

Dominion Churchman.

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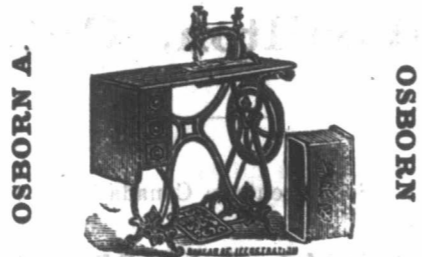
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THE WEEK.

THE Duke of Norfolk's marriage with Lady Flora Hastings is an event which has excited considerable attention. It is not alone the rank of the parties immediately concerned, but a number of events and circumstances connected with the history of the families from which they have sprung which causes so much interest to be felt in the matrimonial alliance. The lady is not to be confounded, as a contemporary seems to have imagined, with the Lady Flora Hastings whose premature, lamented death was connected with one of the most unpopular acts of the present Sovereign. At the death of the late Marquis of Hastings, whereby the marquise became extinct, the earldom came to Lady Edith Hastings, who had married Mr. Clifton. From this marriage sprang the Lady Flora Hastings, married last week, who is about twenty years of age. From the persuasion of her cousin, the Marquis of Bute, she turned Romanist, her father objecting to which, she sought sympathy from the Dowager Duchess of Norfolk. Hence the present marriage. The bride is also descended from the Marquis of Hastings, who, as Francis Rawdon, fought at Bunker Hill. The Duke of Norfolk, as Earl Marshal and Hereditary Marshal of England, occupies one of the most prominent positions at the coronation of the Sovereign. The Dukedom dates from the reign of Richard the Third, and is the oldest but one in England. With one exception the Dukedom has always been held by a member of the Roman Catholic Church. The grandfather of the present Duke was so much opposed to the Pope's partitioning England into Roman Catholic dioceses, and to his son's zealous participation in the "Papal aggression," that he left the Roman Church and conformed to the Church of England. The present Duke is quiet and simple, but as staunch a devotee of the Roman heresy as his father. His income is supposed to be a million and a half dollars a year, which is one-fourth less than that of one or two other members of the nobility.

The Fishery Commission has closed its proceedings, after sitting five months at Halifax. The Commissioners were appointed under the Treaty of Washington of the 8th of May, 1871, in order to determine the amount of any compensation which should be given by the Government of the United States to the Government of Great Britain in return for certain privileges granted to the citizens of the United States. On the demand of the United States agent the Commissioners decided that no compensation was to be given for the advantages of procuring bait and supplies and of transshipments. This part of the decision was unanimous. The final award was that five millions and a half of dollars should be given by the United States Government solely for the privilege of fishing within three

miles of our shores for a period of twelve years, five of which have passed. Or rather this sum is found to be due for the balance of the advantage to the United States for the free use of the Canadian waters for fishing, over and above any advantage we may gain in the right of access to the United States coasts, or in the arrangement for reciprocal free markets. From this award the United States Commissioner, E. H. Kellogg, dissents, and he further considers it questionable whether it is competent for the Board to make an award under the Treaty except with the unanimous consent of its members. It is well known that Canadians do not fish in United States waters, nor is the United States our market for fish. Our market is almost wholly a foreign one. And therefore it is contended that whatever we receive should be pure and simple for the value of the in-shore waters to the United States fishing fleet.

Great damage has been done by floods in Western Virginia. Forty-eight hours' incessant rain has washed away railway tracks, bridges, telegraph lines, and a large amount of other property. Some of the rivers are reported twenty-five feet above low water mark, and two feet above the celebrated flood of 1870. At Richmond, Va., the flood rose in the streets at the rate of two feet an hour. Everything bordering on the Dan and Big and Little Sandy Rivers has been washed away. In Danville, the gas works were all submerged, the town in darkness, houses washed away, incalculable damage done, and by the last accounts, the river was still rising. The Potomac and Shenandoah were rising as rapidly as any. The flood of 1870 caused a loss of a hundred thousand dollars to the Canal Company between Lynchburg and Richmond, and an equal disaster with the consequent suspension of traffic threatens to be repeated. It is indeed impossible to estimate the damage. The Amherst bridge, nine hundred feet long, was swept away on Saturday, also two new iron bridges, which cost seventy thousand dollars. The loss of private property in Richmond, Va., is estimated at near half a million dollars.

The death is announced of the late Bishop of Gibraltar, the Right Reverend Walter J. Trower, D. D., at the age of 78 years. He was educated at Eton and Christ Church, Oxford, where he was first-class in Mathematics and second-class in Classics in 1826. He was ordained Deacon in 1829, and Priest in 1832, was afterwards Rector of St. Giles in the Fields, and subsequently of Wiston, Sussex. He was Bishop of Glasgow in 1848, resigned the See in 1859, and was translated to the Bishopric of Gibraltar 1863, this he resigned in 1868, and three years afterwards became Rector of Ashington, Sussex. He was author of several volumes of sermons, "Expositions of the Gospels and Epistles,"

"Similitudes of Holy Scripture," and a "Metrical Psalter."

A United States war vessel, the "Huron," is reported lost. She was a third rate screw steamer of 541 tons, and a displacement of 1,020 tons, having an armament of four guns. She was engaged on a voyage to the south side of Cuba, to determine the latitude and longitude of disputed points, whence she was to return in June. She was comparatively a new vessel, and set sail from New York on the 17th, and went to Hampton Roads, whence she again started, disregarding the storm signals. A fierce storm arose along the coast, the wind blowing at the rate of twenty miles an hour. She appears to have been caught in the height of the gale, and while trying to hold head to wind, her machinery probably gave way, and her sails being useless with such a wind, she drifted ashore. The sea was tremendously high, and being an iron vessel, the Huron soon became a total wreck. Attempts were made to lower the boats, but without avail. The sea made a clear breach over her hull, sweeping her crew into the breakers. In the darkness and the storm, escape was nearly impossible, and only thirty persons out of a total of one hundred and thirty-nine reached the shore alive, and these were in a terribly bruised condition. The surf was full of dead bodies that could not be reached, and the only ones recovered were a few that happened to be washed ashore during the day.

The new ministry in France has been gazetted; the Republicans regard it as short-lived, and say they cannot accept it. Grimaudet de Rochebault is the new President of the Council and Minister of War. He stated in the Senate, that Mac Mahon has entrusted the Ministry to men outside the political struggle, who would faithfully observe the laws and afford the Marshal the support he requires. He said they purpose to respect and require respect for the Republican laws by which they are ruled, and that the constitution will pass intact from them to their successors. Jules Ferry, in the Chamber of Deputies, moved, on behalf of the Left, "That the Chamber considers that the Ministry, by its composition, is a denial of the national rights of Parliamentary law and can only aggravate the crisis, and that the Chamber cannot enter into relations with the Ministry." This adverse motion was carried by 323 against 208. It is believed that the Senate may be summoned to decide whether this vote was constitutional, and it is also anticipated that the Government will call on the Senate to declare positively for or against it. It is likewise said that reliable information leaves no doubt that Mac Mahon intends to ask leave of the Senate to dissolve the Chamber of Deputies, and it is believed the Senate will assent. A dissolution will not be proposed until the Deputies refuse to vote the four direct taxes. It is stated that the

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Orleanists who hold the balance of power in the Senate seem inclined to abandon the attitude of conciliation they have hitherto observed. Anticipating additions to their numbers, they calculate on being able to effect some diversion in favor of their cause.

An unusual crop of rumors has been afloat during the week in reference to proposals and prospects of peace, most or all of which appear to be without foundation. A very improbable report has also been circulated about an ultimatum having been sent by England to Russia. A private letter from Sofia to Pera states that Mehemet Ali can neither get men nor artillery enough to form a relieving army for Plevna. The Roumanians announce that they took the strong position of Pravetz on the 23rd, after two days' fighting. The Russians also claim to have captured the fortified town of Etropol, about twenty miles north of the Balkans, with trifling loss, while the Turks fled in disorder. A rumor that Osman Pasha has forced the Russian lines has not been confirmed. The attitude of Servia appears to be warlike, General Harvatovitch having ordered the inhabitants of Alexinatz, Saitschar, and Kaiajevatz districts to be ready within fifteen days to retire into the interior, while troops have been distributed along the eastern frontier.

A St. Petersburg special says the Russian newspapers profess a strong desire for peace. There is some talk of direct negotiations with the Porte, and the probability of such a settlement is said to grow stronger daily. Russia is reported as making special exertions to secure at any rate England's exclusion from the negotiations.

The Earl of Beaconsfield's speech at the Mansion house has been looked forward to with considerable interest, if peradventure some expression might be dropped by the Premier which would give an idea of the prospects of peace or war in the East. After alluding to the dreadful famine in India as the greatest calamity that can happen to any country, he turned from the appalling picture which India presents to the eastern part of Europe, which he stated did not present features any the more encouraging. In the war between Turkey and Russia, he spoke of the policy of England as one of conditional neutrality. He did not believe it was to the honor or the interests of England or of Turkey that England should take any part in the contest. In the case of Turkey, she has shown vigor and resource enough to prove that she has a right to be recognized among the sovereign powers. He said the independence of Turkey had been proved by half a million of warriors, who have devoted their lives to their country without pay and without reward,—he might have added, except what they get by extermination, outrage, and plunder. In reference to the prospects of peace, he said:—"I cannot forget that the Emperor of Russia, with a magnanimity characteristic of his truly elevated character, announced on the eve of commencing this war that his only object was to secure the safety and happiness of the Christian subjects

of the Porte, and that he pledged his Imperial word of honour that he sought no increase of territory. I cannot forget that his Highness the Sultan has declared in the most formal manner that he is prepared to secure all those changes which will give to the Christian subjects of the Porte that safety and that welfare which the Emperor of Russia desires. Therefore, when I find those statements made by those high authorities, and made in a manner so solemn and earnest; statements made by the two Sovereigns that are at this moment in collision and in contest; I think I have a right to say that peace ought not to be an impossible achievement and conclusion of the struggle. . . . But you say to me, have you really any hope, can you encourage the citizens of London on this occasion, by giving them any hope of the restoration of peace between these two great powers? I would say, in answer to such a question, that which was said by a wise and witty gentleman of the eighteenth century to a friend who came to him and told him of his troubles. That gentleman said he had no hope, and Horace Walpole answered, 'Try a little patience.' Now, my Lord Mayor, with respect to the present war, Her Majesty's Government have both hope and patience, and I trust the time may not be far distant when, with the other powers of Europe, we may contribute to a settlement which will not only secure peace, but also the independence of Europe."

ADVENT SUNDAY.

THE beginning of the Christian year now takes place, and it demands a more attentive observance than any other arrangement to indicate the progress of time, which is merely secular. Indeed, it would be far more becoming for Christians to mark more decidedly this commencement of the annual series of services given us by the Church than to accommodate themselves to the Pagan institutions of watch-nights and other ceremonies of a similar character, which are often used at the beginning of the civil year. Let the worldling and the unbeliever celebrate the transition from one secular division of time to another, and raise their peans in commemoration of the political and social changes to which the period gone by has given birth, we Christians are called upon to note the manifestations of Messiah. We commemorate His lowly birth; we anticipate His future triumphs; we prepare the way for His march onward to His holy seat: and therefore, in again celebrating the beginning of the series of His humiliations and sufferings, His achievements and glories, we are far more called upon to attach a due importance to its place in the Church's calendar than we are to mark the infinitely less noteworthy periods indicating the progress of events which are of the earth, earthy.

Near two thousand years ago our Lord tabernacled on earth for three and thirty years in lowliness and humiliation. We look for His coming again in pomp and glory, attended by the hosts of Heaven, to restore His brethren

according to the flesh to the land of their fathers, personally to rule over this regenerated globe, to raise the dead, to judge the world in righteousness—although in what order these events shall take place and how they shall be connected with each other we have not the least conception. We commemorate the Incarnation at Christmas; we send our aspirations forward to the coming glory during the season of Advent. But our commemoration of the one and our joyful anticipation of the other would be of no service whatever unless we were assured of the continued presence of Christ with His Church. For the Lord to be absent from His people for several thousand years would indeed have been to leave them comfortless. But His continued presence and manifestation of Himself to the Church in her corporate capacity, as well as individually to her several members, forms one of the chief glories of our religion. And this constitutes the value of the Sacraments He has given to His Church. Why are they especially prized and honored by all who believe in the pure and unadulterated Christianity of the New Testament? Simply because, instead of being merely commemorations of an absent Lord, they are the appointed channels, in the use of which His presence is both assured and manifested. It is because they bring us into real contact with Him that they are *generically* the very things which are necessary to salvation, and that they have any real value or virtue at all. And the vast importance of this aspect of the subject is seen in the fact that if we know anything really of our living Lord, we know that His revelation satisfies all the deepest yearnings of our being, our apprehensions of death, our tortures of conscience, our desire to hold converse with the Father of our spirits, our longing to be like Him, to be in His favor, and to enjoy His presence, here and hereafter. But if we are only familiar with the recent attempts to supersede Christianity with something that shall ignore the Cross, we are then "only familiar with a series of intellectual coruscations, blazing up for the moment towards the heavens of thought, and then dying back into darkness and leaving us only an inheritance of despair."

