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Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, MARCH 6, 1879.

[No. 10

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THURSDAY, MARCH 6, 1879.

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THE WEEK.

THE monument which the Italian people propose to erect to the memory of Victor Emanuel will cost about \$2,000,000. It is to consist of a colossal equestrian statue mounted on a triumphal arch. The competition for it is to be thrown open to the world.

Reports come from the interior of Russia that there is general unhealthiness and a predisposition to an epidemic. Many towns are in a very unwholesome condition. Typhus fever and small-pox are increasing alarmingly in the government of Tver, one hundred cases being reported in a single village. The Siberian plague has appeared in some villages, and an unknown epidemic is also mentioned as having broken out in some parts of the country.

A Roman Catholic priest, in preaching a sermon the other day at the laying of the cornerstone of their cathedral in Providence, said that from five to seven per cent. of those confirmed in their church were converts from without, but their losses were greater than these gains, and that as Roman Catholic immigration had about ceased this was a serious crisis in their history. So much for the prospects of Romanism in the United States!

The Viceroy of India has received a letter from Yakob Khan announcing that his father, Shere Ali, died on the 21st of February. Yakob Khan has also made overtures for friendly relations. A Calcutta despatch states that he will be told that future relations depend wholly on himself. It is probable that the Viceroy will not insist on the army entering Cabul if the negotiations proceed smoothly. There is some talk of a coming war with the Afreedees, but the best judges think it is not worth while.

The Afghan ambassadors were received by Gen. Kauffmann on the 28th ult. The Russian general, Rasganoff, who accompanied the Embassy, says the disposition of the Afghans inclines to resistance. Notwithstanding the efforts of supporters of the English at Cabul, who are said to act as spies on the Afghans, and calumniate the Russians on every occasion, the Ameer in Afghanistan was everywhere received with acclamation by men and children. Ten thousand people came out from Tashkorogan to meet him. The Ameer announced, wherever he went, his determination to continue the war against the British. General Rasganoff says that neither the Afghans nor the British are doing much in war movements at

present. The war will last a long while, he says, unless the Afghans find a good general, which they may do. They have good soldiers but detestable commanders. They possess two hundred cannons scattered over their territory, and numerous cavalry, which is incomparable in quality, and he pretends they could destroy the invaders if properly handled. If the Ameer should die, he says, Yakob Khan would continue the war. The Governor of Samarcand telegraphs General Kauffmann that a report of the death of Shere Ali had been brought to Samarcand by people arriving from the Afghan frontier.

A despatch from Cape Town says that affairs in the Transvaal are causing anxiety. It is reported the Republicans intend to convene the old Volksraad, which was dissolved by Sir Theophilus Shepstone, and elect a President of the Transvaal Republic. It is reported also that a majority of the Transvaal Boers will decline to take part against the Zulus. A despatch from Cetewaye to General Kuregar, a former President of the Transvaal, asking the Boers to remain neutral, has been intercepted. The commander of Dutch Station had seized and sent back to the Zulus cattle captured and sold to settlers, on the ground that the Zulus might be expected to invade the Transvaal to recover their cattle. The British magistrate issued a warrant for the arrest of the commander, but the attempt to execute it will probably be resisted.

There are fifteen feet of snow in Schleswig. Several persons were drowned in Lake Geneva, in Switzerland, during the recent storm. The damage in the Canton de Vaud alone amounts to ten thousand pounds sterling.

The French and English Ambassadors at Constantinople have informed the Porte that they could not assure it that their Governments would support the first Turkish proposal relative to the Greek boundary as it is not based on the Treaty of Berlin.

The residents of Garden City, L. I., assert that Stewart's body was recently placed in the crypt of the cathedral there, where it is now carefully guarded. The police and Judge Hilton are reticent.

It is said that Queen Victoria will leave London at the end of March, rest one night at the British Embassy in Paris, and proceed thence to the Italian lakes where she will be met by the Duke and Duchess of Connaught on their wedding tour. Thence she goes to Germany. Prince Amadeus, Duke of Acosta and ex-King of Spain, will meet her at the Italian frontier. The King will visit her at Lake Maggiore.

