happy wife, it was evident that she was the subject of that insidious disease, "Pulmonary consumption." Every effort that could be made by medical skill, and loving hearts was put forth to try to cure the disease, but it was

stronger than all the earthly skill of physicians could bring under, until at last it pleased Him who rules and watches over all to take her to that glorious haven for which she had lived. Up to the very last she was a most patient, though afflicted, sufferer.

She was, from a child, of a meek and serious disposition; ever anxious to do what she could for the cause of Christ. Hence when her strength permitted her she taught in the Sunday School; and for several months, drove to St. George's Church, West Tilbury, with her husband, every week—a distance of 30 miles—to teach a choir, and preside at the organ. She was always anxious for the improvement of the church as well as her scholars, and the ecclesiastical escutcheons and illuminations that now decorate the walls and chancel of Trinity Church, Blenheim, will long remind the mourning friends and members of that church whom she has left to mourn her loss, of her willing hands and loving heart ever anxious to work for her Saviour.

The funeral took place on Monday on which occasion the Venerable Archdeacon Sandys preached an impression sermon, from Heb. ix 27.

The cortege then proceeded to the cemetery. At the grave the service was impressively read by the Ven. Archdeacon, assisted by Rev. H. Martin of Christ Church, Chatham, Rev. J. Downie, of Morpeth, and Rev. Mr. Freeman Harding, of Holy Trinity Church, Chatham.

#### CHURCH THOUGHTS BY A LAYMAN.

No. 14.

##### LAY WORK IN THE CHURCH.

WE propose in this number to lay before our fellow Churchmen in Canada a paper which was published in the old land at the request of a large body of clergymen and laymen, and was so much approved of by the late Bishop of Lichfield that he gave a cordial assent to its being inscribed to him.

Some years ago we took the liberty of addressing the Bishop of London on Lay Work, urging the necessity of some authoritative action being taken to remove the mistrust and doubt which now exist in the minds of Churchmen as to the nature and extent of their duties as co-helpers with the clergy. We stated that while some say when it is urged that they are violating the Canons, "*tant pis* for the Canons," they in fact treat the Church's laws as obsolete, others more scrupulous, in an ecclesiastical sense, are rendered anxious by entertaining both a desire to keep the law, and to break it in order that they may do what they conceive to be duties to their ignorant and erring neighbors. We argued that when men of high Christian principle and devoted loyalty to the Church take such positions in reference to its laws, it becomes highly inexpedient to maintain such laws, especially when they hinder the economising and systematising of the efforts and labors of laymen.

The matter was talked over with a neighbor, and we decided jointly to invite a few clerical and lay friends to discuss the question. A private meeting was held, and at its request we drew up a memorial to the Bishop of Lichfield, a copy of which we shall append. The reply was most encouraging, an interview was had with the Bishop, and we had every assurance of his cordial approval and earnest sympathy with our object—the extension of Lay Work in the Church.

Her rightful influence and power the Church will never enjoy, until she can assimilate into her system all those vivifying energies, which now give

force and impulse and strength to those organisations which aim at doing that work which at present the Church is powerless to accomplish. One of the most hopeful signs of vitality and latent power in the Church of England is the spirit of activity which is being shown by its laymen. Their position has ever been most anomalous. While constantly appealed to from the pulpit to work for God and His Church, they have been put much in the position that recruits would be were they, after enlistment, urged to fight for their Queen, and then left each one to himself in entire isolation and freedom from the order and restraints of military discipline. An utter lack of system and organization has resulted inevitably in an almost universal neglect by laymen of those duties they are "able and willing" to perform, and the going over by thousands to another army of those who feel more bound to fulfil their obligations as Christian soldiers, even under irregular commanders, than bound to remain nominally attached to the regular army which had practically disbanded them.

Various movements have from time to time taken place within the Church to rouse laymen into active labor, and such movements have been either frowned down as partaking of a Dissenting nature, and likely to further the interests of the sects, or treated by the clergy with such marked coldness as effectually to prevent their being participated in by the more faithful members of the Church. Dr. Symons, in his "Sermons on Unity," published in 1822, speaking of meetings for prayer, &c., in private houses, says, "such meetings are calculated to increase the number of separatists, and weaken the Church, whose discipline they infringe." The learned Doctor takes this for granted; he gives us no facts to prove or illustrate so wide an assertion, nor does he deign to show what law of the Church is broken by laymen meeting for prayer in a private house.

This writer, with singular inconsistency, in the same sermon reproaches laymen that they do not emulate the zeal of Dissenters, and demands of them, "Do you take equal pains to make converts to your Communion, or keep those who remain from being led away after those who have been deluded from it?" "Do you converse with your friends, your poorer neighbors, and your dependents, and persuade them to come to Church?" He asks again of laymen if they cannot help to circulate Church literature, and concludes his appeal by putting this pointed question, "Do you, if the clergy be not themselves awake to their danger, do anything to rouse and animate them to a consideration of the zeal and exertions which belong to them in this time of need?" He then adds, "in the indifference of the laity the Church finds its weakness," and "all the zeal and abilities of the clergy, unsupported by the laity, will not be sufficient."

We quote this writer because he is affected by an almost morbid dread of the undue interference of the laity with parochial work. If such an authority can plead so earnestly for the discharge of such duties by laymen as he enumerates, and so distinctly recognizes the laity as co-workers with the clergy and their counsellors in the management of parish affairs, surely laymen need not fear trespassing upon the functions and province of the clergy in asking that the opportunity shall be afforded them to discharge those duties which as Christian men they feel urged to perform, and which as Churchmen they feel bound only to perform in accordance with the discipline and order of the Church. Here then comes the layman's difficulty: he finds no authorized provision made

for him in the parish machinery. He shrinks from any communication with the clergy, feeling that he will meet with a cold and unsympathetic response, such as many a zealous layman has met with, who, moved by the appeal of his pastor for help, has volunteered his services only to find that such appeal was a mere pulpit conventionality. Both clergy and laity have been placed in a false position by the defective organization of the Church. The Church has needed services and aid for the clergy which laymen could supply, but has not defined the nature or extent of those duties which it is expected laymen will undertake. No provision has been made for ordering such work so as for it to fall in with and supplement the functions and labors of the clergy; no arrangement has been made for associating like-minded laymen as co-workers for mutual support or counsel, or for the calling out into activity the slumbering energies of other laborers. While the sects have gathered, organized, and drilled their forces so that their action has all the momentum and power of a compact army wielded by a resolute chief, and doing in consequence what appears utterly out of proportion to its insignificant size, the Church with a hundredfold the numbers, and these containing so much greater natural and acquired capacities (for the vast bulk of the educated classes are Churchmen), has taken no steps to bring into orderly discipline these units so that their powers may be exercised for either offence or defence, and may to all foes appear "terrible as an army with banners." This lack of a defined position for laymen has not only prevented much help being given, but has been the most fruitful cause of divisions and strife. There are few parishes in which irritation and bickering have not been caused by conflicts between clergy and laity, arising from a lack of authoritative information upon their relative responsibilities and functions. The varieties of secular government which exist over the world are not greater in number than those of the peculiar modes of administering parish affairs in the English Church, and the changes which have occurred in forms of government in any country have not been more varied than what are being experienced, every few years, in almost every parish, as the clerical heads of it are removed.

One mode by which it has been proposed to obtain lay help for the clergy is to revive the office of Reader or Sub-deacon.

The Bishop of Melbourne issued a paper, dated 11th July, 1865, in which he quotes from Burns' Ecclesiastical Law, vol. 3, pages 452 and 453, as to the status, &c., of the "Reader." "For reason assigned by Burns," the Bishop says, "he has thought right to receive this order; and, to prevent misunderstanding, has framed the following regulations":—

We give them in a very condensed form, the points being, 1. Testimonial as to piety and fitness. 2. Examination. 3. Certificate of appointment to be signed by the Bishop's chaplain. 4. Undertaking required from a clergyman that he will exercise superintendence over reader. 5. And a declaration by applicant that he will conform to the discipline of the Church.

His duties are prescribed as follows:—

1. To read morning and evening prayer with written sermon on Lord's Day, &c.
2. To baptize dying infants when no clergyman can be obtained, to read "churching of women" and "burial of the dead" services.
3. To give religious instruction to the young.
4. To visit the sick as well as the whole.
5. To act always under control of clergy.

The license may be withdrawn at request of Archdeacon or clergyman on whose nomination it was granted, after giving two months' notice, for certain specified offences.

In 1850 suggestions for restoration of office of Lay Reader or Sub-deacon were made by Archdeacon Hale to Archbishop Sumner.

We quote the principal heads of this paper, also much condensed.

1. Qualifications to be, usual proof of being a *bona fide* Churchman, testimonials as to piety and fitness, possession of some means of support.

2. The order to be of temporary not perpetual obligation.

3. Ordination (after examination showing competent learning in Scripture and Church doctrine, &c., but no Latin or Greek), to be by address with imposition of hands.