In a most admirable way has the Church given us on Advent Sunday the Gospel which contains an account of the Lord's triumphal entry into Jerusalem; and some difficulty may be felt in divining the cause for the selection. We are now called upon to bear in mind the two Advents of Messiah, while the history of the events that took place on Palm Sunday do not directly refer to either. If we were only contemplating the first coming of the Saviour into the world, or only of His coming to judgment, portions of the Sacred Scriptures describing either of these momentous events would be decidedly appropriate; but to embrace the entire teaching of the season on which we are now entering, we must keep the two truths before the eye of the soul; and, therefore, here we have a history in which the two truths meet—a repetition, as it were, of our Lord's first coming to His own,

when "his own received him not," and an anticipation of His coming to judgment, when every eye shall see Him, and they also which pierced Him. His entry into Jerusalem on Palm Sunday was an act of condescension—an act of mercy. It was a last offer of His Gospel from the King of Zion—a last opportunity presented to them of learning Who and what He was, what were His claims, and what He had to teach. But if this was a day of grace, it was also a day of triumph; it was a day on which He received the homage of His people Israel—the hosannas of the multitude, while He entered His capital city, and as the Prophet, the Priest, and the King of the human race, marched in joyous procession to His Temple, where His praises had been sung for ages, and where sacrifices and offerings had been made to His most glorious Name. The Scripture selected for the Gospel is therefore the most appropriate one in the whole of the Sacred Record for the commencement of the season of Advent.

THE CROYDON CONGRESS AND ITS REVILERS.

THE "great and good Dr. McNeile" (as he said he was some time ago, in an anonymous letter afterwards proved to have been written by himself;—and he ought to know—) has been severely exercised at the harmony and good feeling shown at the recent Church Congress at Croydon. It might appear strange that a great and good man, pledged to the cause of Him who came to promote "peace on earth" should be displeased to learn that there was an absence of strife and contention among those who belong to the same branch of the Catholic Church of Christ, who profess belief in the same standards of doctrine, and who use precisely the same liturgical services, with perhaps an occasional variation in the tone, the music, the accent, or possibly the twang. But Dean Close seems to have followed in the wake, perhaps just to keep the ex-Dean of Ripon company. The ex-Dean is intolerant of the toleration that was shown at the Congress towards those who wish to observe the law of the Church as it is unmistakably laid down in the book of Common Prayer. He thinks the toleration shown to the Church party might have been manifested to those who do not belong to the Church at all; and he thus shows an entire want of agreement with the principles of the Church of which he claims to be a member. And further, when he asks, "Are gentlemen to be accounted members of the Church of England who disobey the law, who declare that they are in conscience bound to disobey the law, and who in their practice from week to week openly violate the law?" can we avoid entertaining rather strong feelings of disgust at the hypocrisy of a "great and good" man pretending abhorrence at breaking the law of the Church, when he himself has broken it every week of his ministerial life? Perhaps it may be said that he does not allude to the law of the Church as given by herself, but to the law of the land as laid down by the judges of a civil court. But even so, among other

questions we would ask, Does he teach the doctrine of the Eucharist as laid down in the Bennett judgment? For according to the letter of Dr. McNeile, that forms part of the law, quite as much as anything else. And again, when the ex-Dean was ordained, he declared his "unfeigned assent and consent" to all that is contained in the book of Common Prayer. But this same distinguished gentleman, in company with other law breakers, some years ago, actually proposed for general use a bracketed prayer book, which omitted some important points of Church doctrine! And moreover, whereas the Prayer Book directs every priest to invite some persons and urge others to confession, this same loyal member of the Church, on the 8th of December, 1850, preached a sermon in Liverpool, in which he declared that he "would have capital punishment inflicted on any clergyman who heard a confession, that transportation would not satisfy him, as nothing but death would suffice." Here we have the blessings of the merciful Inquisition back again with a vengeance! Surely the unmitigated hypocrisy and inconsistency of a "great and good man could no further go!"

Nor are these the only persons disappointed at the success of the late Congress and at the unanimous resolve of its members to sink all mere party and unimportant differences as members of the same body. The "Liberation Society" is particularly wrathful and dissatisfied with the result. That body appears to have prepared a huge pamphlet, and to have taken especial pains for its distribution beforehand—the object of it being to excite as much variance and to create as much mischief as possible. Some men seem born for mischief, and for nothing else. They can not be present at any meeting, deliberation, or discussion, but must throw the apple of discord into it. In this case, however, providentially, the speculation did not answer. Even Canon Ryle said he would unite with Canon Carter, with Canon Farrar, or with any other Canon to preserve churches and churchyards for the use of churchmen, and to prevent the spoliation, desecration, and sacrilege contemplated by the movement in connection with the burial of the dead. Upon the whole, then, we are happy to find that Church Congresses and Conferences are an important element in Church progress, that they have done and are doing an immense amount of good, that they serve to bring churchmen together in such a way that they may understand each others' motives, principles and tendencies better than by any other means, and that the peace, and also the prosperity of the Church are thereby greatly increased.

In connection with the late Congress and as an illustration of the harmony and other gratifying features of it, we may mention that the Archbishop of Canterbury has offered the Vicarage of Bognor to the Curate of Croydon, the Rev. W. Wilks, "the courteous and indefatigable honorary Secretary of the Church Congress," but that he has declined it, not being willing to leave his Grace's Diocese.

THE EFFICACY OF PRAYER.

A PAPER READ AT THE DEANERY MEETING, SUSSEX, N.B., BY THE REV. B. SHAW.

IT might seem, at first sight, that the consideration of "The Efficacy of Prayer" would be a very superfluous subject to engage the time and thoughts of a body of Priests, gathered together for mutual improvement and counsel. I trust, however, that this daily duty which we all perform, may yield, upon investigation, interest sufficient to inspire us with greater zeal and confidence in its beneficial results, to determine us to have greater faith in its blessed efficacy.

There can be no doubt as to the obligation we all lie under to practise this important duty. Independently of Revelation, there seems to have been implanted in the human breast the desire of worshipping and adoring something superior to itself. The most ignorant and depraved of the human race have always had worship of one kind or another in reference to a Superior Being.

Revelation, however, teaches us that God has from the beginning required this duty at the hands of His creatures. From the Patriarchal to the Apocalyptical period this subject is brought before us:

I. By express command.

II. By the results of fervent prayer, as exemplified by the direct answers given to it.

There are three different modes or conditions of human life, wherein we are required to exercise this duty. Let us note them briefly:

FIRST—*Private Prayer*. This distinguishes man from the mere animal or inanimate part of God's creation. It is a tacit acknowledgment of our dependence upon God, and also partakes of the nature of a daily sacrifice and offering to the God who made, redeems, sanctifies, and preserves us every day of our lives.

It is a duty oftentimes neglected by those who are enrolled members of the *One Body*, of which Christ Jesus is the Head. It ought never to be slighted because we have partaken previously of Domestic or Public Worship; for it is a duty dependent upon no other, either for its obligatory character, or its beneficial results. It is the drawing near of the individual soul, for the grace and sustenance of Divine love and strength, to keep it alive and vigorous. It is really the foundation of all other worship; and in proportion as we rightly use the privilege of *Private Devotion*, in the same ratio do we take an interest in, or neglect, the other modes and opportunity of worship. In private prayer, whilst we always pray for others as well as ourselves, yet it is more for the benefit of the individual and separate soul that it has been ordered than for the purpose of general supplication. It is the most difficult of the three forms or modes of prayer—for in Domestic devotion, and more especially in the Public Service of the Sanctuary, worldly, sinful, and wicked souls, may outwardly perform all the duties of prayer, nay, may as Christ says, make use of these public forms as masks to hide the inmost corruption, or perform them for the purpose of making a fair show in order to gain

the applause of men! In Private Prayer, on the other hand, these temptations are removed; no mask can hide the soul from God when the door of the closet is closed, and we pray to our Father Who seeth in secret. The hypocrite might, in public, appear as a worshiper, but, in private, all need of hiding or covering his hypocrisy is taken away, and so he invariably neglects private devotion. My own experience leads me to believe that, even in Private Devotion, the duty is better performed by the use of "Forms of Prayer," than trusting entirely to the desultory efforts of extemporaneous effusion. The prayer, in the first case, is apt to be more connected, more worthy of Him to whom it is offered; there is less danger of forgetting special objects for which we ought to pray; in the latter case, the prayer is more variable, at one time fervent, perhaps owing to some present trouble, or, at another time, listless and careless, allowing weariness or press of business to interfere with our devotion.

SECOND.—*A word or two on Domestic Devotion.* This to my mind should always be of a liturgical character. "Where two of you," says Christ, "shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." The eye, then, as well as the ear, should act in domestic devotion. God has sanctified the relations of life by instituting the ordinance of matrimony, and the ties that spring from such union. As families, then, and households, bound together more closely than we are to others, we need special blessings. The benefit of Domestic Prayer—it tends to soften the asperities and trials of household life, it promotes love and peace amongst those who use it, it tends to the quieting of family broils that might otherwise spring up and cause division—it exhibits the duties of husbands and wives, parents and children, and binds the household in the unity of the Christian faith.

THIRD.—*Public Prayer.* We are all agreed that this part of prayer should be of such a nature that *all may worship*; not listeners only, not deputed to any other the responsible duty of publicly worshipping the Triune God—into whose Holy Church they have been made members by Holy baptism. And as the family devotions have a tendency to keep us from being selfish in our prayers, by teaching us that we are all as families bound together, and need God's mercy and grace—more especially are we removed from all narrow-mindedness of character when we meet in the sanctuary of God's earthly-dwelling-place. Then do we understand the comprehensive and universal extension of the first two words of our blessed Master's own prayer, "Our Father." And in Public Prayer, especially, do we need to understand that we must take our individual part in the offering that is being made to God.

It would require not only a short paper as this is, but a regular treatise, to explain how that God answers our prayers, and that our feeble petitions are available in His sight, and still all this is perfectly reconcilable with the will of God. Men, in this age of the

world, have drifted away from the pure doctrines of Christ into Materialism and infidelity. When men gaze on the phenomena of nature, and read how constant and unchangeable are the laws of the Universe, they begin to scoff at prayer, as if God would alter his laws to suit the circumstances of every petitioner, and thus produce confusion, where all is order and peace. This is the great evil we have to contend against—men are drifting away from faith in God—faith in His Church—and faith in His Word. The world seems as if every nation, and every state of society, were undergoing a great upheaval. Let us, who are guardians of the truth, lead men into the quiet resting-places of God's vineyard on earth. And, brethren, if we would do this, we must begin at home. Our gatherings together must betoken more of the spirit of devotion in the future than they have done in the past. If, as seems improbable, we cannot make our Deanery meetings of this character, let us meet once a year at least, where, for some days, we can retire from the bustle and turmoil of time, where by frequent prayer and holy contemplation, we can gaze into the eternal calm of the spiritual world, and there, fortified by faith in the unseen, cheered by the presence of our dear Lord, we can put on such spiritual armour as will enable us to go forth and fight the evil of the world with greater courage, stronger faith, clearer hope, and a more unchangeable love for the souls of men.

We all pray too little; real prayer would teach us *humility*, make us more forbearing one towards another, and fit us for our different duties in the spheres of labour whereunto we are appointed. The spirit of the age is to despise worship to God, and cultivate the worship of man—prayer, and prayer alone will bring back men into the truth. Let us insist upon the efficacy of prayer in all our public teaching, leading our people to appreciate their great privileges, in being able to draw near unto God; and, above all, let us be priests of prayer ourselves, let the offering of our sacrifices burn with a brighter and more increasing flame; then kindled in our hearts with the flame of Divine love, sent down in answer to our offerings, we can take, as it were, the live coals from God's altar, and so re-ignite in others the spirit of true devotion and increasing prayer to the God of Heaven.

TRINITY COLLEGE.

THE BANQUET.—In continuation of the ceremonies connected with the installation of the Chancellor a grand banquet was given in the new Convocation Hall on the evening of the 15th. The gathering was a brilliant and distinguished one, and numbered about two hundred, among whom were several prominent divines, judges, statesmen, and professional men of the Province. The gallery was crowded with ladies who took a great interest in the proceedings. The Queen's Own band was stationed at the lower end of the hall, and at frequent intervals during the evening performed choice selections of music. Nothing need be said about the dinner, beyond the fact that it was of a very tempting nature.

The chair was occupied by the Chancellor, Hon. G. W. Allan, who was supported by the Bishop of Ontario, Chief Justice Hagarty, the Bishop of Niagara, Rev. Dr. Scadding, Provost Whitaker, Archdeacon McMurray, Hon. Alex.

Campbell, Lieut. Gen. Sir Edward Selby Smyth, Mr. Justice Wilson, Mr. Justice Gwynne, Lewis Moffatt, Esq., and Emilius Irving, M.P.; and on the left by the Bishop of Toronto, Sir John Macdonald, Bishop Coxe, Dean Geddes, F. W. Cumberland, Dr. Hodder, Hon. M. C. Cameron, Hon. John Beverly Robinson, his Worship the Mayor, Clarke Gamble, Colonel Moffatt and Lieut. Col. Durie. In the body of the hall were seated clergymen, graduates, under-graduates, and a number of prominent gentlemen.

After the bill of fare had been disposed of, the Chairman proposed the usual patriotic toasts which were enthusiastically drunk. "The memory of the late Bishop Strachan, the founder of the College," was drunk in silence.

The Chairman next gave "The Bishops of the several dioceses constituting the original Diocese of Toronto," coupling with it the names of the Bishops of Ontario and Toronto and Bishop Coxe, of Western New York.

The Bishop of Ontario said he thanked the assemblage for the kind manner in which they had received them (the Bishop's), and for the enthusiasm with which they had drunk the toast. His connection with the college pertained to the theological department, which had fitted many good men for service in the Church. He took this opportunity to say that they had all proved successful in their labours and were good churchmen. He believed the clergy the College had turned out would prove a credit to any diocese, and hoped that its efficiency would not only be maintained but excelled. He spoke in high terms of the Provost, who, he believed, would teach students true doctrines and send them out true men. He believed that if they only persevered as they had hitherto done they would go on and win by the sheer strength of truth. In conclusion, he repeated his thanks for the reception given to himself and brethren, and hoped they would meet together on many similar occasions.