A publication issued by a Russian secret press declares that the governor of Charkoff had been condemned to death by the Russian Socialist party for his inhuman treatment of political prisoners. The assassination was consequently executed by one of that party. The publication concludes with the declaration "Death for death, terror for terror; this is our answer to all the threats and persecutions of the Government."

THE SECOND SUNDAY IN LENT.

THE key note of the Church's teaching to-day is to be found in that part of the Epistle which is contained in 1 Thess. iv., 7—"For God hath not called us unto uncleanness, but unto holiness." And as an additional indication of the obligations as well as of the motives for the purity inculcated by the Apostle, he adds: "He therefore that despiseth, despiseth not man but God; Who hath also given unto us His Holy Spirit." Because the duty of purity and the incentives to holiness, did not originate from any human authority but from God, and He has also given to the Christian Church collectively, and to Christian people individually, His Holy Spirit—not only as a guide and a teacher in this particular department of duty, but also as an aid and support in the fulfilment and execution of it; therefore, the obligation and the encouragement to the observance of it are of the highest possible character.

The Gospel bearing on the same subject relates the healing of the daughter of the woman of Canaan, or the Syro-Phœnician woman, who was vexed with a devil, or as St. Mark in the parallel passage of his Gospel (vii., 25) calls it, "An unclean spirit." The power and goodness of the Saviour in the cause of holiness and benevolence are nowhere more conspicuously exhibited or more remarkably shown, than in the account of this miracle. It took place just on the borders which separated the country which He loved from the vast territories of the earth which were "wholly given to idolatry." He had brought His heavenly Presence to the people of the Covenant, and therefore He never appears to have overstepped the boundaries of the Holy Land; but having entered into a house there, He whose name is "as ointment poured out," could not be hid; and among those attracted to it was this Syro-Phœnician woman, whose daughter was possessed of an unclean spirit. As a Greek, her religion was heathen; as a Syro-Phœnician, she came from a stock which belonged to an accursed race, at one time doomed of God to total destruction. She, however, asks a boon for herself and her daughter, which doubtless she expected, from what she had heard of the Saviour's goodness and mercy, would at once be granted. She finds Him, however, very different from what report had represented Him. He had been extolled as merciful and gracious, not breaking the bruised reed or quenching the smoking flax, inviting every weary and afflicted soul to draw nigh and find rest in Him. But He Who had of Himself anticipated the needs of others withdrew Himself from here: He answered her not a word; while His disciples, wearied with her importunities, besought Him to send her away. Christ apparently set the seal of hopelessness upon her entreaties by expressing the limits which had been assigned to His own immediate and direct ministrations: "I am not sent but unto the lost sheep of the house of Israel." He could not have meant that the blessings of His Advent to earth were to be confined to the seed of Jacob; for all ancient prophecy had declared that in Him not one nation only but "all the nations of the earth" should be blest; and He Himself had spoke of other sheep "not of this fold," which he should also bring, and they should hear His voice. But He was first to be "a minister of the circumcision for the truth of God, to confirm the promises made unto the

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fathers." "Let the children first be filled," as St. Mark adds to St. Matthew's account. The apparent repulse, however, only adds to the woman's importunity. She forthwith approached and worshipped Him, still begging His help. But "He answered and said, 'It is not meet to take the children's bread, and to cast it to dogs.'" There are not many for whom this would not have been sufficient; but this heathen woman, like the centurion, was mighty in faith; and from the very word which would appear to make most against her, draws with the ready wit of faith an argument in her own behalf. She takes the sword out of the Lord's own hand, wherewith to overcome Him, with the remarkable answer: "Truth, Lord; yet the dogs eat of the crumbs which fall from the Master's table." Our translation does not give the force of the original, which has been thus paraphrased:—Truth, Lord; saidst thou dogs? It is well: I accept the title and the place, for indeed the dogs have a portion of the meal; they eat the crumbs which fall from the master's table. In this putting of the case, Thou bringest me within the circle of the blessings which the great human family receive from the Divine Householder. We also belong to His household, though we occupy but the lowest place therein. "O woman! great is thy faith; for this saying, go thy way; the devil is gone out of thy daughter." The apparent bitterness of the Lord was manifested because He knew that her faith could stand the proof; and He doubtless desired to give His disciples a lesson they would not soon forget, as well as to teach the woman herself, from her own experience, "that men ought always to pray and not to faint," and that when God delays a boon, He does not always deny it.