4. Duties, to read prayers in church, bury the dead, catechize, prepare for confirmation, &c. A surplice to be worn, and the Reader or Sub-deacon to be allowed to preach a written sermon or expound in any place licensed for public worship; license to specify *where* he may serve. The functions of the Reader under this system would be, with the exception of administering the sacraments, co-ordinate with those of the clergy. As might have been expected, this scheme was too extensive to meet with any measure of authoritative approval, and we are disposed to think that laymen do not wish to see such order in existence so nearly akin to clergy. At a meeting of the Oxford Diocesan Conference in 1867, the Bishop of Oxford said, that at a large meeting of the episcopate, including all the Archbishops and many Colonial Bishops, they had resolved to re-establish the order of "Readers" (lay readers as a designation had been rejected).

These Readers were to be publicly appointed with prayer, but not imposition of hands, after episcopal examination, to labor under parochial clergyman by episcopal authority in outlying districts in ministering the word. The clergy to visit these stations periodically and administer Holy Communion. The communicants to be invited to attend periodically at Communion at parish church.

We shall continue this paper in our next number.

## Diocesan Intelligence.

### NOVA SCOTIA.

FROM OUR OWN CORRESPONDENT.

ARICHA, C.B.—On the 19th ult. I drove over to St. Peter's to meet the Rev. R. Wainwright, Clerical Secretary of the "B. H. M." At 7.30 p. m. a missionary meeting was held in the Hall. The Rev. gentleman clearly and eloquently pointed out to the crowded audience, the necessity, duty, and privilege of individual help in the missionary work of this diocese. All returned home, edified and unwearied. Collection amounted to \$7.15, to which another dollar was subsequently added by a church member. We were hospitably entertained by Mr. Wm. Clements—one of the staff for enlargement of canal—who, in the following a. m. kindly drove us down to see said work, which is rapidly progressing towards completion. After dinner we left for Arichat, which we reached about dark. Sunday 21st the Clerical Sec. gave stirring and eloquent sermons to crowded and appreciative congregations at the morning and evening services. Monday 22nd several gentlemen including wardens, called by invitation, and received "more light" relative to the "hound up" "Endowment Fund" and general work of the "B. H. M." At 7.30 p. m. notwithstanding the unpropitious appearance of the weather the missionary meeting, a crowded one, was held. As at St. Peter's, so here, the financial state of the

"B. H. M." and necessity of individual furtherance of our missionary work was elucidated by the Clerical Secy., who also gave very interesting experiences of his missionary labors in Labrador. The eloquent sermons and addresses of the Rev. R. Wainwright will not be soon forgotten by those who had the privilege of hearing them. Thanks are due to the choirs—here and at St. Peter's—for their hearty assistance. Offerories in Arichat realized \$20.05. Good, considering the "hard times," and that the parishioners have had—within a year, a substantial wall and new fence erected round the grave-yard—a shed added to the barn for clergyman's waggon, etc., and whitewashed, painted and varnished the interior of the parish church, which, with exception of pillars, was entirely renovated a few years ago. The diocese may well congratulate itself in having such an energetic and experienced Secretary. In conclusion allow me to remark that if the members of our branch of the Catholic Church have not hitherto understood the needs and work of the "B. H. M." it is because the majority have only read subscription lists in its reports, which lists do not generally reflect credit to subscribers. Since my arrival in this diocese, I have been surprised at the small amount annually subscribed for the "D. C. S." now "B. H. M." But for the apathy of the church members (50,000) \$20,000 might have been annually subscribed. Only *one cent* a week from each member—on the average—would realize more, and still more, if given as an offering to God, for would not very many be ashamed to offer so little to the Giver of all good gifts. Let us all work and give as those who feel their great and honorable responsibility as laborers—laity as well as clergy—for that great harvest, which shall be gathered in, at the end of the world.

### FREDERICTON.

MEETING OF SYNOD.—A special meeting was held on the 8th inst. After prayers and the roll being called, some discussion ensued about some minor points, when His Lordship the Metropolitan stated that after a much more careful consideration of the Canon relating to the appointment of a Coadjutor Bishop, he still adhered to his proposal of July last.

The Canon was then moved by Mr. G. D. Street, and seconded by Canon Brigstoeke. Its several provisions were warmly discussed, and it was finally carried in the following form, as given in the *St. John Globe*:—

1. Whenever, either at the request of the Bishop of the Diocese, or without such request, should the Bishop be mentally incapacitated, the Synod shall, by resolution, declare it to be advisable that a Coadjutor for the Diocese shall be appointed, the election of such Coadjutor shall either at the meeting of the Synod at which such resolution shall be passed, or at any subsequent annual meeting, or at a special meeting to be called for that purpose, he proceeded with in the manner hereinafter provided.

2. The Bishop shall submit to the Synod the name or names of one or more persons in Holy Orders in the Church of England and Ireland in Canada, or in some Church in full communion therewith, for election as such Bishop Coadjutor.

3. Upon such nomination being made by the Bishop, the Synod shall proceed to the election of a Bishop Coadjutor.

4. Such election shall be by ballot, and the votes at least two-thirds of the Clergy present, and two-thirds of the lay delegates present shall be required to elect such Coadjutor.

5. Should the Synod fail to elect on such nomination, the Bishop may make a further nomination, and so from time to time; and the election upon any such further nomination shall be proceeded with as hereinbefore provided.

6. Should the Bishop decline to make a further nomination, in such case, the proceedings for the election of a Bishop Coadjutor shall cease for that session.

7. Should the Bishop at any time become so incapacitated by mental infirmity as to be unable to discharge the duties of his office, the Synod may, if it see fit, proceed to the election of a Bishop Coadjutor in like manner as in the case of a vacancy in the See.

8. When any person is duly elected Bishop Coadjutor, it shall be the duty of the Bishop, or of the Synod, forthwith to notify the Metropolitan of such election, in order that the consecration of such Coadjutor may be proceeded with as in the case of Bishops of Sees in the Province of Canada.

9. The Bishop Coadjutor elect shall, before his consecration, make and subscribe before the Metropolitan, or some person appointed by him, the following declaration:

"I, A.B., elected Bishop Coadjutor of the Diocese of Fredericton, do promise that I will teach and maintain the doctrine and discipline of the Church of England. And I do also declare that I consent to be bound by all the rules and regulations which have been made, or which may hereafter be made by the Synod of the said Diocese; and I hereby agree immediately to resign the said office of Coadjutor, together with all the rights and emoluments appertaining thereto, if sentence requiring such resignation shall at any time be passed upon me, after due examination and trial had by the tribunal appointed by the Synod of the Diocese for the trial of a Bishop, saving all right of appeal allowed by the said Synod."

10. The said declaration, or a certified copy thereof, shall be forthwith filed with the Secretary of the Synod.

11. The Bishop Coadjutor shall perform such Diocesan duties, and exercise such Episcopal functions, as the Bishop may assign him; or, in case of the mental incapacity of the Bishop, such duties and functions as the Bishop himself might have exercised but for such incapacity.

12. Should any difference arise between the Bishop and his Coadjutor relative to their respective rights and duties, it shall be referred to, and decided by, the House of Bishops of the Province of Canada.

13. The Bishop Coadjutor when duly consecrated, shall have the right of succession to the See of Fredericton, and shall succeed to the same immediately on it becoming vacant, and shall be installed as Bishop of the said See, according to the Canons of the Province of Canada provided previous to the installation, making the declaration required of a bishop as by the See of Fredericton of 1871."

14. The Bishop Coadjutor shall have a seat in the Diocesan Synod, and the same right of voting therein as any priest of the Diocese sitting in such Synod.

15. The provisions of this Canon so far as they relate to nomination by the Bishop shall not extend beyond the Episcopate of the present Diocesan, unless the Synod shall otherwise order.

On the following day His Lordship said that as it was necessary to request that a Coadjutor be appointed he would put the following:

"Being of the opinion that it is for the best interest of the Diocese that I should have assistance in the discharge of the onerous duties of the Episcopal office, I hereby request the Synod to declare it to be advisable that a Bishop Coadjutor for this Diocese be appointed."

In accordance with this request, the resolution of W. Wilkinson, seconded by G. D. Street—that the Synod do now declare such to be advisable—was carried.

His Lordship said that he had gravely considered the subject of the Canon and was not yet able to propose a Coadjutor. He would not do so in haste, so as to repent at leisure. Not knowing, of course, that the Canon would pass, he had not conferred outside of the Province, and to confer with the dioceses in Canada or England would take time. When the Bishop of Newfoundland wanted a Coadjutor it was two years before the Archbishop of Canterbury could procure a suitable assistant. He had not wished any one to vote on account of himself, and this he hoped would be a lasting answer to those who said that the Bishop had a man in his pocket. He would give half of his income, which is £1,300 to the Coadjutor. The offer was thankfully received by the Synod.

Some reports were afterwards read and discussed.