The Bishop of Toronto spoke of the progress of the Church in this Province, which he characterized as a most encouraging sight to churchmen of the present day. He alluded in feeling terms to the memory of the late Bishop Strachan, the father of the Church in Upper Canada and the founder of the college. The career of the institution was a most brilliant one, and his worst wish was that it would continue to advance in prosperity.

Bishop Coxe was received with loud applause. He referred to Bishop Strachan's visit to him at New York when going to England to beg for Trinity College. He venerated his memory as he did that of Bishops Seabury and White, the founders of his own Church in America. The fruits of his (Bishop Strachan's) labour he now saw before him. The greatest boon from England was education and the Catholic and Apostolic Church. He prayed for unity and a closer bond of connection between the two Churches of Canada and the United States, which he was sure would be the only way to evangelize the world.

In proposing the toast of "The Army and Navy and Volunteers," the Chairman said that he hoped the residents of the country would ever be sufficiently patriotic to maintain the volunteer force, which he referred to in words of high praise. He coupled the names of Lieut. General Sir Edward Selby Smyth, Lieut. Colonel Durie, and Dr. Hodder.

Lieut. General Smyth, on rising to respond, was greeted with applause. He thanked the company heartily for the toast and for the enthusiasm with which it had been drunk. It had been his pleasing duty in every quarter of the globe to respond to it, and he was grateful for it. He trusted that whatever may happen in the future, the thunder cloud which was now passing over Eastern Europe would not devastate any portion of the British Empire. The army of the nation, he trusted, would be maintained as it had hitherto been, for the protection of the Queen and Empire. He also thanked them on behalf of the volunteers, whom he had the honour to control for the past three and a half years. It was a force full of duty, fire, zeal, good feeling and spirit, and had done its duty in the past. It was, however, wanting in discipline, because the men were not kept together long enough. He hoped that the Legislature would furnish funds to make the Volunteer

force of Canada worthy of the name, as it was already in spirit.

Lieu. Col. Durie made a brief response.

Dr. Hodder in replying to the Navy, said that although the ships had changed since forty years ago when he was in the service, the same spirit still prevailed.

In a few appropriate remarks, the Chairman then proposed "the Dominion Legislature and the Legislature of Ontario," coupled with the names of the Hon. Alexander Campbell, Sir John Macdonald, M.P., Amelius Irving, M.P., and the Hon. M. C. Cameron, M.P.P.

Hon. Alex. Campbell, on behalf of the Senate, thanked the company for the honour done that body in drinking its health. He then proceeded to vindicate the Senate in regard to its action in killing bills which had passed the House of Commons, but which the Senate considered imperfect or tyrannical. The duty was a reluctant one, but he believed when they performed it they were supported by the majority of the thinking people of the Dominion. He trusted that the constitution of the Upper House, as provided by law, would be preserved. He paid a high compliment to the fitness of the Gentleman whom the Corporation of the University had chosen as Chancellor for the office, stating that he was possessed of all the necessary qualities. He took his seat amidst applause.

Right Hon. Sir John Macdonald rose amid enthusiastic cheering and waving of pocket handkerchiefs. He said that they had had the pleasure of hearing the toast responded to by a gentleman whom his democratic friends might style a "bloated aristocrat"—and he hoped that they would allow him, a commoner, to reply to it on behalf of the third estate—the members of the Dominion Parliament. They were supposed to represent the people—and they did represent them so that when the people drank to the toast of the Dominion Parliament they were really drinking to their noble selves. During his Parliamentary life the thought had often occurred to him that the existence of all governments was but as the fleeting pictures in a panorama, where one face appeared and disappeared and was replaced by another and a strange one. As a representative of the Parliament of the Dominion, he need not tell them that he was gratified even to pride at being able to be present and to speak in response to the toast. It had always been his wish to have the great question of education left to the Dominion Parliament, so that it could be treated in a national spirit, and not left to the local jealousies and bickerings. Although he had endeavoured to carry these views into effect, he had been unable to do so. If it had been so, the educational standard in this country would have been higher, and they would have had reason to pride themselves in a system, near to that which at present existed in the schools of England, except at the colleges of Cambridge and Oxford. Then the educational institutions of Canada would have reached that fitness which would entitle them to representation in Parliament. However, the educational interests were safe in the hands of the people, and all, from the labourer to the rich man, availed themselves of the excellent opportunities offered of educating their children, and all were fully aware of the excellent character of the institutions that had been raised to eminence through the labours and wishes of the people, and were united in upholding the standard. He looked forward with considerable interest to the number of educated men who would come from the colleges to take part in the government of the country, and save it from the toils of the dishonest and the unworthy. The legislative halls, either Dominion or Local, should not be filled by political adventurers, ready to sacrifice everything to their own ends, but by educated, cultured, honest men, who would labour earnestly for the country and its people, contemning all acts that would savour of dishonour or appear an injustice to those they represented. (Cheers.) Although some pessimists took delight in saying that England was declining and was not what she used to be, he could discover no reason why such an argument should gain credence. The educational institutions of that country were incomparable with those of any other, and as a con-

sequence her Legislative halls were filled with bright examples of the training received in them. He instanced Mr. Gladstone, Lord Northcote, and others, who had received their education in English Colleges, and who owed their success in life and their brilliant Parliamentary careers to the knowledge they had gained there. He hoped that the spirit which existed in these matters in England would be followed in this country, and that the young men would not be too proud to take part in the deliberations which affected the welfare of their country. If they refused to step into the position in life which their education entitled them to, their places would be usurped by political adventurers who would seek personal gain to the detriment of the country. He was not one of those who claimed that all classes should not be represented, but he believed that the higher the education the higher would be the standard of the legislature. The members of Parliament were not particularly noted for the breadth or depth of their education, and he, himself, he thought was somewhat deficient in grammatical expression. (Laughter.) He then recited an anecdote of a miller who represented a rural constituency in the old Local Parliament, whose arithmetical abilities, judging from his expressions, were not of the highest. A bill had been introduced having a clause that millers should receive a tithe of one-tenth of all grist. His miller friend rose and objected to the bill on the ground that one-tenth was not sufficient, and moved in amendment that they should receive one-twelfth. (Laughter.) He had known another gentleman, who, during a debate in the House, made use of the remark, "I don't like them there Jesites." Of course he meant Jesuits. (Renewed laughter.) His friend showed his Protestantism, but he also showed that he had not received his education at Trinity College. Another gentleman, and supporter of his, had described him (the speaker) in his speech as "a gallant, gay Lutheran,"—(great laughter)—and betrayed the fact that he had also not received his education at Trinity College. He recited still another anecdote of a man who represented a small constituency, he would not tell the name of the constituency or the man. He had introduced a bill, and on the day on which it should pass its final reading he fell asleep in his chair, and was oblivious to all that was going on around him. When the order was reached he (Sir John) awoke the representative of the small constituency, and informed him if he did not speak his bill would be thrown out. With a yawn the sleepy member arose, and walking up to the Speaker, enquired, "Who the hang's agin my bill?" The bill immediately passed, and he (Sir John) informed the member that it was the most effective speech he had ever heard. (Laughter.) In conclusion, he said that those followed him, though they might differ from him on other and smaller matters, would agree with him on the importance of fostering and assisting in every way our educational institutions. The hon. gentleman took his seat amid the cheers of those present.

Mr. Irving, M.P., was received with applause. He said it would be difficult for him on an occasion of this kind, before so many eminent scholars, and before the first divines of the Church in the Province, to say anything. However, he could say that Trinity College was one of the great institutions of the country, and that a graduate of it possessed a passport from the Atlantic to the Pacific of being a highly educated Canadian gentleman. The Chairman, he said, in proposing the toast, had mentioned the name of Sir John Macdonald. He hoped that he (Sir John) would live to a green old age, and long continue to enjoy the honour of being the leader of the Loyal Opposition.

Hon. M. C. Cameron also responded in a happy manner.

The Chairman then gave "The Bench and the Bar," coupled with the names of Hon. Chief Justice Hagarty and Dr. McMichael.

Chief Justice Hagarty, on rising to respond, was received with loud applause. He said he was averse to delivering long speeches, and as the hour was growing late he would not detain his hearers long. He alluded to the good feeling and friendly intercourse that marked the relations of the bench and the bar, which he attributed to the

kindly manner and actions of Sir John Robinson, who was as courteous to the bar as to his peers on the bench. All the friendliness that existed between the bench and bar was, therefore, attributable to his benign influence over all who came in contact with him, and of him it might be written,—

"His life was gentle and the elements
So mixed in him that nature might stand up
And say to all the world,

This was a man."

The Chief Justice alluded in pathetic terms to those who had been colleagues on the bench of Mr. Robinson, but who had passed away to another sphere; of the good Christian Judge McCaul, the staunch old Highlander, Judge Maclean, and of Mr. Chancellor Blake, a countryman of his own, who was alike a credit to Ireland and Canada. (Applause.) They all died in harness and were not forgotten by those whom they left behind. A week ago he stood by the grave of one of the brightest of Canada's people, "May the earth rest lightly upon him." Chief Justice Draper was nearly the last of what might be called the old Canadians, and after a busy life he went down to the grave with the respect of all who knew him. He referred to the acts of Parliament constituting the law of the land, and said that if Government progressed as it had done they would shortly have the law so perfect that there would be no necessity for lawsuits, everything would go on so happily. (Laughter and cheers.) After expressing thanks for the honour conferred on him, he resumed his seat, the party applauding heartily.

Dr. McMichael, in answer to the request of the Chairman, stepped on the platform with the remark that as he was a small man he would step up that he might be seen. After referring to the pleasure he experienced at being present, he said the bar, as the Chancellor had stated, stood high with the people, but he thought that they were sometimes treated roughly. He was a graduate of King's College, and remembered the anxiety that was created when the Trinity College was opened. This was when there was no examiners, and he knew a gentleman who in order to pass put himself gave through the examination. (Laughter.) He had a very onerous task, as the questions he himself were very difficult, and he was nearly plucked, but he managed to squeeze through. (Loud Laughter.) That gentleman was now a graduate of Trinity College. (Cries of "Name.") He knew nothing of parliamentary practice, all he knew was in reference to the statutes, and all he had to say was that when Government passed a statute it should state what it really meant. (Laughter.) The members of the bar had a great many difficulties to contend with. They had to face their opponents at the bar, then the judge, who usually found fault with them, then the jury that insisted on having its own way, the witnesses who took every opportunity to annoy counsel, and lastly, they had to wrestle with the statute, of which sometimes nothing could be made. The high position of the bar in this Province was owing to the tone and character of the men—men of classical attainments, culture, and gentlemanly polish—who had filled the ranks and identified themselves with the profession.

The Chairman next proposed the health of the Chief Magistrate of Toronto, which was drunk in a hearty manner.

Mayor Morrison said nothing gratified him more than to be present and to have to reply to the toast. He was proud of the honour, not only for himself, but for the citizens whom he represented. He congratulated the Chairman on the high position he held as Chancellor of the University.

Chief Justice Hagarty then rose and said he had a toast to propose, viz., that of the health of the Chancellor. In doing so he made some very happy remarks. He congratulated his friend of forty years on the high position he had been called upon to fill. If any man would labour to improve the condition of the College it would be he. He hoped he would be long spared to be its Chancellor. The toast was drunk with three times three.

The Chancellor was received with tremendous applause on rising to respond. He said he need scarcely remark that there was no greater gratification to him than to have his health drunk in manner in which it had been. He only hoped,

and earnestly prayed, that the aspirations uttered by previous speakers for the college would be fulfilled, and that there would be brought about a more hearty feeling among churchmen. While in Oxford recently he was greatly struck with the grand scholastic piles there, and a feeling almost of envy came over him to think that one country possessed so much. But he was glad to think they were moving in the right direction in building that handsome hall and so increasing the beauty and adornment of the College. He trusted that it would not be long before not only a chapel but also a library would be added. He looked to the under-graduates to maintain the efficiency of the institution. (Applause.)

His Lordship the Bishop of Ontario then proposed "The Provost and Professors," which was responded to by Provost Whitaker and Professor Jones.

The Provost said:—I beg to return my heartfelt thanks to my friend, the Bishop of Ontario, for the very kind terms in which he has referred to myself, and to all our friends around me for the warmth with which the toast has been received. At this late hour I am confident that a brief reply will be most acceptable. I therefore will only say that as it has been, for many a year past, a deep gratification to me to do my best to further the interests of the College, so will it continue to be so long as health and strength enable me to do so.

In proposing the graduates of the College,

The Provost said:—Mr. Chancellor, my Lords, and gentlemen,—The toast which I have now the honour to propose is, I conceive, in some respects at least, the most important toast of the evening. It relates to those who constitute, collectively, the evidence of what the work of the College has been—the test of its success. On a day like this, the history of a quarter of a century seems to be condensed into a few hours. I have met to-day many whom I have not seen for years—in some cases never since they were students in this College—and in giving them a hearty grasp of the hand, and having that grasp returned—in exchanging with them a cordial glance of respect and friendship, I have been very sensibly reminded of the magnitude of the work with which we are here entrusted, a work which does not merely extend over a few short years, but affects the issues of a life. We cannot be sufficiently thankful for the evidence which is borne to the results of that work. We have men labouring faithfully and successfully in the mission field, in Japan and in the East Indies, beside many more who are carrying on the same important work within the limits of the Dominion. Nor do we point to these alone. It was the wise purpose of our founder and his associates that Trinity College should be not merely a theological school, but that the sons of members of our Church should here be trained to serve God alike in Church and State. It was thought, and I am satisfied it was justly thought, that our future clergy and laity would derive reciprocal advantages from being thus closely associated in their early studies and recreations—advantages of which both classes might be keenly sensible throughout their whole lives. The layman no less than the clergyman may know God and serve society by presenting an example of scrupulous honour and integrity and of purity of life; and I am satisfied that all who hear me are not insensible of the great importance that examples such as these should be given in the society in which our lot is cast. It is most difficult for me, sir, to give expression to my sense of the magnitude of the work, which in view to these results, must appear to be confided to Trinity College. The great purpose of Christian instruction is to leaven society around us; we may be humbly thankful for any proof that we have that that purpose has been realized. We must hope and pray that it may be most amply realized in years to come. I beg, Mr. Chancellor, to give "The Graduates of Trinity College."