"THE MIDDLE KINGDOM" UNDER ANOTHER ASPECT.

While the subject of keeping the Chinese out of the United States and British Columbia is agitating the entire northern continent, it is remarkable that the Chinese ambassador at Washington is represented as by no means displeased with the action of the two Houses of Congress in passing the Anti-Chinese Bill, but on the contrary is believed to be positively gratified, because should the bill become part of the United States' law it will furnish the Government of China—"The Middle Kingdom," as they term it—with just the excuse they desire for a similar line of proceeding. That government cares very little about the comparatively small number of Chinese that emigrate to Canada and the United States, and has no particular wish that their number should be increased. It is far more concerned about the Europeans and Americans that enter their own country, and would much prefer to have them all stay at home. With the greatest reluctance, and only at the cannon's mouth, has it yielded to "barbarians" the privilege of visiting and settling on their sacred soil. For ages its policy has been that of isolation; and this policy has never been abandoned, except from the coercion of superior force. It has never sought commercial relations with other nations, and probably never will. It is jealous of their interference, and wishes to have as little to do with them as possible. This is not only the theory of the Chinese Government, however ridiculous and short-sighted it may be; it is its settled principle, rigorously put into practice, as far as possible; and the Congress of the United States, in passing the Anti-Chinese Bill, has furnished an admirable opportunity for

applying it to the citizens of the United States. And the same may be said of Canada should the wishes of British Columbia be carried. It is indeed remarked in the United States that should the Emperor of China abrogate all the treaties between them and close every Chinese port to their trade, he would be perfectly justified in doing so after what Congress has done. If they can break treaties so can China. If treaties do not bind one party to the contract, why should they bind another? Should China follow the example of the civilized and Christian people who inhabit the land south of us, not a word could be said in the way of protest. It would be only on the principle that "one good turn deserves another."

The United States President vetoed the Anti-Chinese Bill, and Congress failed to carry it afterwards by a two-thirds vote, so that the question is for the present dropped in the United States Congress. The subject will no doubt, however, be a long time before it will have received a final solution either in the United States or in the western part of the Dominion.

✓ THE TORONTO BISHOPRIC.

The following letter which we print verbatim from the *Globe* and *Mail* of the 4th inst. speaks for itself:—

SIR,—The continuance of the struggle which has thus far marked the efforts of the Synod to elect a Bishop for this Diocese forces the friends of the Ven. Archdeacon Whitaker to the following observations:—

Being anxious to act on the distinctive principles of the Church of England, we have no desire to see the Bishop become the head of any party in the Church, and are adverse to his countenancing the adoption of opinions or observances for which no distinct sanction is found in the Prayer Book; and we should earnestly hope that he would act in a spirit of courtesy, justice, and impartiality towards all the clergy and their congregations, to whatever school of thought they might happen to belong.

We are induced to support Archdeacon Whitaker for the office of our Bishop by the strong conviction which we entertain that he would more than fulfil these requirements.

When in addition to this we recognize in him conspicuous abilities, large attainments, Christian consistency, and moderation of opinion and practice, we feel that there is no one among the ranks of the clergy who is so pre-eminently fitted for the high position of a Bishop.

Those who lead the opposition to his election are for the most part men who have generally stood apart from him, who have misunderstood and misinterpreted his views, and have allowed their religious and other differences to prejudice them alike against his acts and his teachings. This has led to the most cruel and unjust misrepresentations, repeated with a persistency amounting to persecution.

The main objection so long urged against the Archdeacon, viz., that he has been teaching extreme and Romanising doctrines, has been at length formally withdrawn by one of the most prominent members of the Church Association; as witness the following statement officially read on Saturday, 1st inst., in the Cathedral, under the instruction of the Very Rev. Dean Grasett, Chairman of the meeting:—

"2. I also wish to add, most explicitly, that I not only did not speak of the Provost as preaching Romish doctrine, but I do not believe it. On the contrary, I believe the Provost to be a Christian gentle-

man, incapable as a member of the Church of England of doing so.
(Signed)

"DANIEL WILSON."