Previous to adjournment, Rev. Mr. Stevens moved, seconded by Rev. Mr. Edwards, the following resolution:—

"Resolved,—That this Synod, before which matters of so grave and delicate a nature have been brought, bear witness to our high appreciation of the dignity, the candor, the patience and impartiality which have characterized His Lordship's bearing and utterances in presiding; ou

renewed love and respect for His Lordship, our wish and prayer that he may long be spared to us, and our earnest thanks to Almighty God that the deliberations of this Synod have been so eminently free from the spirit of bitterness and party strife, happily issuing in that harmony which comes from acting in the unity of the Spirit in the bond of peace."

The resolution was unanimously adopted and with long and continued applause.

His Lordship in replying intimated that the Synod was to be congratulated on the harmony which had prevailed and the forbearance and charitableness of purpose that had characterized the proceedings throughout. There was no Bishop, he thought, who had a Synod of which to be so proud. The Canon had been met in the best possible spirit, and while it had been freely discussed nothing of an offensive nature had been said on either side. He would pray that God's blessing would rest upon him in the future as it had in the past that he might faithfully perform his important duties in the Synod, and he would ask God's blessing upon the Synod, and he trusted that they would have no cause in the future to regret the action they had taken as far as the Canon was concerned.

Great applause also followed the Bishop's remarks. The Doxology was then sung and the session was prorogued.

#### QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

BOURG LOUIS.—We are exceedingly glad to learn that the energetic efforts and untiring perseverance of the clergyman of this parish are attended with so much success. The population is the poorest in the Diocese, except Labrador and the Magdalen Islands. The Incumbent is now rebuilding the church and parsonage, together with three schools, without however obtaining much assistance from his poor but willing people.

#### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

CHURCH PATRONAGE.—It is becoming more obvious every year that the present system of Vestries electing their own Rectors is not the very best that can be devised. Most of our parishes, when a vacancy occurs, are not at all satisfied if the new appointee happens to be an elderly man, and the dissatisfaction is greatly increased if, with his fifty or sixty years, he has "a poor delivery." In this connexion we may say we have known more than one thoroughly good (and thoroughly evangelical) old clergyman who, after many long years' service could get no vestry to elect them, and they were forced, old and feeble as they were, to go out into Mission work. Whatever the other beauties of the Evangelical system of churchmanship may be, (and I doubt not it has many,) to the minds of many of our thoroughly Protestant and Evangelical congregations there is but little beauty in it, when it takes the form of an elderly, and not particularly eloquent man in the pulpit.

Surely this is unfair,—most unfair—and unkind to those who for long and weary years have borne the burden and heat of the day in the rough and thorny missionfield, and who, in the afternoon and evening of their lives have most justly a right to look for promotion to places where the mental, and spiritual, and physical, aye, and other strains are not so severe as they are in a backwood mission. But as things now stand, to look for such promotion is useless. The only positions of comparative ease and comfort are the Rectories, and these are in the hands of the trustees and Vestries, and neither the trustees nor the Vestries will have anything to do with a man from the backwoods, or anywhere else for the matter of that, if he is not young and eloquent! This is not a pleasant state of affairs; still it exists to a considerable extent in this Diocese and the question is, how can it be remedied?

The shortest way seems to be, to put the entire Church patronage of the Diocese wholly and absolutely into the hands of the Bishop. By this means more than one anomaly will be got rid of, square men will not be wasting their valuable time in trying to fill round holes and vice versa; venerable

and faithful ministers of the Church will receive positions suitable to their merits and their years, and vestry elections and nominations with all their unhappy fuss and intrigue will be abolished. I am aware that this scheme has its draw-backs, and serious ones, but, on the whole, I am convinced the result would be vastly better both for clergy and people than the present system. One cannot help thinking if our congregations were trained as they might be in Church principles, and thoroughly imbued with the Church idea of devotion they would look to their ministers for something more substantial than mere eloquence; they would not look upon a hoary head as a bar to an appointment, but, on the contrary, would esteem a venerable and pious pastor, (eloquence or no eloquence) a special gift from God. The same thing I am here deprecating is going on amongst other sects; with them an elderly preacher is a drug in the market, and not by any means a valuable drug either if he chances to be a poor speaker. But, however, dissent is a species of chrystalized selfishness, and the unhallowed usages which are common to it should not obtain in the ancient and Catholic Church of England.

*Bible Society Meetings.*—The agent of the Montreal Bible Society is at present going his rounds amongst us. As he comes into contact with many of our clergy and people, it may not be out of place if he should make some observations as to how it is so many of us cannot wholly sympathise with him in his exceedingly earnest and well-meant labours.

To make known the word of God and to unfold its meaning, where such can be done, are parts of the great work which has been entrusted to the Church.

The Bible Society aims at circulating the Scriptures without either note or comment leaving each reader to interpret it for himself as best he may. This to a great extent is a praise-worthy undertaking; nevertheless, at the risk of being looked upon by some as being "weak in our protestantism," or a "Jesuit in disguise," we cannot refrain from directing attention to a few considerations which, we think, go to shew that the present operations of the Bible Society, from a churchman's point of view, are not an unmixed good. First: The circulation of the sacred scriptures on the society's plan is not tending to decrease, but rather increase the number of Christian sects and societies many of whose disciples glory in the fact that they are not members of the Church of England! Now the Church of England teaches us clearly, and distinctly that, schisms and divisions are sins, hateful to Christ. Secondly: The presence of our clergy at the society meetings, in company with the various sectarian preachers is injurious to the Church, and a stumbling block to the weak brethren of our communion in so far as it gives them the impression that, "after all, the difference between the Church and the sects is more sentimental than real." Thirdly: The Bible Society, (by implication at least) assumes what we on the very threshold of the discussion deny, viz.: that the word of God is of private interpretation, and that the Church is not the sole authoritative witness and keeper of Holy writ. To these many other considerations might be added: In the world there is no more hollow truce than that which takes place once a year amongst the Ministers of three or four different sects at a Bible Society meeting, in some of our little country villages. Indeed, granting that the Ministers thoroughly and earnestly believe what they profess, it could not be otherwise than hollow! While the meeting lasts everything is very nice and amiable and pious; the Baptist man is there and while he very properly extols the scriptures as eloquently as he can, he is thinking how the same scriptures give no countenance to infant Baptism, which practice he looks upon as an abomination. The Presbyterian man is there, and he also extols the scriptures; singularly enough he thinks the Baptist is all wrong on the subject of Infant Baptism and Immersion, but he fully agrees with him in holding that, the Church of England has no scriptural ground for her views on Episcopacy." Not to be behind hand, the Methodist preacher is there, and he too with great unction of look and voice extols "the word," at the same time not forgetting to drop a

word or two "in season" that he thinks may fall upon the heart of some disaffected Baptist, Presbyterian, or Churchman, and result in his "conversion" to Methodism! We have remarked that all is well so long as the meeting lasts, but, as soon as it is over the interrupted hostilities are quietly, but surely resumed; the Baptist begins again to sap and mine the positions of the Methodist and Presbyterian, the Methodist does the same for the Baptist and Presbyterian and the Presbyterian does likewise for the Methodist and Baptist. Thus a kind of triangular theological warfare is always maintained—sometimes fiercely, sometimes smoothly—but always real and existing, save on the occasions of the meetings of the Bible Society, or, when the belligerents put their heads together, and make war on the Church by getting up "a revival of religion."

And so year by year, what some call "the good work," goes on, to the painful confusion and destruction of all that church people should love and cherish. And what can we do in the premises? If our clergy stay away from these meetings, their people, in many instances, will most likely, and most wrongfully accuse them of being like the Romanists, "opposed to the free circulation of the scriptures; if they attend and take part in the proceedings, they can only do so on the distinct and positive understanding that they are to keep the doctrines and practices of the church in the back ground.

The dilemma is an awkward one, but "it is better to obey God rather than man."

*Diocesan Theological College.*—Permit me to notice Canon Norman's letter, which appeared a week or two ago in your paper.

In my remarks respecting the College, which called forth Dr. Norman's letter, I said that, "at the time the college was founded, Lennoxville was all but helpless to supply Bishop Oxenden with men in numbers, having anything like a fair proportion to his requirements. \* \* \* To meet this difficulty the Theological School was founded, and it met the difficulty." These statements I repeat, and their truth is well known to every clergyman in the diocese. The causes of the dearth of men which existed at Bishop College seven, or eight, or ten years ago, I was neither discussing nor examining, simply stating the fact. It may be that those causes are correctly stated by Canon Norman in his letter, but whether or not, they in no way effect the correctness of my previous remarks on the subject. Further, neither directly nor by implication did I pass or intend to pass any censure upon the late beloved principal of Bishop's College—no one who knew Dr. Nicolls' utter consecration to his work could be guilty of that! I am obliged to Canon Norman for putting, at least, a favorable construction on my "intentions;" at the same, I am sorry indeed that any letters of mine should have the effect of "rubbing" so learned and kindly a gentleman "the wrong way."