Mr. VanKoughnet, in replying for the graduates said:—This is not the first occasion that I have been called upon to respond to a toast of this kind, though a good many years have passed away since I have done so upon an occasion similar to the present, and as I rise, sir, for the purpose, many memories come flooding back upon the mind, many feelings of a mingled character begin to

well up from the heart's secret depths, as one casts a backward glance at the scenes of those by-gone celebrations, when some who are not here to-night were present then, forms and faces which we now miss filled the spaces allotted to others around these tables,—friends as they were of all of us, some of them, indeed, standing, in still closer relationship and bearing the very names which we ourselves call our own,—all lovely and lovable in their lives, and in their death casting a shadow over the hearts of all who knew them. Green may their memories long continue, bright the example of their many virtues, for they were men, take them for men a' and a, we ne'er may see their like again! On behalf, sir, of the graduates I thank you for the handsome manner in which their names have been both mentioned and received. Numbering as they now do some 400 odd, they may be expected to represent their Alma Mater, to some extent at least; but whether they represent or reflect in their lives those great principles of which they had every opportunity of drinking so deeply here, it is hardly for one of themselves to say—rather does the verdict lie with those among whom they move in the intercourse of daily life;—whether Trinity's sons are true to the lessons inculcated here, honest in the discharge of the duties devolving upon them in their several spheres of life, honest not only towards their fellow men, but honest to themselves as well; whether they exhibit in their lives that sense of high-souled honour, which not only by precept, but by example itself, was always impressed upon them here; and whether that purity of aspiration has attended their after life which it was ever sought to lead them up to within these walls. It is, sir, I believe, a noble training which a young man may receive here if he only will. There are I believe, higher aims placed before him than in most institutions of a kindred kind, and if he has done himself justice whilst going through his course, has been, as I have said, only honest to himself he cannot fail to have gone forth from these walls well fitted to play his part in the great drama of life,—under a full sense of the responsibility resting upon him as a member of society. His life here has, too, I think, taught him that, however legitimate and even laudable the pursuit of these, within proper bounds may be, there are still other aims, still higher aspirations than mere worldly fame, wealth, or rank; less dazzling and attractive it may be, but not less satisfactory or even compensating in the long result of life; that without these he may become a useful member of society, scattering blessings along his path in the quiet unobtrusive course of his daily life:—

Nor need he bid, for cloistered cell,
His neighbour and his work farewell,
Nor strive to wind himself too high
For sinful man beneath the sky.
The trivial round, the common task,
Will furnish all he ought to ask,
Room to deny himself, a road
To bring him daily nearer God.

In replying for Trinity College School, Port Hope, which was proposed by the Bishop of Niagara, who spoke in high terms of the school, and recommended everyone to send their sons there.

The Head Master, the Rev. C. J. S. Bethune, said that it was very evident that Trinity College School was well represented there that night. He felt that while every Trinityman's heart warmed within him that day in gratification at the completion of their handsome hall, he had an additional right to feel proud when he saw around him so many of his old boys. Indeed the beautiful workmanship of the new building in which they were assembled was one of the taste and skill of a Trinity College school boy—Mr. Frank Darling, their architect. During the last few years no less than forty pupils of the school had matriculated in the College, and that day he had observed with much delight that out of the eleven winners of scholarships who were presented to the Chancellor, seven were his own old boys, and that eight of the freshmen had come from the school. Though the school was but young yet, and its pupils had not had time to make their mark in the world, he felt sure that ere long they would be found in the halls of the Legislature, on the bench, and at the bar, in the ranks of the clergy—even among the bishops, who knows?—and in many another of the less public walks of life. In clos-

ing his remarks he called upon all present to rally round their Alma Mater, especially his brethren of the clergy, his fellow-students' and his own boys.

BOOK REVIEWS.

SCRIBNER'S MONTHLY.—This is generally understood to be the most distinctively United States magazine published. As such, it has a large circulation in England, and now at the beginning of its eighth year it ranks among the best illustrated periodicals of the world. During the year 1878, it will contain first class illustrated articles on Caribou hunting, moose hunting, seal fishing, the Thousand Islands, an interesting paper, by John Burroughs, entitled "Following the Halycon to Canada," the picturesque side of American farm life, besides many other valuable papers; including, also, "Roxy," by Edward Eggleston, a new story which will doubtless be the most important American serial of the year.

SCRIBNER'S ST. NICHOLAS.—This illustrated magazine for boys and girls is a periodical of surpassing interest, named after the patron saint, beloved of children, especially at Christmas time. It contains everything to captivate young eyes, and all perfect after their kind. The pictures by local artists, and the stories and sketches from competent pens already famous in literature. One of its special features, too, is that it contains engravings from the famous pictures of old and modern masters, and accompanied with sketches by their respective painters.

The "Monthly" is four dollars per annum, and "St. Nicholas" three dollars. The DOMINION CHURCHMAN and "Monthly" together will be five dollars; the DOMINION CHURCHMAN and "St. Nicholas" together will be four dollars per annum, which must invariably be in advance.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—On Sunday Nov. 18. The Reverend Canon Maynard, M.A., Rector of Windsor, preached at the Bishop's Chapel in the morning, and the Rev. S. Gibbons [late of the Diocese of Newfoundland] at the afternoon choral service.

NEW ROSS.—The very prettily designed church in this parish is, we are glad to know, now rapidly approaching such a state that it may be used for Divine Worship. The rector expects the windows out daily—and then the scattered flock—who through fire and other causes have been without a place for "assembling themselves together," for so many months will be re-united. No country parish deserves more—and none needs more—practical sympathy from friends outside, in the opinion of the writer, who is not an inhabitant of the parish or even of the county.

BRIDGETOWN.—We regret to learn that the Rector, Rev. Lewis Morris Wilkins is very low from Diphtheria.

WINDSOR.—Fairfield, the handsome residence of the Rev. H. Pryor Almon, LL.D., was lately besieged by the "Windsor Volunteers," who for one whole pleasant hour, by command of Captain Burgess, and by request of the Rev. Dr. himself, held the fort until an address was delivered by Capt. Burgess on behalf of the whole company. Dr. Almon's liberality perhaps, helped largely to elicit from Colonel Laurie at this year's inspection, that this company is the finest in the province. Besides the address and reply there was the presentation of the elegant prizes, a little feasting and a general happy time. Then three cheers for the Queen, and three for Dr. Almon's lady and himself, a feu-de-joie, and "We are Jolly Good Fellows" by the Windsor Band, and "We Go Marching Home."

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

S. P. G.—The venerable Society for the Propagation of the Gospel has given \$250 each to the

parishes of Moncton and New Denmark, and \$100 to the parish of Richmond, to aid in the erection of churches now being built in these parishes.

ST. JOHN.—The congregation of St. James' Church, one of the churches destroyed in the fire of last summer, has been reorganized, and will meet for worship in the Sailors' Bethel until a Sunday-school room is erected. The Rector is the Rev. Wm. Armstrong, A.M.

IN MEMORIAM.—Reference was made last Sunday in many churches in the Diocese to the death of the Rev. Harrison Tilley. His early loss to the Church is deeply felt by all who knew of his personal goodness, his high intellectual gifts, and his eminent usefulness.

KINGSCLEAR.—In connection with the recent confirmation in St. Peter's, Spring Hill, an offering of a suitable chancel carpet was made by Mrs. Maunsell and Miss Maggie Murray.

DALHOUSIE.—*St. Mary's Church*—The Harvest Thanksgiving services in connection with the above Church were held on Tuesday, Nov. 13th. The church—itsself a very pretty Gothic structure—was very handsomely decorated by the various members of the congregation. Flowers, fruits, and vegetables were brought together, and artistically arranged to the best advantage. The altar, vested in its handsome white cloth, upon which stood various vases of flowers, with its cross decorated with bright autumn leaves, presented an appearance very suitable to the joyful festival; and not the least noticeable of the decorations was an extemporized Rood Screen, covered with green, and surmounted on the top by the words, "The Earth is the Lord's," above which appeared a very beautiful cross of oats. The Font and Lectern also received their due amount of attention. The services commenced at 10:30 a.m. Morning prayers and the communion office were said by the Rector, Rev. J. H. S. Sweet, assisted by the Rev. H. H. Barber, Rector of Newcastle. The evening service commenced at 7 o'clock, when the chants and an especial Psalm (ciii.) and a very happy selection of hymns from H. A. & M. were rendered very effectively by the choir. The prayers were said by the Rector, the lessons being taken by the Rev. H. H. Barber, who also preached a very admirable and eloquent sermon on the special teachings of harvest-tide. The offertories throughout the day were devoted to the poor of the parish. On the following day, Wednesday, a Harvest Home was held in the Masonic Hall, which was very kindly given for the occasion. After the singing of hymn A. & M. 224 as a grace, the assembled people sat down to the various teatables, upon which was displayed an abundance of God's good gifts to man. Tea being ended, a very admirable programme of vocal and instrumental music was rendered in a way which elicited much applause, and did undoubted credit to the amateur performers. As all did their part so well, even were we inclined to be invidious, it would be impossible to mention any names in particular. At the close of the programme hymn A. & M. 360 was given by the choir, after which "God Save the Queen" closed a very enjoyable and long to be remembered Harvest Home. The hall itself was well filled, and the proceeds were devoted to the Parsonage Fund.

"Church of England Institute," St. John N. B.—The second anniversary service of this association was held at St. Paul's, Portland on Tuesday evening 20th November and was very largely attended, the number of men being in much more than usual proportion to the whole congregation. The clergy in the chancel were the Rt. Rev. the Lord Bishop of the Diocese, the Rev'd. Canon Brigstocke, Rector of Trinity and President of the Institute, Rev. Canon DeVeber Rector of St. Pauls, Rev. W. Armstrong, Rector of St. James, Rev. Geo. Schofield, Rector of Simonds, Rev. T. E. Dowling, Rector of St. George's Carleton, Rev'd. Dr. Lister, Principal of St. John grammar school, the Rev. R. Mathers, Principal of the Wiggins Male Orphan Institution St. John, Rev. W. H. Street, Rector of Bathurst N. B. Evening prayer was said by the Rev. Canons Brigstocke & DeVeber,

the first lesson read by the Rev. W. Armstrong, and the second by the Rev. Geo. Schofield. Mr. G. A. Schofield, honorary organist of St. Pauls presided at the organ, and the singing was led by a strong choir composed of members of Trinity St. John's and St. Pauls church choir. It was very hearty and effective especially in the hymns, which were, "Lights abide celestial Salem" and "Crown Him with many Crowns." The anthem was from the xxvii "Psalm." The Lord is my light and my salvation." The preacher, by special request, was the Bishop of Fredericton, who notwithstanding his advanced years, and pressing duties, is ever ready to assist in aiding any work of the church. His sermon on this occasion was a plain practical exposition of the words:—"Fruitful in every good work" Col. i. 10. The following is from the *St. John Globe*:—His Lordship remarked that this expression, though very simple to many, contained a great deal. There is a fulness and depth in every text of Scripture and, even if we understand all that is meant by the words just read, it does not follow that we know all. We have here set before us the beginning, end and progress of Christian life under the figure "fruit." Our Lord's language is often figurative, drawn, like much of His teaching, from the domain of Nature of which He was Lord and the Apostle takes it from Him. In all her processes Nature with wise and silent instruction proclaims fruitfulness. The trees, plants and flowers all disclose one harmonizing mind, one grand creative act. We can trace the immensity of God's love as well as the minuteness of His care. There is diversity and unity in all. The seasons by their kindly alternation contribute to fruitfulness. Every climate produces what is proper to its kind, and cultivation improves every product. And is not the Church intended to be a silent type of fruitfulness? Are not all the situations in life intended to show fruitfulness? We must learn not only thankfulness, moderation liberality, but lessons of improvement, progressiveness and lasting reward. The fruit from *without* perishes; the fruit from *within* comes from us. We produce it our ourselves. Both are God's gift. The higher comes from His spiritual power. Again, we all know that every ordinary fruit-bearing tree will not bear fruit beyond a certain number of years. But this is not the case with spiritual fruit. *Permanence* of good fruit is its lasting glory. The longer it lives the more fruit it bears. His Lordship then gave several instances of this fruit from the Old and New Testaments. Let us try to bring this great subject home to our hearts—mutual cultivation and mutual improvement. Some people think that because they do little, they can leave that little to others. The forget that whatever be their station in life they are accountable. Very few people in the world possess very great power. Even genius will not bear fruit without cultivation. A very ordinary mind will often do more by industry and cultivation than a talented one. The idle man can bear no fruit or only sour fruit. He is, "a reed shaken by the wind," blown about by every breath of imagination, going from one kind of occupation to another, but never producing fruit. That real fruit comes from the Spirit of God and was first promised in the covenant of Baptism. And we must remember that this fruit is for *others*. There may be a subtle, refined selfishness in religion which is not in fruit. We come to Church for worship, forgiveness, strength, peace. But it is not merely what we feel on the mount with our Saviour, but it is what we feel when we come *down* from the hill. Now we may bear fruit in various ways. The humble christian praying for all classes and conditions of mankind, the father of a family training up his children under the influence of his example, the man moderate in the enjoyment of society, honest in paying his debts, kind and merciful, just and considerate, zealous of good works—one and all bear fruit. Every earnest and faithful layman can do much and bear fruit in many ways. He can help and encourage the clergyman, give of his means towards the extension of the Gospel in heathen lands, uphold the doctrines of his Church, relieve the sick and needy, lend a helping hand to a falling sinner. He is bearing fruit. We must labor if we wish to bear fruit. Unfruitless under the Word of Life is a

great misfortune. The Bishop then addressed himself more particularly to the members of the Institute. The great question (he said) is—what practical fruit do we desire this Institute to bear, and how and to what extent is it attainable? We should love and support our Church. A well ordered household is one of the happiest things in the world, and so should it be with our Institute. We must carry out in that Institute what we see in a well conducted house and family. Everybody cannot rule; one must be at the head. Every member of a Church Institute who lives as a Christian and Churchman, bears fruit proper to his ability and station, and is a member of that family which no man hath ever counted or can count, for it contains heaven and earth, and is wide enough for all. In conclusion the Bishop said: Be fruitful in every good work. Labor on steadily and faithfully in your appointed sphere. Difficulties and perplexities all will have; but, if we obey the dictates of conscience and the motions of the Holy Spirit, never refused to sincere prayer, we shall have fruit that remains in ourselves, among our brethren, and in the great Eternal Harvest of the world.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

Ordination.—The Lord Bishop of Quebec held a special ordination service in St. Peter's Church on Sunday, the 18th inst., when the Rev. Richard Harvey, of Bishop's College, Lennoxville, was admitted to the Diaconate. Mattins was said at 9 a.m., and the Ordination service with celebration of the Holy Communion took place at 10:30. The Bishop preached a most suitable sermon. The candidate was presented by the Rev. E. Cullen Parkin, Incumbent of Cookshire, in whose Mission Mr. Harvey has been doing good service as a Lay Reader. Mr. Harvey proceeded on Wednesday by Gulf Ports Steamship Alhambra to Perie, and from thence he will proceed by land to his Mission, that of Shigawake.