It is now said that, though his moderation cannot be questioned, Archdeacon Whitaker would never be an efficient Bishop, because in consequence of former controversies it would be difficult for him to conciliate those who are opposed to him or heal the division which unhappily exists among us. Why should any such difficulty be apprehended? For years past the Provost of Trinity College has had members of his staff who have held opinions and convictions diverse from his own both in matters of doctrine and administration, but no charge has ever been made against him of discourtesy or unfairness towards those who did not accept his views, and the same remark is equally applicable to the clergy at large.

While we thought it right to make these statements in justification of our action in inducing the Archdeacon to allow us to put him forward as our nominee, we claim that we on our part have reasonable ground of complaint.

We constitute a large majority of the whole Synod, the lay votes being nearly equal, while the clerical majority is overwhelming, being nearly four to one.

Who can be better judges than the clergy themselves as to the necessary qualifications of him who is to preside over them? Surely it cannot be supposed that they would select one who would be likely to subvert the principles of the Church? In a matter so immediately pertaining to themselves, and so vitally affecting their own comfort and the spiritual welfare of their respective flocks, the clergy cannot be charged with unreasonableness in claiming that the expression of their opinion on the subject given by a large majority of their number, and supported by nearly half the laity, is entitled to the greatest consideration.

Contrary to all principles of fair play, a small majority of one order takes advantage of a peculiarity in the constitution of the Synod to oppress and dictate to a very much greater number—one-fourth of the Synod can effectually frustrate the action of the remaining three-fourths, although they may be wholly unable to carry their point. We appeal with confidence to any fair-minded man whether a support won, as it has been, by a character which has undergone a long and trying ordeal, which has been weighed in the balance and not found wanting, ought not to have a controlling influence with those who are attempting to force upon us a gentleman who is a stranger to the diocese.

The struggle has not been, as represented, between the laity and the clergy, nor between Church parties, properly so-called, but it has been on the one hand between men loyal to the Church of England, men generally of most moderate opinions, although by no means strictly of the same views, still men recognising the comprehensiveness of the Church; and, on the other hand, by a body of men who persistently refuse to contribute to the maintenance of the clergy generally, and only recognise those whose views are in accordance with their own. Such a policy, if generally introduced, could result only in the starving out of a large majority of the clergy, and practically in the ruin of the Church of this Diocese.

We feel that we should be faithless to the solemn trust committed to our charge as clergymen, and as lay guardians of the Church of England, were we not determined to maintain our present firm attitude. The responsibility of the present state of affairs, which causes great inconvenience to individual members and threatens

serious injury to the Church, does not rest with us, but with those who refuse to recognize the broad basis which gives strength and permanency to the Church of England.

Signed, on behalf of the supporters of Archdeacon Whitaker,

W. T. O'REILLY,
Chairman.

Toronto, March 3, 1879. ✓

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

BADDECK, (Continued).—After evensong with sermon, a home is made at the hospitable house of Mr. McLeod. On Friday, evensong with sermon again; on Saturday, two baptisms. On Sunday a most terrific snow-storm rages, the most severe which the missionary has ever experienced in Canada. It is impossible for anyone to travel even a few yards; so family worship with addresses is held twice during the day. At night the storm is still raging, the wind is never weary. On Monday the missionary makes an attempt to get to Nealis Hr. but the road is impassable, so he betakes himself to the sea wall; after slipping again and again—and rendering one limb lame—he succeeds. On Tuesday, a boat manned by four men puts him up to Ingonish, where he arrives in safety, but chilled to the bone. But a warm bed with twelve hours sleep makes a man of him again.