*Two Examples.*—One of our congregations has, I am informed, paid off twenty seven thousand dollars of its debt within the last month. This is not bad for the hard times. One scarcely knows whom most to honour in the matter, the congregation that could in a short time act so nobly, or the clergyman who refused a salary of eight thousand dollars per annum rather than quit a parish that seemed sinking under its weight of debt; when, at the same time, his salary was not one third of eight thousand per annum.

*St. Stephens.*—The annual meeting of the young people's association of this flourishing congregation, was held on Tuesday evening last, the Bishop presiding. The report of the association's work for the past year was very encouraging. Over six hundred dollars has been received, and though the expenditure had been heavy, the treasurer was able to report a balance on hand of nearly sixty dollars. The Bishop made an earnest and telling speech, in which he exhorted his hearers to glorify the Saviour by their lives. Speeches were made by Canon Baldwin, Doctor Sullivan, Bev. Mr. Du Moulin, of St. Martins, and the Rev. O. J. Booth, of St. Stephens. Mr. Leo H. Davidson, —Counsellor at law—ever ready to assist in

church work, was also present, and made one of his usually good addresses. Canon Evans may ever be congratulated on the state of his parish. Though his people are not by any means wealthy, they are at the present moment engaged in the erection of a new and splendid church: meetings and services in connection with the parish are frequent, the Sunday School is in a most flourishing condition, and signs of the "living church" are noticeable all around. A little monthly paper called the "Parish Visitor," is issued under the auspices of this congregation. It is a bright, pleasant little sheet, devoted principally to parochial matters. A "Parish Visitor" in every mission and rectory in the Diocese would be an admirable agency for teaching our people what the church really is, as contrasted with Romanism and dissent.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

*LANSLOWNE FRONT.*—On Tuesday the 14th inst. the new church of St. John, the Evangelist, was opened for divine service, and a more delightful day for the occasion could not be desired. The new church is situated at a short distance west of Lansdowne station of the G. T. R. in the beautiful village of Lansdowne. It consists of nave, chancel, vestry and massive porch, now complete, but so designed that at a future day it may be carried up to form a tower. The whole exterior is very beautiful as it strikes the eye of the beholder approaching it either from the village or country. The walls are of sand stone of a creamy white color, from a neighbouring quarry, and at a short distance have the appearance of marble. The nave is divided into three bays, the walls being supported by graceful though strong buttresses, it is fifty feet in length by thirty in breadth. The chancel is eighteen feet wide by seventeen in depth, handsomely furnished with appropriate sedilia, carpet, altar and beautiful altar cloth. The chancel window is a triplet, the centre light containing a striking medallion of the beloved disciple. All the windows are of purely ecclesiastical design from the well known stained glass works of Spence of Montreal.

The walls and ceilings are finished in the best style—the former being what is called three-coat work, with a sand finish, into which is put a quantity of colouring that when marked off into blocks give the colour and almost the hardness of free stone. The vestry is 12 ft. by 12 standing at right angles to the chancel, with gable and coping to correspond with the gables of the nave and chancel. The church as it now stands is actually worth more than \$4000, but thanks to the zeal of the congregation that expenditure was not needed, their voluntary labour being worth several hundred dollars. At the opening services, there were present the Venerable Archdeacon of Kingston and Revs. Austin, Carey, Crawford, Carrol, Osborne and Rev. R. L. M. Houston, the Incumbent, who all took part in the services. The sermon which was preached by the Archdeacon was most appropriate and impressive, enhanced not a little by his wonted, telling delivery.

The services were hearty and cheering, the congregation taking the responses apparently with heart and voice, and the canticles and hymns were chanted and sung in such a manner as to show plainly that no pains had been spared in preparation for the solemn services of praise and thanksgiving: and it is only right to state that the organ was most skillfully handled by Miss Isabella Mitchell, a young lady of the congregation.

Service ended the congregation and clergy adjourned to the Agricultural Hall, close to the church, where a bountiful Harvest Home dinner was provided by the ladies of the congregation. After dinner the people were entertained by excellent addresses delivered by the clergy, and exquisite music by the Escott brass band.

In the evening a fruit festival was held in the Agricultural Hall which was thronged, and thus a happy day, long to be remembered, came to a close. The offerings of the day amounted to \$120. The Rev. R. L. M. Houston has not been quite four years in the mission, and has already built and paid for two handsome churches and I am informed he intends at an early day to commence the erection of a third.

*BELLEVILLE.*—Two members of St. John's church have offered to give the sum of \$200 towards the extinction of the debt upon the church lot, if the other members of the congregation will raise the balance of \$400 before Easter next. Several liberal contributions from friends and members of the Church have already been announced.

*VISITATION OF CLERGY.*—A visitation of the clergy of the Diocese will take place in Ottawa on the 28th inst.

*OTTAWA.*—Sunday the 19th, having been set apart as a day of International Intercession for Sunday Schools, the Church Sunday School Institute of the City responded to the request in arranging a united Service for the Sunday Schools. Half-past three o'clock was the time fixed for the service. There could not have been less than 1,000 young people present, made up from Christ Church, St. Alban's, St. John's, St. Bartholomew's, Archville and Billing's Bridge schools. They were in charge of their respective superintendents and teachers, and it was very generally remarked by the adults present that the little ones notably behaved themselves in a remarkably creditable manner, and that they entered into the spirit of the service with a heartiness that would put to shame many churchmen. The service consisted of a Sunday School liturgy, special prayers and hymns. His Lordship the Bishop, Venerable Archdeacon Lauder, Rev. Canon Jones, Rev. H. Pollard, Rev. T. D. Philipps and Rev. Mr. Hannington were in attendance. The choir at the opening sang, 'Onward christian soldier.' Rev. Mr. Pollard then said the liturgy, and offered up special prayer for the success of the schools. Then followed the 215th hymn:—"The church's one foundation." The Rev. Messrs. Hannington and Jones then gave addresses. His Lordship the Bishop also gave an address, in which he said:—"He did not intend to detain them very long as the meeting was more for prayer and devotion than talk. There was something touching in the fact that to-day the whole church united in prayer for the success of the Sunday School scheme. Some few hours ago the strain was taken up in the old country, and it was now being carried to the shores of the Pacific. The Sunday School was a good institution; but there must be something amiss, for if it came up to Christian desires there would be no necessity for a day such as this. To his mind there never was a time so necessary for prayer and devotion as this. The great reformation required was in teachers, and not in children. His experience had led him to the conclusion that teachers as a rule did not regard their responsibilities in the right light. There was a great difficulty in getting properly qualified teachers. Some men thought it derogatory to their manhood to teach; others regarded Sunday as a day of rest, and did not care about working in the Sunday School; and more considered themselves unfit even to teach the rudiments of christianity. The great trouble was to get over this and to make churchmen think that it was a high privilege to be allowed to teach the little ones, the wondrous works of God. It was in the Sunday School that we were expected to get that religious training, which prevents us from falling into the errors of the denominations. It was not in the public schools, because sectarianism had so far prevented this; the parents could not be depended on, for many of them were apathetic, others ignorant of the principles of Christianity, and were too busily engaged in the accumulation of the wealth of the world to devote time to the instruction of the young; catechetical sermons would incur the displeasure of many, and the Sunday School had, therefore, to come in as a sort of a "Forlorn Hope." They had to fall back on an hour each week to teach youthful souls the truth of Christ. This being the case, teachers would rouse themselves to their responsibility, for if the youthful heart was not indoctrinated with the teachings of the church, they would be led away in the mazes of Sectarianism or the impure doctrines of the church of Rome. He spoke of the inestimable importance of committing Scriptural texts to memory. The table teemed with illustrations of youthful piety, and therefore none could be too young to be under the

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influences of the grace of God. He furnished illustrations of youthful piety growing on to perfection. All should make it a rule to be more diligent, systematic and prayerful, and recollect that one hour a week is a miserable pittance in which to instruct the immortal soul. Teachers should then go to their classes with condensed information, sanctified by prayer. These meetings could not but be productive of good if imbued with a spirit of faith and love.

After Prayers by Rev. Mr. Pollard, and the benediction by His Lordship the bishop brought the meeting to a close.

#### TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending October 18th, 1879:—

MISSION FUND.—*Thanksgiving Collections.*—Toronto, St. Paul's, \$21.81; Church of the Ascension, \$8.47; Campbellford, \$3.00; Orillia, additional, \$1.00; Perrytown, \$2.40; Cobourg, \$152.81; Whitby, \$13.28; Scarborough, Christ Church, \$12.17, St. Paul's, \$3.61; Fenelon Falls, St. James's, \$3.00, St. Peter's, \$1.43; Port Perry, \$7.32; North Essa, Christ's, \$3.00; Brooklin, Columbus and Ashburn, \$3.00; Minden, \$1.80; Dysart, \$3.04; Trinity College School Chapel, Port Hope, \$17.26; Tecumseth, \$6.75; Georgina, \$23.39; St. Bartholomew's, Toronto, \$10.20; Galway, Kinmount, 70 cents; Retties' Bridge, 36 cents, Silver Lake, 25 cents, Swamp Lake Road, 16 cents. *Missionary Meeting*—Kinmount, \$1.53.