ST. PETER'S CHURCH MISSIONARY ASSOCIATION.—The first monthly meeting of this association for the present season was held on Tuesday evening, and was numerously attended. After a few remarks from the President, a very interesting paper was read upon "Missionary work in New Zealand," by Rev. T. Richardson, containing allusions to the labors of Bishop Selwyn and Dr. Samuel Marsden in that distant land. A unanimous vote of thanks was tendered to the Rev. Mr. Richardson.

THE LATE REV. DR. NICOLLS.—At the monthly meeting of the Society of the Propagation of the Gospel, held 19th Oct., the following resolution was passed: "That the society has heard with unfeigned regret the tidings of the death of the Rev. J. H. Nicholls, D.D., Principal of Bishop's College, Lennoxville. The society recognizes the great self-denial, patience and steady purpose which he has shown in the government of the college for more than thirty years, and the services he has rendered the church, as in other ways, so especially by successfully training during so long a period, a large proportion of the clergy of the dioceses of Quebec and Montreal. The society desires to express to Mrs. Nicholls its sympathy with her in her great bereavement, and the high esteem which it entertains for the memory of her deceased husband."

THANKSGIVING DAY—GRAND SERVICE IN THE ENGLISH CATHEDRAL.—Thursday, the 22nd, having been set apart by the proclamation of His Excellency the Governor General of the Dominion of Canada, as a day of special Thanksgiving to Almighty God for the blessing of an abundant harvest which He has been pleased to bestow upon this country, was observed as such by a large portion of this community. All the banks and public offices, and a large number of business establishments in this city were closed, and the post office was open only till twelve o'clock.

Divine service was held in the various churches during the day, and in the morning a grand joint service of the various Church of England congregations in this city was held at 11 o'clock.

In the Cathedral there was an immense attendance, the building being thronged from end to end,

and the interior of the old Cathedral was tastefully and effectively decorated. At each pillar around the gallery, a bounteous sheaf of grain was fastened by a wreath of evergreen, while the font, reading desk and pulpit, were appropriately decorated with grain and other fruits of the soil. The pulpit especially deserves remark, it being most exquisitely ornamented with white silk banners wreathed with the rarest ferns and flowers interspersed with fruit and grain. The altar railings were also beautifully decorated, while a temporary reredos occupied the space at the back of the altar. The Bishop of the Diocese and all the clergy of the city occupied seats in the chancel, the musical arrangements having been undertaken by Mr. E. A. Bishop, organist. After the opening voluntary the congregation joined the choir in singing the 100th Psalm. Rev. M. M. Fothergill, Rector of St. Peter's, said the first part of the morning service, the Venite being taken to the Grand Chant, and the proper Psalms,—144th, 145th and 146th, to single chants by Purcell and Woodward. The chanting of these psalms was executed in a creditable manner. The first lesson was read by Rev. C. Hamilton, Rector of St. Matthew's, and the second by the Rev. R. Mitchell. The *Benedicite*, taken instead of the *Te Deum*, was sung to Wickes, a very suitable and beautiful chant, and the *Jubilate* to Elvey. The remaining portion of the Morning Prayer, after the lessons, was read by Rev. George Hamilton. The Anthem selected for the occasion was Beethoven's "Hallelujah," which was rendered with marked effect.

The hymn, "Come, ye thankful people, come," was sung at the end of the morning prayer to the tune "St. George." The Bishop read the ante-communion service, and also the Gospel for the day, the Epistle being taken by Rev. T. Richardson, of St. Paul's, The *Kyrie* performed by the choir was Mendelssohn in "G," and the last hymn, "We plough the fields, and scatter the good seed on the land."

The Lord Bishop preached an eloquent and appropriate sermon from Isaiah IX, 3:—"They joy before thee according to the joy in harvest." His Lordship stated that the spirit to render thanksgiving to Almighty God for the in-gathering of the harvest, had been in all ages the spontaneous outburst of the human mind. It is very meet, right, and our bounden duty, that we should at all times and in all places, but especially at this time and at this particular period, offer up our thanks to Him whose order of Nature is the preservation of man. A little less of his rain or of his sunshine, and a partial failure of the crops of the land ensues, bringing with it distress and famine; misery which none but those who witness it can realize. We may read of the ravages of famine, and believe that we imagine somewhat of how fearful it must be, but it is impossible to adequately take in, without personal experience, the destitution of a whole country. Those who have always regularly seen seed-time and harvest have no idea of their failure, but there were many amongst those to whom he spoke, who could call to mind the terrible failure some years ago of the Irish crops, when famine and hunger stalked abroad through that beautiful isle of lakes and valleys. There were harrowing scenes in that fair land in those days, but how could those who never saw them form an adequate idea of them. Even in this land the great calamity cast its shadow, and our cities and hospitals witnessed the melancholy end of hundreds of victims who were overtaken by the fever plague in flying from the famine. Another instance of our liability to famine and distress is to be seen in a distant part of this realm, where strong men, women and children, of all ages and degrees, are at present perishing from hunger by reason of a failure in the crops for want of rain. Happily, there were now hopes for another year's harvest, but even that hope is powerless to arrest the misery and suffering now being endured in British India. In face then of what we see and what we remember we have good reason to rejoice when we see our harvest safely gathered in, and good reason to come to His house with thanksgiving, "Who maketh the clouds drop fatness." "In all thy ways acknowledge Him." This is the very essence of religion, and groundwork of holiness. To be thankful in heart is to begin the heavenly life on earth. But we must gather up our

feelings and crystallize them into actions, or they will evaporate in sentiment. The Right Reverend preacher concluded an admirable sermon, by reminding his immense congregation that their offerings were to be devoted to the maintenance of sick and infirm clergymen, and that the Almighty Giver of all goodness has ordained that none shall appear before him empty, but that each shall give, according to the measure whereby God has blessed him.

The offertory sentences and prayer for the church militant were taken by the Rev. A. A. Von Iffland rector of St. Michael's. The Rev. A. W. Mountain and Rev. G. V. Housman, rector of Quebec, assisted in the celebration of the Holy Communion. The offertory amounting to \$442.00 was devoted to the Pension Fund of the Church Society.

St. Peter's Church.—The service was held at half-seven o'clock, and conducted by the Rector, Rev. M. M. Fothergill. The regular form of evening prayer was said, with the addition of the collects and other special portions of the thanksgiving service, and the hymns were carefully selected to harmonize with the subject of the day. The sermon was preached by the Rector from Psalm cxlvii. 1:—"O praise the Lord for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful." He commenced by alluding to the numerous instances of ingratitude recorded in Holy Scripture, especially in the history of the people of Israel whose continued lack of gratitude had at last resulted in their nation being a by-word amongst other people. He thought it well that we should all look into our own lives and see whether we were not more or less guilty of the same base crime. If we would accuse ourselves of a lack of gratitude towards our fellow men, how had we failed in our duty towards the Almighty, on Whom we have to depend not only for the daily bread for our bodies, but also for the sacramental food of our souls. Surely we should bless God, for our creation, preservation and all the blessings of this life. We have so much to be thankful for that other lands have not. If our fields are mantled with snow earlier than those of some climes, our barns are full with all manner of stores, while our fellow subjects of India are enduring all the evils of famine and the fertile plains of southern Europe are being devastated by the horrors of war, and covered with the carcasses of the slain.

St. Matthew's Church.—The service in St. Matthew's was also in the evening, and the interior of the sacred edifice had been beautifully decorated for the occasion. The gas stands are all wreathed around with grain in the stock and the font, reading desk, pulpit, &c., were loaded with a tasteful display of choice fruits and vegetables.

On the retable were vases of most beautiful flowers. The service was by Revd. George Hamilton, and the musical portions of it were exceedingly well rendered by the choir, Mrs. Hatherly presiding at the organ. The chorister boys in particular deserve credit for the ability with which they performed the chorus, "O Lord how manifold." Mr. Burwood took a solo in "Thou visitest the earth." The sermon was preached by Revd. Charles Hamilton, Rector of St. Matthew's, from Isaiah ix. 3, (the same text as that selected by the Bishop in the morning)—"They joy before Thee according to the joy in harvest." The Rev. gentleman reminded his hearers that the time was in the memory of many of them, when religion was regarded as intended only for seasons of distress, and as ill-suited, if not unfit for seasons of enjoyment. It was in fact shut out as unwelcome, and as inconsistent with times of prosperity and wealth and joy. A two-fold blunder took possession of the generality of society, men and women, a blunder as to real enjoyment, and also as to real religion. Two things which God had joined together, they had put asunder; though thanks to His mercy and the influences of His Spirit, truer and sounder views are being established with reference to prosperity and its enjoyments, and religion and its blessings. When the Church, Christ's body, has leavened society with her own true life and spirit, all social life amongst us will be truly Christian, and Christ and His Church will preside over our enjoyments, inspiring them with their

truest happiness. As an unmistakable proof of what has been gained already, there is now the annual day of Thanksgiving, and the fact that year after year, people everywhere are associating their joy in harvest directly with God, and celebrating it in His Church. Regarding the vital principle of Christian life that its joys are to be in the Lord, the Rev. gentleman stated that even in the days of Isaiah, men brought their joy before God and found it increasing a thousand fold. Christians may rejoice in the Lord's union and sympathy with them, and in His human heart beating pulse to pulse to theirs in their happiness. This, if fully realized, brings down into the joys of earth, the very happiness of Heaven itself. This day's service of praise has tended to remind us that the bounteous harvest is God's own gift, and that it was within His power to withhold it; and so we have been brought to realize in an increased degree, God's personal care and loving regard for our welfare.

The collection amounted to \$71.50.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MISSIONARY MEETING.—A meeting was held in connection with the Ottawa mission in the basement of St. Thomas Church, Rev. R. Lindsay, Rector, presiding. The present condition of the mission was entered upon, addresses being delivered by Revds. G. Robinson, Mills, Craig and Archdeacon Lonsdale on the general success of missions. Much general interest was manifested.

TRINITY CHURCH.—The future prospects of this church are quite encouraging. The ladies are doing their utmost to make the bazaar, to be held shortly in the Mechanics' Hall, a grand success, and it is to be hoped that all friends will strengthen their hands in the good work. The new Rector, Rev. Mr. Craig, has become a general favorite, and his pulpit ministrations are greatly appreciated. Many new members have taken pews, and with the union that now exists in the congregation, there is an early prospect of the church being soon relieved from its difficulties.

DUNHAM.—At a meeting of the vestry of All Saints' Church, Dunham, held on the 5th November, it was unanimously resolved: "That, in accepting the resignation of the Rev. Wm. Henderson as Rector of this parish, the vestry desires to record its appreciation of his services during the last five years, and, although regretting that the connection between pastor and people is about to be severed, would at the same time congratulate him on the honor which has been conferred upon him by his appointment as Principal of the Montreal Theological College, and hope that he may be long spared to fill this important position."

LECTURE BY REV. CANON ELLGOOD.—The school-room of the Church of St. James the Apostle was filled to overflowing last evening by a highly appreciative audience, assembled to hear a lecture, or, rather, continuation of lectures, on "Reminiscences of the East and Personal Adventure," by the Rev. Canon Ellgood. The lecture was an account of the speaker's observations during an extended tour in the East some three years since. Assyria, "the land of Sennacherib," the Isle of Cyprus with its hieroglyphics, tablets and monumental antiquities; Arab and Turkish life, together with a multiplicity of kindred subjects, as actually seen and experienced by the rev. lecturer in person, were each ably and lucidly dilated upon. An eloquent passage in the lecture had reference to Lady Hester Stanhope and her adventures in various countries, till finally reaching Palestine she was crowned "Queen of the East." The Rev. Mr. Norman presided at the piano. The singing by Miss Ryland and violin playing of Mr. Russell Stephenson contributed much to the evening's entertainment.