The meeting of the Rural Deanery of Sydney had been appointed to be held at Baddeck, Feb. 5th; so, on Tuesday, 30th, the missionary starts for Baddeck, but the snow around the bay is very deep and drifted; the ferry is reached but no man or beast has been able to cross for three days. Nothing remains but to go to the nearest house and get shelter for self and horse, which is done. The missionary makes the acquaintance of some strange, insinuating bed-fellows, who are most persistent and persevering in their pointed attentions, and who do not allow the missionary's tried body the rest he so much needed. Next day two trips are made to the ferry, the second time a boat could be got through the lolly, so he waits, spending an hour in hallooing to the neglectful ferry boys and walking up and down the long pier to keep himself warm. After an hour they come, and with some difficulty a small boat is got through to the pier. The missionary crosses, and appoints a service for 7 o'clock, gets a crowd of Newfoundlanders, who are used to ice work, to get the scow out and across to the other side. After much hard labor the scow is across, the horse is fetched, and after three hours hard work is landed upon the beach, sent to a stable and made comfortable. The missionary, in stocking feet and guernsey, (he has been wet through) preaches to the small company who are crowded in the log cabin. A bed is made upon the floor, and there the missionary sleeps the sweet sleep of a tired man. For the past four days—i.e. since the Sunday storm—the contractors have been working steadily to make a passageway through the drifts on Smokey, and this night they succeed in getting through. But to-night another snow-storm of light snow and high wind fills again the track they had been so many days clearing.

Saturday is spent toiling from one house to another, forgetting his own repinings in trying to drive away the repinings of those who could not get to the woods to get firewood. The kind Newfoundland woman in whose log house the missionary puts up, frets because the "passon" has to bunk upon the floor; so the husband goes to the stage and takes the new boards with which he had covered it in, and in a short time quite a nice rough bedstead is made, sleeping in which was certainly more comfortable than on the draughtful floor.

On Sunday, school is held at 9 o'clock, morning service at 11 a.m., Sunday school at 3, and evening service at 4 o'clock. All the Newfoundland people attend and quite hearty prayers and praise ascend to the Mercy Seat. After evensong, some two hours are profitably and agreeably

spent in singing hymns, some of the music being more original than correct. After prayers the people leave, the missionary goes to his "cabin," as they call his rough bedstead, and sleeps soundly until daybreak, when he goes to the stable where his horse has been comfortably put up; and finds that the contractors are already upon the road, breaking and shovelling the piled up snow. But it is impossible for them to get a path through in one day, so the missionary holds service again at 4 o'clock. On Tuesday morning the sun rose clear and bright, at times being quite warm. About 10 o'clock the missionary leaves Ingonish, waits in places upon the mountain until the drifts are shovelled through. At length the mountain is left behind, and the missionary goes on, walking, or rather ploughing, through the snow behind his horse. Several times his horse lies down. At last the poor beast can get no further because no track has been made for her. The missionary goes back to the foot of Smokey and hires one of the men with an ox to break a track for him, which he does for a mile, after which a track was to be seen. At 4 o'clock man and beast have a rest and something to eat; at 7 o'clock they put up for the night at the house of a hospitable Scotchman, who treats us kindly. We are now sixteen miles from Englishtown Ferry, and the missionary hopes to get across before dark. A long day it seemed, plodding so slowly and with such difficulty behind the horse. Just at dusk the ferry is reached, the horse is crossed, and both missionary and horse are well fed and well bedded for the night. Next day Baddeck is made by 3 o'clock in the afternoon, when the missionary learns that it has been impossible for the other clergy of the Deanery to put in an appearance. He has been a whole week getting from North Bay, Ingonish, to Baddeck, a distance of 55 miles. Who would not be a missionary?

PUGWASH.—Courage during the excitement of war—the pluck which, on the moment, leaps into the water to save another—are both admirable. But the cool answer to the call of duty, which takes a man into the midst of "small pox" or other such diseases, is beyond praise.

We see, however, that Dr. Brine (son of the Rector of St. George's) has thus gone to the small pox patients at Alberton, P. E. I.—whom may God preserve!

The Church of England Institute gave their fourth entertainment, Feb. 19th, in St. Luke's School House. The programme comprised readings, singing, and musical selections, and was admirably carried out, Mrs. Clarkson and Mrs. Lowell being particularly excellent, and loudly encored. Mr. Hill's reading, as usual, brought down the house, and the musical selections by the Quintette Club were very well rendered, and much admired. We understand the club is under the management of the bandmaster of the 27th Regiment. There was a large audience, and all seemed to be very much pleased.