WIDOWS' AND ORPHANS' FUND.—*October Collections*—Port Perry, \$8.68; North Essa, Christ's Church, \$3.00; St. Jude's, 69 cents; Brooklin, \$1.45, Columbus, \$2.00; Ashburn, 75 cents; Dysart, St. George's, \$2.50; (Shanty Bay, additional), St. Mark's, East Oro, \$2.70; Kelly's School House, 67 cents; Bradford, \$8.25, St. Pauls, \$1.05; Christ Church, \$2.51.

*Church of the Ascension.*—On Monday evening a large assembly of Sunday School teachers assembled in the school room to receive addresses on Sunday School work. The Rev. Canon Givins presided, supported by the Rev. Messrs. Pearson, Cayley, Williams, Harrison, Boddy, M'Collum and C. S. Inglis. Mr. S. G. Wood, the Superintendent of the Sunday School at Holy Trinity, gave an address on the Duty and Privilege of Teaching. Mr. John Gillespie, Superintendent of the Sunday School at St. James's, also delivered an address on the Spiritual Elements in the Teacher's Work.

*St. Bartholomew's.*—The Harvest Thanksgiving services were held in this Church on the 16th inst., and were largely attended. The Revs. A. H. Baldwin and John Langtry assisted the Rector, the Rev. G. Taylor. The church was beautifully decorated. The Rev. Mr. Baldwin preached from Ps. 121:2.

NORWAY.—A most delightful evening was spent by a number of people from Toronto who helped to swell the number assembled at Scarboro Heights on the occasion of an entertainment in aid of the Church, on the evening of Monday, the 29th of September. He must have been a fastidious man, or a man of unusual and eccentric tastes, who did not find in the varied programme some *morceau* delightful to his intellectual palate. Caledonian blood was set on fire by the stirring notes of a Scotch March, so well executed on the piano by Miss Fraser. Exception could not be taken to the artistic rendering of the beautiful song *L'Ardita*. As the tones died away through the room the response must have been grateful indeed to Miss Newington—a singer of unusual talent and culture. Old friends were glad to hear Mrs. Beard again treat them to some of her songs. If we may compare her songs we venture to say that by the second one—"There's nae room for twa"—she found the more sympathy in the hearts of her audience, not less from the burden of the song itself than from the pathetic manner in which she sang it. Mr. Hurst delighted the audience with his songs. Mrs. Graham's wonderful power of assuming with readiness almost any national accent, peculiarly fits her for

such pieces as she read. She might in reality have passed as an Italian, as she lisped to the entangled American senator her wish, "zat he could spik ze Italians." And he would have been a bold man, who, had he been blindfold during the reading, would have ventured to pronounce that any one but a genuine Yankee soliloquized in return "Heow she dew luv me!" In her *en-core* reading she was no less happy as Bridget, giving her ideas on the Chinese Question. Two glees, by the choir of Holy Trinity Church, were well sung and well received; and the whole concluded with a farce, entitled 'The Two Buzzards,' by some well-known amateurs. We are happy to learn that the pecuniary results were very satisfactory.

ATHERLY.—The Thanksgiving Service in Christ Church was most successful. The efforts of the Incumbent to promote the cause of the Church have been most praiseworthy, and some of the result was seen in the gathering at the Thanksgiving service. The congregation was much indebted to Mr. and Mrs. Robinson and others for the very beautiful decorations in the church.

PARKDALE.—We understand that a new church is immediately to be built in this flourishing parish. Mr. Gooch has offered a site for the building, and his offer has been accepted.

PORT HOPE.—*St. Mark's*—We regret to learn that the Vestry of this Church have retrograded somewhat in Church matters. A resolution has been passed in favor of renting the pews. Plans of the pews are in the hands of the Church Wardens, and those who can afford to pay eight or twelve dollars can, if they choose to do so, purchase the right to a location in the House of God. No arrangement appears to have been made for the poor to have "the Gospel preached to them."

COBOURG.—*Thanksgiving and Widows' and Orphans' Collections.*—The annual Harvest Festival was held in St. Peter's, Cobourg, on the day appointed by the Bishop. The chancel was tastefully decorated with grain and fruits proper to the season, and the Holy Table had, besides vases of flowers, its fitting emblems of tiny sheaves made by dainty hands, and rich clusters of the grape. The offertory for the Mission Fund was \$152.77. On Sunday, 19th October, the collection for the widows and orphans amounted to over \$167; so that this fine old parish sustains its reputation for good works. May others vie with it, and excel, to the greater glory of the Master's name.

WHITBY.—A successful Harvest Home was held last week, the first in this neighborhood. All Saints Church was decorated with exquisite taste, with fruit, flowers and grains. The Font presented a striking appearance on entering the main door. Over and above it there was a magnificent bank of fruits and flowers some ten feet in height. The windows and lamp supports, the pulpit, lectern and prayer desk were very beautifully adorned. The chancel was literally filled with an abundant supply of very handsome flowers in full bloom from the ladies' conservatories. The altar was surmounted with large and elegant vases of the choicest flowers and fruits that could be procured. Too much cannot be said in praise of the ladies' devotion to this labor of love to God. On Friday there was an early celebration, matins and evensong. The Incumbent was joined by two other priests, the Rev. Messrs. Carry and Middleton. The former gentleman preached in the evening a forcible and appropriate sermon to a congregation of about three hundred.

BRADFORD.—The Harvest Thanksgiving was held on the 4th inst. Service at 11 a.m. The Rev. A. W. Sprague, the Incumbent, was assisted by the Hon. and Rev. T. P. Hodge, the Revs. E. W. Murphy and I. Fletcher. The decorations of the church were simple and tasteful. It may safely be said that were it not for the evident consideration, good-will and co-operation of the whole body of his parishioners, they could never have accomplished the good already effected. Item, the raising of a sufficient sum for the purchase of a new organ. Much disappointment was felt that the organ was not forthcoming for this

occasion, but a kind friend came to the rescue and lent a valuable instrument. The sermon was preached by the Rev. Joseph Fletcher of Cookstown. In the Communion Office, the Incumbent, who was celebrant, was assisted by the Incumbent of Holland Landing. At the conclusion of service a move was made to the drill shed where the ladies had made a generous provision of good things. The Bradford Brass Band, posted in the grounds adjoining the shed, did their share in imparting a festive character to the proceedings. An election cake was next brought to the front, the poll being presided over by Dr. Morton, the popular churchwarden, and the canvass for votes was vigorously conducted.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

MARYBOROUGH.—The Lord Bishop visited this Mission on Sunday 28th Sept. and administered the solemn rite of confirmation in his usual fervent and impressive manner. After the usual morning and evening devotions at the several churches of the Mission, the Rev. H. J. Pigott, Incumbent, presented 27 candidates at St. John's Church, Moorefield; 5 at St. James' Church, Rothesay; and 3 at Christ Church, Drayton, when in each instance the Lord Bishop asked the prayers of the congregation for a short space of time after the "laying on of hands," the Bishop delivered, in a forcible manner, an earnest and most practical address to the candidates, setting forth, not only the claims of the Apostolic rite of Confirmation, but from the rich experiences of his own life, the distinctive duties of personal religion; addresses which will be long remembered by his hearers who, without exception, felt the beauty and force of all his fatherly counsels. We were much pleased to notice that his Lordship's health was greatly improved and we trust the great Head of the Church will spare to this Diocese for many a long year, so good and fatherly a model as our beloved Bishop.

MOORFIELD.—The fourth annual Harvest Home Festival of this mission was held on Wednesday the 24th September. The little church was tastefully decorated with the various cereals worked in cedar, with here and there bunches of mountain ash, berries, and white everlastings. A light screen was spanned across the church in front of the chancel, trimmed with the wood brier, bright-nuts, autumn tinge and deep purple berries, festooned with strings of red and yellow crab apples, while the whole chancel window was decked up with ropes, lichens and fungusses effectively relieved by displays of fruits, vegetable and living plants. The whole was brilliant in the extreme. The services commenced with full morning prayer, when there were present besides the Rev. W. J. Pigitt, Incumbent, the Rev. H. L. Yewens, R. D., and Revd. Messrs. Spencer, Grahame and Caswell, the latter from the Diocese of Huron. An admirable sermon was preached by the R. D., in his usual attractive manner, from the words "The harvest is the end of the world, and the angels are the reapers." Service being over, the congregation sat down to a sumptuous dinner prepared in the church sheds, near by, and when duly discussed, all adjourned to the church to listen to five minute addresses from both clergy and laity, when the day closed with the fervent wish of many, that the next Harvest Home Festival will be held in a new church, which shall be not only an ornament to the township, but to the Diocese of Niagara.