ST. STEPHEN'S.—The Rev. Canon Evans recently addressed his congregation, taking a retrospect of the work of the Church of England in Montreal. Text, Revelation ii. 10: "Be thou faithful unto death, and I will give thee a crown of life." Up to the year 1834 the only ministrations of the Church of England in Montreal seem to have

been confined to the regular morning and afternoon services in Christ Church, Notre Dame street, afterwards the cathedral, and such services as were held for the troops in garrison. The only clergyman now living who was then connected with Christ Church is the Right Rev. Dr. Fuller, the Bishop of Niagara. In reply to a letter which I wrote him, he has kindly written me as follows: "When I went to Montreal in May, 1834, there were services only in Christ Church, Notre Dame street. That year a service was opened in the evening at the National School Building in the east part of the city, which, being free, was well attended. Here the Rector, the Rev. John Bethune, the assistant minister; the Rev. A. F. Atkinson and I, the curate, officiated, two of us at a time, each Sunday evening. One evening, the late Dr. A. F. Holmes asked me if I could give my services at a chapel in the west, if he could find a suitable place in which to hold the services. I replied that if the Rector would consent, I should be very glad to do so. I asked the Rector next day and he gladly consented. Dr. Holmes then hired a large room in College street, which had been a public ball-room, fitted it up with seats &c., and I officiated in it for about a year, having Sunday-school and afternoon, and, I think, evening services. On one occasion we had a sermon there from Bishop Hopkins, of Vermont, on which occasion we had the offertory to aid Dr. Holmes in his noble and praiseworthy work. The congregations were composed of from eighty to one hundred persons, as nearly as I can recollect." The congregation thus organized removed to a building at the corner of Wellington and Prince streets, where in 1842 we find the services conducted by a Rev. Mr. Robertson, Chaplain to the Forces, and occasionally by the late Dean Bethune. It was in April, 1843, that the late John Crooks deeded to Dr. Bethune the site upon which we are now assembled, with the condition that a stone church should be erected thereon within two years. In carrying out this condition, little time was lost, and the corner-stone having been laid by Lord Metcalfe, the Gov.-General, the Church was completed and erected under the name of St. Ann's. On the erection of the Roman Catholic church, which bears that name, the Vestry wisely decided to change the name to St. Stephen's. To the incumbency of the church when finished, the late Dr. Falloon was appointed, and ministered acceptably for a period of about four years, during which time he made an effort to raise funds in England for the liquidation of the church debt. Dr. Falloon resigning in 1848, he was succeeded by the Rev. Jacob Ellgood, still so well and favorably known to most of you. For 16 years he zealously performed the arduous duties of the parish, rendered more arduous, I have been informed, by the large number of workmen employed in the erection of Victoria Bridge, for whom a Sunday afternoon service was held. In 1864, the Church of St. James the Apostle was opened, and the vacancy thus caused in this Incumbency was filled by the appointment of the Rev. W. B. Curran. During his Incumbency the present Parish bounds were set off by a Canon of Synod and the Parish erected into a rectory. The services at Point St. Charles having culminated in the erection of Grace Church, many families who had long worshipped here withdrew to find there a new spiritual home. Four years ago, upon Canon Curran accepting the Rectory of Galt, at your invitation, I came among you, believing that in so doing I was following the leadings of Providence.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

COMMITTEE MEETINGS.—Synod Office, Kingston, as follows: Mission Board, Wednesday, Dec. 5th, at 10 a. m.; Clergy Trust, Wednesday, 3 p. m.; Episcopal Trust, Wednesday, 4 p. m.; Widows and Orphans', Thursday 6th., 10 a. m.; Book and Tract, Thursday, 11 a. m.; Divinity Students, Thursday, 11 a. m.; Executive, Thursday, 2:30 p. m. Foreign Missions, Tuesday 4th, 7:30 p. m.; Insurance, Tuesday, 7:30 p. m. On Discipline, Wednesday 5th, 7:30 p. m.

The addition to Cataract Church, (Christ Church) now nearly completed, is to be consecrated on Sunday, the 2nd December, at 3 p. m., by the Bishop of Ontario.

A pastoral staff is to be presented to the Bishop by a number of the clergy on the same day. The Bishop is to preach in St. Paul's Church in the evening.

BELL'S CORNERS.—A very successful concert took place here in the Orange Hall last Thursday evening. Although the weather was rather unfavorable, yet the Hall was crowded with people. The concert was got up by the efforts of the Rev. H. T. Leslie, B. A., Curate of Richmond, and very successfully did the rev. gentleman carry out his efforts.

The proceeds were in aid of liquidating the debt on the Library Fund of Christ Church, Bell's Corners, and other improvements connected with that church. The amount realized at the concert left a nice little surplus over, after paying off the Library Fund.

We understand that the Rev. Mr. Leslie intends getting up concerts in Richmond for the purpose of improving the parish church of that place.

We must not forget to mention that the singing of Mrs. J. Riley, Misses Butler and Beaman were fully appreciated by the audience, and that Mr. Taylor in his singing and reading was a host in himself. Mr. Hugh Riley read in his usual Irish style, and kept the audience in one continual sea of laughter. The Rev. A. C. Nesbitt occupied the chair.

OSNABRUCK.—A few days ago a child was baptized in the parish of Osnabruck, the daughter of J. Alonza Baker. The baby had for her godparents: her two grandmothers, great grandfather and great great grandmother. The representatives of five generations were thus present at the baptism.

TORONTO.

TORONTO.—St. James.—A collection was made on Sunday last for the widow and family of the late Rev. W. H. Tilley. It amounted to \$1,185.

The Thanksgiving services on Thursday were well attended in the city churches, and most of them were, as is usually the case, appropriately and tastefully decorated. Had it not been for the unfavorable weather, the attendance would doubtless have been much larger than it was. The Holy Communion was administered in most of the churches, and collections were made.

SYNOD OFFICE.—Collections, &c., received during the week ending November 24th, 1877.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Dysart, \$3.74; North Orillia and Medonte; St. George's, \$1.67; St. Luke's, \$3.25; St. John's, Atherley, \$1.40, "N. N.," \$1.68; Thornhill, \$8.36; Berkeley, \$8.46; Minden, St. Paul's, \$2.29; Anson, \$1.09; Lutterworth, 30 cents; Snowdon, 32 cents; Stanhope, Maple Lake, 65 cts.; Church of the Redeemer, Toronto, \$71.00; Trinity College Chapel, Toronto, additional, \$1.00; Woodbridge, \$4.15; Collingwood, \$11.15; Church of the Ascension, Toronto, \$31.00. Annual Subscription, Rev. Joseph Gander, \$5.00. Donation.—"A Friend," Barrie, 5.00.

MISSION FUND.—Thanksgiving Collection.—Toronto, St. James's Cathedral, \$54.74; St. Anne's, \$12.77; St. Luke's, \$35.91; Trinity College Chapel, \$17.15; All Saints', \$24.11.

Christ Church, York Township, \$11.54; Woodbridge, \$2.10; St. Peter's, Credit, \$4.00; St. John's, Dixie, \$8.62; Trinity, Port Credit, \$3.30; Campbell's Cross, \$4.50; Charleston, \$1.50; St. Philip's, Unionville, \$2.60; Newcastle, \$18.00; Georgina, \$6.05; Brooklin, 35 cents; Columbus, 40 cents; Ashburn, 50 cents; Port Perry, \$4.22; St. John's, Port Whitby, \$1.33; Collingwood, \$13.15.

BOOK AND TRACT FUND.—Carleton, for Library Books, \$10.00.

NIAGARA.

CIRCULAR.—To the Incumbent, Churchwardens, and Lay Delegates of the several Parishes and Missions of the Diocese of Niagara: Gentlemen,—I am directed by the Bishop of the

Diocese to call your attention to the amounts assessed upon your several parishes and missions by a unanimous vote of the Synod in May last, and to express the Bishop's hope that you will lose no time in taking steps to secure the amount for which your parish or mission has been assessed, as on its being made up depends the payment of our obligations to our missionaries, and widows and orphans.

By order,

J. J. MASON,

Sec.-Treas.

MEMORANDUM OF ASSESSMENT.—First Class.—Guelph, \$600; Cathedral, Hamilton, \$400; Ascension, Hamilton, \$400; St. Thomas, Hamilton, \$400; St. George's, St. Catharines, \$400. Intermediate.—Dundas and Flamboro', \$250; Niagara, \$250; Thorold and Pt. Robinson, \$250. Second Class.—Ancaster, \$200; Christ Church, St. Catharines, \$200; Orangeville, \$200; Chippewa, \$200; Grimsby, \$200; Louth and Port Dalhousie, \$200; Barton and Glanford, \$200; Wellington Square and Nelson, \$200; Oakville, \$200; Stamford and Drummondville, \$200; Fort Erie and Bertie, \$200; Milton, \$200. Third Class.—Waterdown, \$150; Caledonia and York, \$150; Port Colborne and Marshville, \$150; Clifton, \$150; Georgetown, \$150; Binbrooke and Saltfleet, \$150; All Saints, Hamilton, \$150; Dunnville and Port Maitland, \$150. Fourth Class.—Jarvis, \$100; Walpole South, \$100; Acton, Rockwood, &c., \$100; Fergus and Alma, \$100; Erin and Garafraxa, \$100; Minto, \$100; Mount Forest and N. Arthur, \$100; Norval and Stewarttown, \$100; Rothsay and Huston, \$100; Welland and Fonthill, \$100; Arthur Village, \$100; Grantham, \$100; Lowville, Nassagaweya, &c., \$100; Cayuga, \$100; Elora, \$100. Fifth Class.—Beverly, \$50; Merritton and Homer, \$50; Omagh and Palermo, \$50; Palmers-ton, \$50; Hagersville, \$50.

HURON.

(FROM OUR OWN CORRESPONDENT.)

CLINTON.—Upon the departure of the Rev. Dr. Wall for his new home in Virginia, many of the ladies of the congregation of St. Paul's Church met at the house of Mrs. Hearn and presented him with a purse of \$92.00 and the following address:

Beloved Pastor:—It is with feelings of deep regret that we anticipate your departure from amongst us, not only on account of ties of friendship which have bound you to our hearts, but we shall sorely miss your valuable discourses in church, and your earnest and heartfelt prayers, when visiting the sick and sorrowful. We feel that we are about to lose our dearest earthly friend in time of trouble, and we think this a fitting occasion to beg your acceptance of the enclosed as a slight token of our love. We trust that in your future field of labor, you may meet with the hearty co-operation of your flock; and though distance separates us, may the ties of love and friendship knit us closer together as years roll on, until we meet in the blessed Hereafter. Hoping that yourself, Mrs. Wall, and family will reach your destination in safety, we wish you all an affectionate farewell.

MRS. HEARN, MISS CLARA MOUNTCASTLE, and others.

Clinton, Nov. 20, 1877.

To this, Dr. Wall replied in brief, regretting his utter inability to give utterance to his feelings; as well from his sense of unworthiness as from his deep affection for the loving friends before him. He had hoped to spend his days among them, but, as often before, "the Lord had led him by a way he knew not." He would say no more, but would venture to close with what they had often heard from his lips in the pulpit. He then pronounced the Benediction.

LONDON.—C. C. Y. M. S.—The first of a series of entertainments to be given by the Church of England Young Men's Association was given on Monday evening in the Bishop Cronyn Hall. There was a large number present who passed a few very pleasant hours. Addresses and vocal and instrumental music made the time pass quickly as it only does in hours of happiness and joy. There will be similar entertainments once a month, and once a month, lectures. The free reading room is well attended every night, and the Bible class is large.

St. James' Church Westminster.—Rev. Septimus Jones, of Toronto, is to preach in St. James' at morning and evening services on next Sunday.

Rev. J. B. Richardson, who has succeeded Rev. H. W. Tilley as Rector of Memorial Church, preached a funeral sermon on last Sunday on the death of the late Rector.

Memorial Church. Sunday November 18th.—Rev. Canon Innes preached a funeral sermon on the death of Rev. W. Tilley, lately Rector of that church. The congregation was very large, the church crowded in every part. To speak from the pulpit of one with whom he had such close intercourse, when that communion has been terminated by death is no easy task, but when the subject has called out all the deepest and most tender feelings of our nature, and enlisted for himself our love, it becomes indeed a hard thing. Him upon whom our thoughts especially dwell to-day, I can truly say I loved with all the love of a father to a son, or a brother to a brother. "So spoke a brother in Christ in the ministry of him with whom he had held sweet communion for a few brief years, and the deep feelings to which he gave expression that were fully participated by the many in that church who loved him as their dearest truest earthly friend. Mr. Tilley's sympathizing heart, his love attached thousands of warm friends in this city. We can testify how much during his brief ministry of one short year in St. Pauls, he was endeared to all its members. Then how much must they, to whom he ministered for so much longer a time, have loved him!

WESTMINSTER, St. James.—Last Sunday, the twenty-fifth after Trinity was a day of great rejoicing to the Incumbent and parishioners of St. James. The new church was opened for divine service. "They offer great sacrifices and rejoice." The sacrifice is not, as in the days of Nehemiah, of sheep and oxen, but sacrifice of praise and thanksgiving. They had laid the foundation of a goodly house wherein to worship God, and God made them to rejoice with great joy. Nor was the rejoicing of that congregation only. Are we not brethren? Their rejoicing was the rejoicing of the whole church.