LUTHER VILLAGE.—The church congregation in this village had a magic lantern and social on October 16th. The clergy present besides Rev. Radcliffe, missionary in charge, were Rev. Henderson, Orangeville, Rev. C. R. Clark, Amaranth, and the Rev. P. L. Spencer, Palmerston. The latter gentleman greatly pleased the good sized audience, by his beautiful views of the renowned things and places in Palestine, Great Britain, America and Canada. The Rev. gentleman is most happy in his manner of explaining each picture, and every one was interested and amused by what he saw and heard. Some of the Luther village choir assisted, and sang with taste three



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songs with choruses. Orangeville also contributed its quota in the persons of two ladies and two gentlemen who sang nicely, and were encored. Dr. Lewis, of Waldemar, occupied the chair. The ladies of this congregation have especially to thank for the success in a great measure of this entertainment Miss Bluett, of Goderich, who has been most active in arranging and helping in the very many little things needed at such times. Thirty-five dollars was raised and was put to help pay off the small debt on the new and substantial mission house just built, and which is very prettily situated on the hill overlooking the village.

GARVIE.—The first harvest festival in connection with the mission church of St. Peter's, took place on the 7th October. The church was neatly decorated. Divine service began at 2.30 p.m., when the Rev. R. C. Caswall acted in the capacity of organist, and the Rev. Rural Dean Yewens preached. The Rev. R. C. Clark, deacon in charge, and the Rev. R. S. Radcliffe, of Luther, reading the service. At 5 p.m. a tea was given in the village school, when, besides speeches from the above clergymen, the Rev. P. L. Spencer, of Palmerston, and the Rev. A. Chowne, of Erin, joined the assemblage. The Rev. Mr. Spencer exhibited views of the Holy Land, England, Scotland, Ireland, America and Canada, and charmed all by the very plain and humorous remarks relative to the pictures shown on the sheet. The Rev. Mr. Clark is striving to work up the church again here, as rather a large debt rests still upon the building through great mismanagement in days prior to Mr. Clark's taking charge, and an effort will be made to get the church out of debt and thus give the people more spirit to rally round the good old faith of their forefathers. The Rev. W. H. Clarke, B.A., of Bolton, held a very successful three days' mission some weeks ago. About \$17 was obtained at the harvest festival.

ARTHUR.—Wednesday, 15th inst., was, as said the local newspaper, "a red letter day for the Episcopal Church in Arthur." Willing hands had been busily preparing for a Harvest Festival during some time previously, and the success attending it exceeded the most sanguine expectations of those who were engaged in promoting it. Divine service was held in the chapel in which the congregation usually worship (there being no church in Arthur) at 2 p.m., when the following clergy assisted in the services: Revds. R. Corder, of Mount Forest; R. C. Caswall, of Fergus; P. L. Spencer, Palmerston; W. E. Grahame, of Harriston; R. S. Radcliffe, of Luther, and the Incumbent of Arthur, Rev. T. Rixon. An able and excellent sermon was preached by Rev. Mr. Caswall. The church was beautifully decorated for the occasion, being much admired. Service being over, an adjournment was made to the Drill Shed, where a repast had been prepared by the ladies of the congregation, concerning which it is only possible for us to say that everything was "unsurpassingly excellent"; and so great was the profusion of good and substantial things, that although hundreds partook of the dinner, there was enough and to spare: and so bountiful was the provision, that, to avoid waste, a social was held the next evening, attended by above two hundred persons, and there was sufficient for all. The Harvest Festival was concluded by the holding of a musical and dramatic concert in the evening, which was largely attended. It is gratifying to note the increase of interest in church matters in Arthur, the average attendance at the services having just about doubled during the last twelve months, and there being also a large increase in the number of communicants, and the desire to erect a church being now freely expressed. The entire proceeds of the festival was something over one hundred dollars, which is to be applied for church purposes in connection with the parish.

PALMERSTON.—The bishop of the diocese paid a visit to this mission on Wednesday, 8th inst., for the purpose of administering the rite of confirmation. Owing to his having confirmed about twenty persons last year, the number this time was only nine, principally adults. The bishop's address was simple, earnest and practical, and

will doubtless be long remembered. The missionary in charge is already organizing another class of candidates. He lately established a Sunday afternoon service at Teviotdale, five miles from Palmerston.

STONY CREEK.—The Rev. C. E. Whitcombe leaves this parish for three months on work in the diocese connected with the Episcopal Endowment Fund. The Rev. Wm. Craig, late of the diocese of Montreal, takes the mission of Stony Creek during Mr. Whitcomb's absence.

HURON.

(FROM OUR SPECIAL CORRESPONDENT.)

INGERSOLL.—The day of special Thanksgiving for the ingathering of the fruits of the earth was duly observed throughout the Diocese, and in no place more heartily than in the parish of St. James' Ingersoll. The Rev. E. Bland, rector of the parish, preached, at morning and evening services, appropriate sermons deeply expressing the services of the day. The words of the Royal Psalmist were felt by all within the sacred house, "Thou crownest the year with Thy goodness, and Thy paths drop fatness."

On Monday evening the Harvest Home Festival was held in the S. Schoolroom. The festival was one of the happiest and best ever held in St. James'. The Rev. W. B. Curran delivered a brief and very interesting lecture on Ireland, as seen by him during a short visit to his native country.

BRANTFORD.—The Rev. A. J. Mackenzie, who had sometime previously been appointed by his Lordship the Bishop of Huron to Grace Church, Brantford, was, on the 14th inst., inducted by his Lordship as Rector of this very important parish. The Bishop preached an excellent sermon. In his address he spoke of his esteem of the newly inducted Rector, of his ability and faithfulness to discharge the sacred duties of his position. He hoped he would have the full sympathy and the hearty co-operation in parish work of all the members of the Church. The Ven. Archdeacon Nelles and Rev. Mr. De Lew took part in the evening service. We congratulate the Church people of this important parish on the appointment of Mr. Mackenzie as their Rector. We know from the past that he will be in every respect a faithful minister of the Church.

On the same day the 14th instant, his Lordship had the pleasure to admit to full Communion of the Church by the Apostolic rite of the laying on of hands, a large class presented to him in St. Jude's Church by the Rector. After the induction, the Bishop preached. In his address he referred to the faithful work of the late Rector, Rev. Canon Salter, now superannuated, who, though unable to officiate in their midst, still takes the deepest interest in their welfare and in the work of the Diocese in which he had worked so long and assiduously.

LISTOWEL.—A very successful harvest home celebration in connection with Christ Church, was held on the 18th inst. The church was tastefully decorated and was well filled with people. Besides the incumbent, there were present the Rev. Messrs. Ryan, of Brussels, Pigot of Moorefield, Spencer of Palmerston, and Caswall of Millbank, all of whom assisted in the service. The Rev. D. J. Caswall preached an able and appropriate discourse on the 2 Cor. ix., 11.

At the conclusion of the services a treat was given to the Sunday School children on the church grounds. An entertainment afterwards took place in the evening in Mr. Bricker's Hall. Addresses were given by the clergy and one by D. D. Campbell, Esq. Solos were rendered by Miss Cousins, Miss McKenzie, and Miss Morey. The entire arrangements were most successful.

ALGOMA.

Rev. W. Crompton begs gratefully to acknowledge the receipt of \$5.00 from R. Hamilton, Esq. P. Q., per Rev. J. Brock, M.A., towards the purchase of a lithogram, or similar instrument to be used in the work of the mission.

Sequin Falls.—On Sunday, October 5th, the little church was opened for Divine service by the Rev. W. Crompton. As this day was the only one he could give them, the members of the church decided upon the opening, although the windows were not in their places. There was a congregation of sixty-three adults in the morning, and one baby was baptized. In the afternoon the place was inconveniently crammed, many of the people having come six, nine and ten miles to the service. The worship of these poor people was most hearty, and they showed how much they appreciated the privileges, of which they had been deprived for eight years, thus brought within their reach. Many shed tears of joy. One man in his enthusiasm took up a position a la Pickwick, literally shouting the chants and hymns, whilst the tears streamed down his face. At the conclusion of the service, he grasped Mr. Crompton's hands, exclaiming "Sir, sir, Mr. Crompton, I thank the good God for this day—I have been to the top, aye right to the top of the ladder to-day—thank God, thank the good God." He and his wife had walked six miles to the church. The settlers around kept open house for all comers, and everybody met everybody with smiles and open hands.

Mr. Crompton has only been able to get these earnest, warm-hearted church people the sum of \$35.00 altogether, and of that amount \$10.00 had to be spent for stove and fixings. Hitherto the men have done all the work (under their director and neighbour, Mr. John Groom) free of expense, each vieing with the other who should do the most. But before the little place can be made fit and decent, there is a demand for at least \$50.00 more. A Sunday School of over thirty children could be at once formed if we could make the place warm enough for the little folks. Will no one spare one dollar for this good work?

We are sorry to learn that owing to his incessant labors, without intermission for upwards of two years, the nervous system of Rev. W. Crompton has been so shaken, that he finds himself compelled to take an interval of rest.

After the joyous opening of his eighth church, (and tenth church he has promoted) in the bush, the Rev. gentleman had to drive across the country home, and is obliged to restrict his correspondence. Will his numerous friends kindly excuse any apparent delay in answering their letters, for the above reason?

British and Foreign.

GREAT BRITAIN AND IRELAND.

Of the late Dr. Baring, Bishop of Durham, whose son married a daughter of the late Robt. B. Minturn, this pleasant story is told: He was spending the Sunday with a sound church vicar of very moderate means and a large family. His lordship noticed the pale faces of the children, and said to their mother: "You must take these little ones to the seaside, and their father too must have complete rest. I will provide his duty for six weeks." The good lady wondered where to find the means for this excellent scheme. As the Bishop, however, shook hands with her on leaving, he put a fifty-pound note in her hand, and solved the difficulty.

The Colonial Bishops Fund, and the Society for the Promotion of Christian knowledge, have promised £2,500 towards the endowment of the Bishopric of Caledonia, in British Columbia. For the endowment of the Bishopric of New Westminster, £7,050 has been promised.

The Bishops of Ely and Exeter have edited a "Book of Family Prayers," which will shortly be published under the approbation of the Upper House of Convocation.

The Bishop of Sodor and Man, together with the Lieutenant-Governor of Man, are exerting themselves in behalf of the restoration of the old cathedral of St. Germans or the erection of a new cathedral in the more populous portion of the island. The practical character of Manxmen, especially of those who are interested in the prosperity of the city of Douglas, inclines them to prefer that a new cathedral should be built in that city.

His Grace the Primate of all Ireland has fixed the 21st inst., for the meeting of his Diocesan Synod of

Armagh. It will be preceded by service in the cathedral.

On the 3rd inst., the Diocesan Synod of the small diocese of Clonfert, &c., assembled, the Bishop of Killaloe (Dr. Fitzgerald presiding. In a few words he expressed his hope that the gloom had passed away, and that their church now saw sunshine. The Rev. H. V. Daly gave the financial details, which showed a small deficiency. The other business was of the ordinary kind, and speedily came to an end.

The Bishop of Cashel held an ordination at Waterford on Sunday, the 28th ult., and ordained two deacons (graduates of Trinity) and one priest.

On the 1st of October, Mr. E. P. Shirling laid the first stone of an intended chapel at the College of St. Columba, near Dublin. The structure will be 80 feet long and 40 feet high, and when completed will have cost £6,000. The designs have been furnished by Mr. Butterfield, and the materials will be of the best. About two-thirds of the required sum has already been subscribed amongst the firm friends of the college.

The nineteenth annual Church Congress opened at Swasea on the 7th inst. The opening address was delivered by the Bishop of St. David's.

### Correspondence.

All letters will appear with the names of the writers in full.

#### THE MISSION BOARD RESOLUTION AND MISSIONARIES' STIPENDS.

SIR:—I am glad to see that at length the attention of the Church has been drawn to the monstrous injustice which the Mission Board are about to inflict upon the Missionaries of the Diocese, the men who are doing the hard work, and I think I may safely say the most important work of the Church. Let us see how the proposed enforcement of the Mission By-law will work. It has often been remarked that we have, in the Church of England, the two extremes of the social scale, the highest and the lowest; while the middle class are, for the most part, to be found in the ranks of Dissent. But I think that we too often overlook the fact that we have also those other two extremes, the best and the worst of the people. Certain it is that the Church of England is capable of fostering the very highest piety and spirituality: and equally certain it is that the best and holiest of the community are to be found in the Church. But let us not shut our eyes to the fact that we have also the other extreme, the most worthless of the community, and these, in some localities, form the majority of our people. True, they are often men of wealth and of high position in society; for St. James' words still hold good: "Hath not God chosen the poor of this world rich in faith." Why so many of this class are to be found in our Church it is not necessary now to enquire. I think one of your correspondents has hit the nail on the head when he attributes it to the carelessness, irreverence and utter disregard of the Church's plainest rules, of which too many of our clergy are guilty. That it is the case is a well-known fact. Why, Sir, the very sects cast it in our teeth, that we have in the Church all those who are too mean and too ungodly to find a standing place in the ranks of the "other denominations." These men have no love for the Church, no love for God. They have won their wealth, in most cases, by the most contemptible and dishonest means, or by the most grinding avarice. They desire a place in the Church only because it increases their respectability; they are fond of talking of the power of the purse; their favourite expression is: "We hire the minister, and we expect him to do as we wish;" and if he does not do as they wish, and fawn upon them and cringe to them, they threaten to "shut their pockets." This is the secret of the non-payment of guarantees, at least in many cases.

And now, what will be the effect of the Mission Board resolution? Simple to encourage these men in their evil courses. The missionaries, who are already enduring privations well nigh intolerable, will be starved out, and the Churches will be shut up. The faithful and godly among our people will be left uncared for, because they are too few in number, and too poor in this world's

goods to make up the required amount; while the children, the lambs of Christ's flock, who should be the Church's chief care, will be allowed to grow up as children of the Devil, instead of as children of God. One would naturally think that, in such a case, the Mission Board would increase the grant rather than withdraw. Do they think that by withdrawing the grant they can compel the ungodly and careless to pay? If so, they will find out their mistake; they will only be punishing the innocent for the guilty. Why, Sir, there are hundreds throughout the country who would be willing to have the Churches shut up, since it would release them from the obligation of giving and from the trouble of attending service. It has been the shame and disgrace of the Church of England in times past, that she has, by her want of tact and her unbusinesslike ways, encouraged the worldly and discouraged the spiritually minded; that she has ever thrown cold water upon every effort of zeal and earnestness. Is the miserable policy to have a new lease of life given it?

W. F. SWALLOW.

#### SUNDAY SCHOOL LIBRARY: ALGOMA.

SIR,—Will you kindly permit me, as superintendent of a Sunday School, from which eleven candidates were lately presented to our bishop for confirmation, to appeal through your interesting and widely circulated journal for help to obtain a Sunday School library. I deeply feel the need of such effectual aid to S.S. work; but we are too poor as yet in this new settlement to purchase a library; and it has been suggested to me by one deeply interested in the welfare of the church that some school, more favored than we are with this world's goods, may have many books, which, having been read, are comparatively useless to them, but would prove a great boon to us. Should this meet the eye of some Sunday School superintendent or others, who may have the cause at heart, and may feel able and willing to help us, they will not only confer a great blessing on a struggling Sunday School on Manitoulin Island, by sending the same as freight addressed to "James Shields, Manitowaning," but also cheer the heart of yours faithfully, James Shields, S.S. Superintendent.

N.B.—Parties forwarding books, will confer an additional favor by advising me by letter of the time of forwarding. Address S.S. Hilly Grove P.O., Manitoulin Island.

#### BOOKS FOR "RATIONALISM."

SIR,—In reply to a letter in your last number, I would suggest the following books as useful to put into the hands of one inclined to rationalism: 1. Gresley's "Thoughts on the Bible;" 2. Blunt's "Undesigned Coincidences;" 3. Hessey's "Moral Difficulties in the Bible;" 4. Bishop of "Peterborough's "Pleadings for Christ." I am yours faithfully, R. W. NORMAN, D.C.L.

#### HELP TO SUNDAY SCHOOL TEACHERS.

DEAR SIR,—Will some of the numerous readers of your valuable paper kindly inform me the most suitable books to procure for a help to a Sunday School teacher in the backwoods.

Yours obediently, ANNIE HICKSON.

### Family Reading.

#### COUNTERFEITS.

All things valuable are liable to counterfeit—the most rare, the most liable. Men do not counterfeit the false, but the true. And there are counterfeits of this christian grace of charity which pass current and unchallenged, and yet upon being tested, lack utterly the ring of the true gold of the sanctuary.

For example—one is called a "charitable" person because he gives alms to the poor. Whereas charity is something so different that he might give "all his goods to feed the poor," and at the same time, for lack of charity "be nothing."

Almsgiving is, assuredly, one of the modes in which charity will manifest itself; for, being kind it will stretch forth its hand to the needy and helpless. But such benefactions do not necessarily

proceed from charity, for they may be prompted by pride and vanity.

Another is called an "uncharitable" person because he holds stoutly to his own convictions of truth, and as stoutly condemns as erroneous a contrary conviction. Whereas, charity is represented as that virtue which rejoiceth in the truth."

#### EFFECTS OF SLANDER.

The famous Boerhaave was one not easily moved by detraction. He used to say, "The sparks of calumny will be presently extinct of themselves unless you blow them." It was a good remark of another, that "the malice of ill tongues cast upon a good man is only like a mouthful of smoke blown upon a diamond, which, though it clouds its beauty for the present, yet it is easily rubbed off, and the gem restored, with little trouble to its owner."

#### STARLIGHT.

All day among our fellow-men we move;  
And in our homes, or on the busy street,  
Exchange with them our gold, our hate and love;  
Pass this one by, and this one smiling greet;  
And yet a little to the hoarded store  
That we have heaped in long laborious days;  
Or tired of this, we say we'll toil no more,  
And follow after joy through pleasant ways.  
But at the last the day is done, and when  
Our little earth is fading on the sight,  
God's world-sown universe appearing then,  
Through all the splendid spaces of the night;  
Our walking spirit then begins to rise  
And soar on new-found wings beyond the skies.