At morning service, prayers and lessons were read by Rev. E. Davis, Incumbent, and Benj. Bayley, antecomunion service by the Right Rev. Bishop of Huron. The Bishop was the preacher at this service: His text was: "The hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him," John ii. 28, 24. He congratulated pastor and people on the completion of the goodly house of worship in which they were assembled; and he invoked a blessing on the services in that assembly for all time, expressing his hope that the ever blessed Gospel of Christ will be preached for all time to come in all its simplicity and saving power and echo and re-echo through its sacred walls for the conversion of sinners. The subject of his discourse was the difference that exists between the old and new dispensation of the Spirit. He referred to the tendency of the church at the present time towards ornamentation and display. This was the case not only in the Church of England, but with the denominations. The glory of Christianity, he said is not in temples or carnal ordinances, but in Christ. He warned his hearers against falling into formal worship and exhorted them to follow faithfully the instructions contained in the Book of Common Prayer.

The collect was that for the 5th Sunday after Epiphany. The hymns were a hymn composed for the opening service, hymns 402 and 357 of Hymnal Companion. The service was very earnest and hearty; the responding by the congregation was such as to call forth the special commendation of the Bishop in his discourse.

Rev. I. B. Richardson, Rector of the Memorial Church, assisted Mr. Davis at the afternoon service and preached, taking as his text the words of the Royal Psalmist: Blessed are they that dwell in Thy house; they will be still praising Thee, Psalm lxxxiv. 4. The church was crowded. At evening service Rev. E. Davis and Dr. Darnell read the service. The Very Rev. Dean of Huron preached a good practical sermon from Exodus

xx. 24, to the largest congregation that had yet assembled in the new church. The collections at the three services were in aid of the building. At the morning service the amount of the offertory was \$79—at the three services over \$160. It is estimated that 2000 people attended the three services.

The entire cost of the church is between \$11,000 and \$12,000. It is a very handsome church, second only to our old St. Paul's. It has been said that it is "one of the most ecclesiastic buildings in the Province." This may be perhaps a poetic description; it is, however, ecclesiastic in its design and completion. We enter from the north (the church runs north and south.) There are two doors corresponding to the two aisles. Over a very handsome arch opening to the chancel, is a scroll bearing the words, "The Lord is in His Holy Temple." To one side of the chancel is the organ chamber, to the other the vestry. The chancel window is beautiful in its appropriateness. The centre figure is the Good Shepherd with the lamb, a figure of inexpressible sweetness. To the right and left are a sheaf of wheat and bunch of grapes, symbolizing the "body broken" and the "blood shed" for His people. At the upper part of the window the appearance of the Dove, emblem of the Holy Ghost. Immediately above is the crown and on the lower compartment the anchor. Still lower down on the window is the inscription, "Presented to St. James' Church by the Sunday School." Beneath the window, and over the communion is the inscription, "Do this in remembrance of me." There is a large stained-glass window of very very handsome design over the North door; it is twenty feet high by eleven feet in width. The side windows are also of stained glass, and certainly all reflect great credit on Mr. Lewis from whose manufactory they are. Opposite the Communion Table, before entering the chancel is a handsome stone font bearing the inscription, "Suffer little children to come unto me." The pulpit and reading desk are of grained oak and placed on either side of the chancel. The ladies of the St. James' have undertaken to defray the expenses of the organ which is from the manufactory of Warren, Montreal. [It is a powerful instrument of very sweet tone. The case is chestnut, with black walnut mouldings.

This is the church erected by the minister and congregation of two hundred people gathered into a small place of worship within a period of little more than three years. It is too true there is a debt yet pressing on the church, but we believe that the faithful labours that have accomplished so much will be rewarded by seeing the church that they have now opened for the worship of the triune God consecrated at no very distant day. Faith removes mountains.

IN MEMORIAM.—Dear Editor.—Will you allow me a small space in your valuable paper to give a short account of the death and burial of a christian Indian woman. Being the first Indian funeral that I ever attended, I thought that a description might be interesting to some of your readers. The subject of the present notice was Martha Shawunoo, aged 74 years, sister to the present Indian Chief of the Kettle Point Reserve, whom we interred on the 2nd inst., in the Shawunoo family cemetery. She embraced christianity and was baptized in the English Church in 1868, and was confirmed by the Bishop of Huron in 1873. From the time of her conversion until her death she continued a sincere and faithful christian woman, a regular attendant at the services of the Church, and at the administration of the Holy Communion. During her illness the Lord's Supper was administered to her twice, by the Rev. J. Jacobs, which was received most gladly. It was the privilege of the writer to visit her several times in her last illness which were always seasons of refreshing coming from the presence of the Lord. Her funeral was largely attended by natives from different Reserves, and to the writer it remarkable solemn; the day being dark and gloomy, from the time the funeral left the Chief's house—where she died—until we reached the Church. The bell tolled slowly during the religious services of the Church for the occasion. All seemed so seriously impressed that we were constrained to say how precious is the death of those who die in the Lord. The procession now being formed, we took the wind-

ing path through the bush to the old family graveyard where her ancestors were buried many years ago, but, I assure you Mr. Editor, language fails to describe the impressions made upon my mind on that solemn place and occasion. So passed away one of the Lord's humble followers from this world of suffering to her heavenly rest.

D. C.

ALGOMA.

The Rev. William Crompton desires his letters and papers to be sent to *Aspdin P. O., Stisted, Muskoka*. It is necessary to give this exact address in order to avoid mistakes, some of which have already occurred. One of the postmasters has written on the envelope of a letter intended for Mr. Crompton, "Put in DOMINION CHURCHMAN your proper address."

Correspondence.

AFTER THE CONFERENCE.

(Continued.)

(4) It is always to be deprecated that there should be two sets of machinery for doing substantially the same work. Just observe what has happened in the last twelve months in this Diocese. Our Synod met, sat for a few days, did some important work, took a fancy to adjourn and leave a lot of unfinished business and business untouched. The benefit which would have accrued from the settlement of all these matters is deferred. Not six months after the routine of Church work is again interrupted, must the same persons once more appear on the scene, thereby doubling the expense and trouble. Several days are spent in, not discussing but merely glancing at a few uncontroverted subjects, people separate no wiser than they met after each sput of truisms and platitudes, and no practical result.

(5) The greatest absurdity of all, however, remains to be mentioned—the exclusion of all those important subjects upon which there might be wide difference of opinion, and which it is of the utmost importance should be thoroughly ventilated as soon as possible and some measure of practical unanimity arrived at through free discussion. This mistake at any rate cannot be fathered upon English Congresses, but is the peculiar fancy of the recent Toronto Conference managers. It was subject of general remark at the late English Congress, that the open and straightforward discussion of differences on the most controverted subjects, which has all along characterized the English Congresses, has steadily borne fruit in drawing the extremes nearer together, in a spirit of mutual charitable consideration, and in increasing similarity of thought and method among the various schools in the Church. No greater contrast can be imagined than that between the Croydon Congress and the Toronto Conference, meeting within a few weeks of one another. The great result of the former is a feeling that our internal Church differences are magnified, and that they may be considerably lessened always by calm and candid inquiry. The notion engendered by the latter is that we have such terrible dissensions among us that we dare not mention or breathe certain subjects in public in each other's presence, for fear of widening the breach and becoming alienated.

(6) How much better would it be, then, in all respects, that 'Congress or Conference or Convention subjects' (including especially the most controverted subjects) should be recognized and exhaustively treated in our Synods with a view to immediate practical results, no finical limit of time, but only the requirement of charitable and gentlemanly bearing in debate, being made a *sine qua non* for the hearing of a speaker. We should then have work, not talk.

Yours, A SYNODSMAN.

CHURCHWARDENS.

DEAR SIR.—Your paper of the 1st inst. contained, in its correspondence, the statement that a Church warden ordered a church to be locked against an early, (8 a.m.), administration of the Holy Communion. This is very suggestive; well

calculated to lead to very serious inquiry, and to proclaim some very solemn consequences. So a man, who lives in habitual neglect and dishonour of our dying Lord's command, "This do in remembrance of me," takes upon himself to frustrate the plan of his pastor and some few of the parishioners to obey Christ and commemorate his death, and he succeeded. Sir, in these days of infrequent communion, and fearful slighting of the Table of the Lord, a man once baptized into Christ, probably having publicly ratified and confirmed the solemn promises and vows then made; whose only hope, as a sinner, can be in that Saviour who shed His precious blood for lost souls like his, who may, for ought I know, have seen his best days in the world, and may have, here and there, gray hairs upon him, admonishing him that "life's joys grow dim—its glories pass away," yet he, the conservator of the Church for the worship and glory of God, and for the honour of His Son, Jesus Christ, abuses the confidence reposed in him, to deprive of spiritual food and sustenance a few of Christ's flock, who felt their need of all that God, through the use of His own appointed means, can bestow for the strengthening of their faith, the increase of their love, the brightening of their hope, and the better fitting them to fight manfully against the world, the flesh and the devil, and to enable them to continue Christ's faithful soldiers and servants to their lives end! For this there is no danger of his being called to account at an earthly tribunal; but an account he will have to give, unless his sin is blotted out by that very blood which even now is "precious." Whatever his motive may have been, and however much he may strive to justify the act, and satisfy his conscience, one cannot help being reminded of some who shut up the kingdom of heaven against men; for they neither go in themselves nor suffer them that are entering to go in.

A CONSTANT COMMUNICANT.

Family Reading.

THE PENNANT FAMILY.

CHAPTER VI.—TUTOR AND GOVERNESS.

Soon after Miss Manent left Brynhafod she was met by Mr. Tudor; that gentleman was in search of Lord Penruddock. He paused to speak to Miss Manent, who was almost a stranger to him, although they lived at the same castle. His and Lord Penruddock's apartments were in a different part of the huge gloomy pile from Lady Mona's, so the governess and he dwelt apart. He was in the habit of joining the earl and countess and their guests at will; but Miss Manent never appeared in the family-circle—if so disunited a party could be called a circle.

Mr. Tudor was the son of a late steward of Lord Craigavon's, therefore, like every one else, under his lordship's power and patronage. Although a sufficiently resolute man by nature, he had been led by circumstances to become Lord Penruddock's tutor. He had been sent to Cambridge, where he had done well, and his father died about the time when he finished his college career, and taken orders. The earl considered that he did his duty by the widow and her children when he offered the eldest son the tutorship and promised him the living of Craigavon when vacant. The offer was too good to be refused; for it not only provided for the young man, but placed him near his family. The living ought to have been a good one, but the earl owned the great tithes, and was not always particular concerning the lesser. The living had lately fallen vacant, and his lordship had promised to repair the vicarage for Mr. Tudor, if he would remain at the castle until Lord Penruddock left it. Meanwhile he had let the vicarage to Mr. Ap Adam, and a brother of the vicar's made one of the six pupils of the new tenant. Mr. Tudor had had his aspirations, and they certainly had not tended towards the post he now filled, but he was, like many others, obliged to circumscribe them when it became a question of daily bread. He was anxious to do his duty by his pupil and in his parish, but even here his desires were curbed by a power that proved stronger than he, for the earl would not allow his son to be controlled, and he himself controlled the

vicar's parishioners. This cast a restraint over a naturally buoyant temperament, and interfered sadly with an upright man's desire to do what was his decided duty.

"I do not think I ever met you alone before, Miss Manent," he said, after he had inquired if she had seen Lord Penruddock. "And I have been here nearly four years, you longer."

She coloured slightly, but made no reply. She was afraid to tell him of the visit of Daisy to the castle.

"My mother has often expressed a desire to know you," he continued, kindly. "Should you ever have the opportunity, I wish you would go and see her."

"I wish I could; but perhaps the countess would not like it," returned Miss Manent, surprised into speech by so unexpected a proposal.

"It does not do to be too submissive," he remarked, smiling, as he remembered how difficult he found it to break the chain himself. "The countess and Lady Mona are often absent, and then you might surely go out occasionally."

"I think I should be afraid," said the nervous girl.

"I cannot imagine where Edward is!" said Mr. Tudor, abruptly, surprised at the grateful glance he received from eyes whose dark depths had seemed to him unfathomable. "He takes advantage of the earl's absence to escape from me. Not long ago I found him with the young Pennants on the cliffs, and he has been trying to elude me ever since. Have you remarked that he is unusually moody and irritable of late, Miss Manent?"

"I seldom speak to him," she replied.

"I only wish I dared to use the birch, reasoning is thrown away," he said, becoming suddenly confidential. "He will be ruined; and yet he is not without good qualities. It would be a grand work. Miss Manent, to bring up those children to good and useful purpose. When I think that Edward will be the next earl, and will have almost kingly power over these lands and people, it humbles me to consider how little I can do!"

Miss Manent had never viewed the matter in this light. She had only striven to get through her days without a battle, and had gone to rest contented when she had succeeded. She sighed as she said, "Nothing will improve Lady Mona: she is always the same;" then checking herself, in terror at having said so much, she added, "I mean I have not sufficient authority—or—I—am afraid."

Mr. Tudor looked at her with pity. He had never seen any one so nervous and so terrified.

"Have you no one—?" he began, and hesitated.

"Only the countess and Lady Mona," she replied, her eyes on the ground, her voice trembling.

"Poor girl!" he exclaimed, holding out his hand, into which she put hers timidly, glancing round lest any one should see the act. "At any rate, consider me both as your pastor and friend."

They shook hands, and went their ways.

"Have you seen Lord Penruddock, Nan o' the Ship?" Mr. Tudor called out to a woman who was standing at the door of the beer-shop.

"He was here by just now," with Caradoc Pennant, Brynhafod. "I saw them go round the point. Be you sure, sir, that Caradoc will lead my Lord into mischief."

"If we were all as likely to what is right as the family of Brynhafod we should be better than we are," replied the parson, with more zeal than prudence. "Why don't you come to church, Nan o' the Ship?"

"Lord bless you, we've none of us clothes fit to sit with the gentry."