#### THE DIVINITY OF CHRIST.

Two gentlemen were once disputing on the divinity of Christ. One of them, who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms."

"Well," said the other, "admitting that you believed it, were you authorised to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?"

"I would say," replied he, "that Jesus Christ is the true God."

"You are very happy," replied the other, "in the choice of your words, for you have happened to hit upon the very words of inspiration. St. John, speaking of the Son, says, 'This is The True God, and eternal life.'"

MODES OF SALUTATION.—The German says, "How do you find yourself?" or, "How goes it?" The Frenchman, "How do you carry yourself?" The Englishman, "How are you?" and the impulsive American "How d'ye?" A bow is a courtly practice; the lifting of the hand to the hat a military salutation; handshaking prevails in the United States and England, and kissing in France. In Africa demonstrations of delight are made by falling down on the back and kicking up the heels; in America by clapping hands. The Arab, to express his friendship, hugs and kisses his adored, if permitted, and then asks for *backsheesh*; in some tribes they rub noses. The Yankee, when he is puzzled, scratches his head, the Chinaman his foot.

THE WAY TO GAIN CONFIDENCE.—A sorrowful mother will perhaps do more to regain the love and confidence of her son by avoiding a painful subject than by ceaselessly parading it. It is possible to be very persuasive without strongly, much less violently, opposing a stoutly-cherished purpose; By flourishing a whip in the face of an obstinate horse you may make him back over the precipice from which it is desired to save him.

THE WORSHIP OF THE BODY.—He Who by His Incarnation and atoning Blood ransomed the Body, as well as the Soul, requires a *worship* of the Body, as well as the adoration of the heart and soul.

The amount of pin-money required by the married woman depends upon whether she uses diamond pins or rolling pins.

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### Children's Department.

#### BE KIND TO ANIMALS.

With the exception of a passage in Plutarch's Life of Cato the Censor, a brief reference in one of Cicero's Familiar Letters, and a few other allusions we do not know of any protest in the classical writers of antiquity against cruelty to animals. On the contrary, the pages of historians and poets, abound with the descriptions of the most cruel amusements. We are told that in the horrible scenes of carnage in the Roman Amphitheatre women took as intense an interest as men, and even gave the signal for the death of the combatants.

Well might St. Paul, in his description of the world before the advent of Christ, crown the black catalogue of the crimes of heathen nations by declaring that they were "full of murder, implacable, unmerciful," (Rom. 1 29:31.) The delight taken in the barbarous games of the circus was probably in his thoughts, where not only beasts were tortured, but human victims murdered for the sport of Roman citizens. And when the same apostle describes "the fruit of the Spirit," as exhibited by the Christian converts, he speaks of mercy, kindness, gentleness.

We thus understand the principle conveyed in the ancient Hebrew proverb, "a righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel."

Of all ancient nations, and of modern people not Christian, the Jews alone, in their laws and institutions, had regard to kind treatment of animals, and this was because such treatment was specially enjoined by Divine precepts.

There is no plea for kindness to animals so strong as that it is harmonious with the Spirit and the doctrines of Christianity.

A distinguished man of science, Dr. George Wilson, has said, "There is an example as well as a lesson for us in the Saviour's compassion for men. In as much as we partake of the lower animals of bodies exquisitely sensitive to pain, and often agonized by it, we should be slow to torture creatures who, though not sharers of our joys, or participators in our mental agonies, can equal us in our bodily suffering.

We stand by Divine appointment, between God and his irresponsible subjects, and are as gods unto them—They have taught us a lesson of

obedience to God, and He has taught us a lesson of kindness to them. We shall be worse even than the forgiven debtor, who showed no mercy to his fellow, if we wrong servants who have excelled us in faithfulness, or fail in compassion for the dumb creatures of God, which he has committed to our care.

He prayeth best who loveth best,  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all.

#### LITTLE.

Hast thou little? Be content;  
It is more than many have;  
Joy in little makes it much,  
And will help thy soul to save.

Canst do little? It's enough;  
Do it well and let it be,  
It will count as much as more,  
When thy Judge requires it thee.

Little talent well improved,  
Little service rightly done—  
Be it all thy Master asks,  
Brings the victor's palm and crown.

Hopeful, glad some, humble, too,  
In thy toiling find thy rest,  
And the little toils of time  
Shall forever make the blest.

#### WORDS TO YOUNG PEOPLE.

##### COURTESY.

Little girls, do you ever think about the meaning of words? This word now, *courtesy*, has something about it, which girls and women ought to care for very much indeed. You know that hundreds of years ago in Europe, and in many heathen countries now, women are not much better than slaves. In China, for instance, when company comes to a house, the parents present the boys very proudly, but they send the girls out of sight as fast as possible. They don't want anybody to know that they have little daughters in their home.

Gradually, in the Middle Ages, women came up from a state of barbarism, and the clergy and the poets together helped her to win her proper place. The lady of the castle kept the keys and presided at the feasts, wore beautiful robes of stuffs called samite and camelot, and gave medicine to the

sick. She learned surgery too, and when the soldiers and knights came home from battle wounded and faint, she knew how to set the broken bones and bind up the bruised parts. So everybody treated her politely and the sort of manners which then came to be popular in place of the old roughness and rudeness took the general name of *courtesy*.

The Bible bids us to be *courteous*. Do you want to know the highest and loveliest style of courtesy, which you can practise at home, at school, and in the street? It is all wrapped up in one golden phrase, "In honour preferring one another." Suppose you try to live with those words for your motto, say, for a whole week to come.

##### BORROWING.

Have your own things. Accustom yourselves to being careful to keep on hand your own stock of writing-paper, pens, pencils and India-rubber. Do not depend on mamma's work-basket for a thimble or needles, nor on her bureau-drawer for ruffles and handkerchiefs. Do not consider that you have a right to borrow papa's knife, nor to make a foray on Brother Tom's room for strings and wrapping-paper. Everybody should be independent of the home world, so far as some personal belongings are concerned. If you allow yourselves to form the habit of going here and there with "Please lend me this," and "Do oblige me with that," you will often annoy people who are too polite to show their feelings, and you will sometimes incur mortifying refusals. It is usually much better to do without the use of an article, than to borrow it. This especially true of things to wear. There are girls who put on their sisters' hats and aprons quite indiscriminately. There boys who never have a collar in their box, nor a tie that isn't a perfect string, and not fit to be seen.

Remember that a very wise man has told you, "The borrower is servant to the lender." This has many meanings, or, rather, the meaning of it makes itself plain in many ways, as you go on in life. You will have a truer self-respect if you decide that you will, so far as you can, stand on your own feet, and not borrow you neighbour's crutches.

##### HARVEST.

The grain harvest is over, and everywhere may be heard the sound of the threshing-mill. The quantity and the quality of the grain is the general topic; all "guessing" on that subject gives place to the hard matter of fact; 'tis certainty now; the grain winnowed and fit for the market is so many bushels to the acre and no more. An abundant harvest fills the heart with gladness, the mouth with laughter, and the tongue with singing.

Another harvest is coming, in which we are all deeply concerned. The whole world is the field to be reaped, its inhabitants the grain. The Proprietor has arranged to employ the angels as His reapers and binders, and has already arranged the order in which the binding shall be done. First the tares are to be bound in bundles for the burning. The tares grow with the wheat, but the wheat must not be bound with the tares. Second, the wheat will be gathered into the barn.

Now, seeing every one of you would like to be wheat, you had better bestir yourselves, consider your ways, repent of your sins, accept the Lord Jesus as your Saviour, and consecrate yourselves to Him. "This is the day of salvation." "He that believeth shall be saved." What a glorious harvest the saved shall know. "Angels shall shout The Harvest Home."

Whoever sincerely endeavors to do all the good he can, will probably do much more than he imagines, or will ever know till the Day of Judgment, when the secrets of all hearts shall be made manifest.

It is not failure that lowers us, but the giving up and ceasing to strive afterward.

##### BIRTH.

At 80 Wellesley Street, Toronto, on the 15th instant, Mrs. Edward Ransford of a daughter.

**Church Directory.**

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

**ST. PAUL'S.**—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givens, Rector, Rev. T. C. DesBarres, Incumbent.

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

**ST. GEORGE'S.**—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. 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 Bellevue 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. ANN'S.**—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

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

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

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

**ST. BARNABAS.**—River St. Head of Wilton Avenue. 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., & 4 & 7 p. m. Daily services, 6.30 & 9 a. m. (Holy Communion after Matins), and 2 & 8 p. m. Rev. R. Harrison, M. A., Incumbent, 38 Lumley St.

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

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

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

**CHURCH OF THE ASCENSION.**—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m.

**ST. MARK'S.**—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Ingers, Incumbent.

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