"God looks at the heart, not the garments. Pray to Him to cleanse that, and you will forget your clothes; indeed, He will provide better for you," said Mr. Tudor, sharply.

"Prove that and I'll pray directly," replied Nan o' the Ship, impudently.

A ragged crowd gathered round her as she spoke, and Mr. Tudor felt that he ought not to let the opportunity of addressing this portion of his flock slip by. He spoke to them earnestly of their duty to God and man, but was interrupted in his discourse by the surly voice of Davy Jones from behind:

"Let God and the earl do their duty to us first," were his words.

"We stand or fall according to our own acts and deeds," said Mr. Tudor, turning on the man, whom everybody feared.

"Then look to your own, master," was the sullen reply. "We don't want no parsons nor preaching here. When you can build us fresh houses you may come again. I saw the young earl and Pennant's son up the cliffs just now."

Mr. Tudor, feeling that he had delayed too long hurried round the point.

"If he is with Caradoc Pennant he is at least safe," he muttered; "but am I safe? Am I justified in understanding to see after him from morning to night whilst these godless souls are committed to my keeping?"

Pondering this all-important point, he hastened up by Aber defile. He was met about midway by Ap Adam, whom he asked if he had seen Lord Penruddock.

"I met him just now hurrying homeward over the cliffs," was the reply.

"And young Pennant?"

"No: he was not with him."

Mr. Tudor took the way across the cliffs to the castle, and arrived too late for dinner. Lord Penruddock was home before him, and in time. He always dined with his parents, and was, therefore, with them.

A servant came to say that Mr. David Pennant insisted on seeing Mr. Tudor immediately.

"He asked first for Miss Morris," said the man, and she went to him. Then he inquired for Lord Penruddock, or you, sir. He seemed much excited, so I thought it best to come to you."

"Right, Williams. Should the earl inquire for me, say I have been delayed. Where is Mr. Pennant?"

"In the housekeeper's room, sir."

"Show him into mine, if you please."

Mr. Tudor went down to an apartment on the basement, fitted up as a kind of grim study. It was large, dark, and tapestried, and the two wax candles which had been lighted for Mr. Pennant scarcely rendered him visible.

"Excuse my disturbing you, Mr. Tudor," began the farmer at once, my boy Carad accompanied the little foundling and Miss Morris as far as the servant's entrance this afternoon. Miss Morris says she took the child to Lady Mona, and left Carad outside with Lord Penruddock. The child lost a valuable chain and locket, either in this castle or on the way to it, of which Miss Morris says she knows nothing. But this does not bring me here. Carad has not returned home; and as he is a punctual, obedient lad, his mother is making herself ill about him. She expected him back as soon as he had dropped Daisy here."

"I will enquire of Lord Penruddock when he leaves the dining-room. He cannot be long. Davie Jones, the fisherman of Monad, told me he saw Caradoc on the cliffs with Lord Penruddock. He is probably at home by this time, and you have missed him."

"If he has gone to the eagles' cliff!" ejaculated Mr. Pennant, with clenched teeth; but he never disobeyed me in his life, bold and wild as he is!"

(To be continued.)

Children's Department.

THE LESSON THAT KATIE WILMOT LEARNT FROM THE ROBIN: A STORY FOR ST. ANDREW'S DAY.

BY AUNT MAGGIE.

"Well it really is too provoking," said Katie Wilmot, a girl of 13 years of age, as she looked longingly out of the window one bleak, cold day in November. "It always rains so when I want to go particularly to any place. What a disappointment not to go to Church to-day. Saint Andrew's will be so beautifully decorated, and there will be very good music, and the bishop is to preach. Alice Hill says the anthem they are going to sing has been composed expressly for the dedication festival. Mamma thinks I should catch cold, and as there is so much sickness going about she cannot allow me to run any risks; and papa won't hear of the horses being taken out, he

says they are overworked already. I never heard such nonsense in all my life. Saint Andrew's is only two miles from here. I thought it was people's duty to go to church if they possibly could; it really is enough to try the patience of a saint."

"What is all this about saints?" said her brother Harry a merry boy at eleven years old, coming in just in time to hear the closing words of Kate's foolish speech. Well Kate if you are a specimen of a saint I say save me from being one."

"How rude your are Harry," said his sister angrily. "But don't you think it perfectly ridiculous of mamma and papa making such a fuss over a few drops of rain they might think I was made of sugar and would melt away," she concluded, bitterly.

"No fear of you been taken for sugar; vinegar, perhaps," said Harry, mischievously.

Here Harry put his hands in his pockets, and after giving vent to his feelings in a long low whistle continued: "The fact is Kate you wont knock under to anyone, and if you don't it will be all the worse for you, you always seem to think that you know better than Mamma and Papa, if you take my advice you'll 'keep your temper' so saying he left the room banging the door after him as he went: "What a horrid rude boy Harry is growing, I don't think going so much with those Browns, has done him any good, for I think he gets ruder every day. It seems to me that every one in the house is doing his best to make me miserable to-day, even nurse must needs tell me that Mary has more sweetness in her little finger than I have in my whole body" "hateful old woman" that she is; here Kate burst into an angry fit of crying.

Let us leave Kate a while to her tears so that we may tell our readers a little about her home.

Kate's home was situated in a flourishing town of Nova Scotia.

Her father was a surgeon who had an extensive practice, and who was spoken of as a rising man.

He had at one time serious thoughts of removing to the States, where he would have greater scope for his abilities, had not his wife, who was very delicate, derived so much benefit from the sea air blowing off ——— coast; that he felt no sacrifice too great which would benefit her health.

Kate was very like her father in disposition, being a proud, high-spirited, lovable girl, but one who could not brook contradiction. Her father was very fond of his bright Kate, but thought with pain of the many crosses and disappointments she would meet with, should she not learn to give up her own will. Indeed he felt that if he had been trained, when a child, as he hoped his own would be, he might have caused less pain and sorrow to those who loved him best.

Kate's mother having been an invalid for some little time, the girl had been put rather more forward than she would otherwise have been, and consequently had had much more of her own way than was good for her. Mr. Willmot felt thankful that this would only be a temporary arrangement, as one of the first physicians, whom he had lately consulted about his wife, had, much to the joy of the whole, given great hopes that she would eventually be restored to health.

She was a really religious woman, one who never said what she did not mean, and whose sick room was a resting place for the whole family.

"Mother's room!" What a host of delightful memories did those words recall to the minds of the little ones. The warm kiss, the tender embrace, the loving words of approval when mother heard that the children had been good. And nowhere else did the children taste such cake, or jelly, or fruit as was found in "mother's room," and indeed whenever they thought anything particularly good they always said it must surely have come out of "mother's room."

And often when her husband was returning from his rounds weary and worn, his heart was cheered and comforted by the thought of finding himself once again within that peaceful, calm retreat—"mother's room."

Let us now return to Kate, who has sobbed and cried till she can do so no longer, and who is now looking pensively out of the window.

Her attention has been arrested by a robin red breast, who in spite of rain and wind is hopping merrily about.

He is picking up the crumbs which the children always throw out of the window for him.

When he has finished his breakfast he utters a cheerful song of thanksgiving, flies on to the window ledge, looks curiously at Kate, then, after pluming his feathers for a moment or two, bursts forth into what sounds to her like a song of praise, then flies quickly away.

Kate gives a sigh of regret as he disappears and says half aloud, "What a clean little robin, he seemed to know that something was the matter with one."

When he had finished his song he looked at me, as much as to say, "Have you no song of thanksgiving this morning? Have you then nothing to be thankful for that you look so sad?" "Oh, you dear little birdie!" cried Kate, "you look at me as if you wished to comfort me, though I think I deserve only a scolding for what a naughty, naughty girl I am, making such a fuss because I could not have my own way, and being so unhappy when I am so much better off than lots of people even in this place."

Now there's poor Bessie Holmes she has to live with Miss Green and she is so cross to her and never allows her the slightest pleasure, yet how good and patient Bessie is, she never complains. Then there's Mary King who lost her mother a month ago, I asked her "if she did not think it hard having her mother taken from her so soon." But she said I must not talk like that, it was not right," and her aunt who was present said that each one of us had our cross to bear in some form or another."

Suddenly she remembered the beautiful story about the robin red breast; vainly attempting to draw out one of the thorns from our dear Lord's thorny Diadem when he was hanging on the cross and how its breast became dyed with the sacred drops, which would remain as a memorial of its love and devotion till time should be no more. And her heart smote her as she thought of these things.

For instead of trying like the robin to take away the thorns from her Dear Lord's crown; had she not in her pride and wilfulness, planted others, causing the drops from that Sacred Head to flow afresh, not in healing streams, but in thorns which would pierce her own heart? should she not be willing to carry the cross which God in His wisdom thought fit to lay upon her? And thoughts came crowding quickly to her memory and she remembered her mother telling her that Saint Andrew's Day was the New Year's Day of the church, and that the church's year began and ended with the cross, being a similitude of the Christian life here below; and hourly if we would follow our dear Lord and Master, we must bear it bravely to the end. Then the words of this well known hymn came into her head:

Take up thy cross and follow Christ
Nor think till death to lay it down
For only he who bears the cross
"Can hope to win the glorious crown."

And her heart was filled with shame as she remembered how unwilling she had been to bear that little cross, even the yielding of her own will to those set over her by her Heavenly Father.

She thought to herself, "I know I spoke very disrespectfully of dear mamma and papa to Harry, but then he knew I was in a rage and therefore would think no more of it, I also was very angry with everyone in the house, but little things are so much harder to bear than big ones, I could bear great troubles much easier I am sure, forgetting that it is God who appoints to us each one cross and that our lives are for the most part made up of small things."

Again her thoughts reverted to the robin, and she felt how different his conduct had been to hers. He, out in the rain and cold, yet brightly singing his hymn of praise; she in warmth and comfort, cross and unthankful, unwilling to give up her own will even in the slightest degree. And in her heart of hearts she prayed that the thorn of pride and wilfulness which was striving for the mastery in her heart, might by the grace of God be turned into a tree of life which should keep her unto life everlasting. And though she could not offer the like loving service to her dear Lord as the robin had done, still she prayed that she might be preserved from piercing afresh that Sacred Head with the thorns of her pride and wilfulness.

She was roused from these reflections by the entrance of her little sister, Mary, who said: "Katie, nurse wants you to come and take charge of us, as mamma is not quite so well and wants nurse in her room; and please Katie dear will you hear me my hymn." She then stood up and repeated Neale's beautiful hymn for St. Andrew's Day:

"Since the time when first we came
To receive the Saviour's name
We, His sons and daughters, now,
Have the Cross upon our brow.

"Never let its mark grow dim,
By it we are sealed for Him;
Should it ever fade away,
Who would face the Judgment Day?

"Trees, when storms their branches toss,
Make the figure of the Cross,
And, when tempests on us beat,
We are safest at its feet.

"Every bird that upward springs
Makes the Cross with both its wings;
We, without it, cannot rise
From the earth and cleave the skies.

"Every ship that meets the waves,
By the Cross its fury braves;
We, on this world's ocean tossed,
If we have it not are lost.

"It consoles us when distressed,
When we faint it gives us rest;
Satan's craft and Satan's might
By the Cross are put to flight.

"All who now their Saviour see
Bore it bravely—so must we;
Never, never lay it down,
First the Cross, and then the Crown."

When the child had finished her hymn she began "Katie do you know I used to think that only grown up people had crosses to bear, but mamma told us this morning when she gave us our scripture lesson, that every time that we tried to keep our temper, when angry, or be cheerful under disappointments, or give up our wills to others, we were bearing the cross which our dear Lord Jesus [here the child bowed her head reverently] had borne for us while on earth.

Before Kate could reply the housemaid came to say that nurse wished her to dine with the children in the nursery, as her mistress was too unwell to be left, and that dinner was ready.

Katie felt rebellious feelings rising up in her heart as the maid delivered nurse's message. She however checked them at once as she remembered her newly-formed resolution, and went up to the nursery.

Here she spent the whole afternoon amusing the children by telling them stories, and her efforts were appreciated, for just before she left the nursery that evening she heard her little sister Meta say to Mary, "Katie is just like mamma now, don't you love her very much?" And when her brother Harry said "Good night" to her, he whispered "Katie you are a brick," and I am sure you have behaved like a saint this afternoon;" and even nurse acknowledged she had just the knack of managing the children for they had been so quiet that their mamma had had a long sleep and had wakened quite refreshed and wished to see Kate. Kate went at once to her mother's room and her parents were struck by her bright happy face as she entered the room they told her as she had been such a "good little mother" to the little ones petting them and telling them stories she must now come for her share and as mother felt so much better, as a great treat she should have tea with papa and mama in "mother's room."

That night when Katie returned to rest, she thought earnestly over the events of the day. And in after years when tempted to rebel against what seemed hard to bear, the robin's lesson came to her mind.

(OMITTED FROM QUEBEC.)

St. Paul's Church.—The service was at seven o'clock, when an excellent sermon was preached by the Rector, the Rev. T. Richardson, and a liberal collection made for the Pension Fund of the Church Society.

St. Michael's Church.—Evening service, with a suitable sermon by Rev. A. A. Von Ifland, Rector, was held in this church, and the collection alone devoted to the Pension Fund. This church was also very tastefully decorated for the occasion.

Church Directory.

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ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M.A., Curate.

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, 11 a. m. and 7 p. m. Even song daily at 5.30 p.m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge, M.A., Assistant.

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

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

ST. STEPHEN'S.—Corner College street and 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. ANNE'S.—Brockton. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

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

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

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

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FREDERICTON, Aug. 22, 1877.

DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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I am yours faithfully,

H. NOVA SCOTIA.

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J. T. ONTARIO.

TORONTO, April 28th, 1876.

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A. N. TORONTO.

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

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I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

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