DARTMOUTH.—Board of Home Missions.—The Rev. Mr. Wright, now making a circuit of this Diocese on behalf of the above Board, addressed a meeting in Dartmouth, Feby. 13.

On the opening of the meeting Dr. DeWolf was elected as Secretary of the Board from the Parish of Dartmouth.

The Rev. visitor then addressed the meeting, pressing with great eloquence the claims of this Board (now representing the former Diocesan Society) upon Churchmen everywhere. He showed that its exchequer must be replenished, or "some of God's houses must be closed." His appeal was powerful, earnest, telling, and will be responded to. The Rev. gentleman is one of the most eloquent pulpit speakers that has visited this city for years. His simple but earnest oratory cannot fail to accomplish the end for which he was sent; and we are confident that, wherever his voice has been heard, the Board of Home Missions will be taken in hand by the people and its purposes accomplished.

His statement of the earnestness and self-sacrifice of most of the outlying and poorer districts of the Church, may well cause Churchmen in the city to reflect whether or not they have been doing their duty.

PICTON.—We see by the "Colonial Standard" that the Building Committee of St. James's Church, have advertised for tenders for the frame sheating and wall stone of their new fabric. We echo the good wishes of the Standard, and "are pleased that the old and respected Episcopal congregation of Picton see their way clear in these difficult times, to exchange their time-honored church for a temple of God, more in consonance with the necessities of space and modern ideas."

HALIFAX.—Church of England Institute.—Quite an interesting debate on the question, "Which is the more valuable source of information, Traveling or Reading?" took place at the rooms on 26th February. Mr. D. D. Whiston opened, Mr. W. H. Wiswell responded, and were followed by eight other members. The casting vote of the chairman decided the argument to be in favor of "Reading." The next debate will be on Monday night, subject, "Was Charles I. justly beheaded?" Opener, Mr. Menger (affirmative) Rev. G. O. Troop, respondent (negative). Elocution class meets next Monday evening, March 3rd.

Diocesan Sympathy.—In several churches in this Diocese, on Ash Wednesday, prayers for the Diocese of Toronto were offered, that "a faithful and true pastor" might be placed over it. In more than one the Collect for St. Matthias day were used.

FREDERICTON.

OAK BAY.—The deanery of St. Andrew's met at Oak Bay, parish of St. David, on Wednesday, 19th Feb. But in consequence of a heavy snow storm the previous day three of the clergy only were present. Matins were said by Rev. Mr. Gratten, of Holy Trinity, St. Stephen. Rev. Jos. Rushton, of Christ Church, St. Stephen, acted as organist. In the holy communion office the Rev. J. W. Millidge, missionary to St. David, was celebrant, with Mr. Rushton Epistoller, and Mr. Gratten Gospeller. Twenty-one parishioners communicated, in fact all who were present and qualified to partake of that sacred feast. The Rev. J. Rushton preached from Col. xi. 7, and was attentively listened to throughout. The clergy then adjourned to the house of Mr. Simpson, senior Churchwarden, where they partook of an excellent dinner provided by the kindness of Mrs. Simpson. At the meeting afterwards Heb. iii. 1st to 10th verse was read in the original and discussed. At evensong the Rev. J. W. Millidge said prayers, the Rev. Mr. Gratten read the Lessons, and afterwards the Rev. Joseph Rushton gave a forcible and telling address to the people on the necessity of awaking to the fact that they must do something more than they had heretofore been in the habit of doing for the support of our clergymen. He told them they had only \$200 a year to raise, and that it would be a shame and a disgrace to them forever if, through the want of that small sum, their handsome church should be closed, and they themselves deprived of the ministrations of the religion in which they had been brought up. Rev. Mr. Gratten followed with a few well chosen remarks, and the day closed with the hymn, "Abide with me."

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

The Church of St. John the Evangelist.—On the evening of Thursday, 20th inst., an entertainment was given in the school room, of an interesting and attractive character. Mr. E. F. King, gave a reading.—The tableaux of "Romeo and Juliet" were presented.—Mr. Gratten gave a violin solo, accompanied by Dr. MacLagan, on the piano. The attendance was large.

BOSCABEL.—The Rev. C. P. Abbott was waited on at the Parsonage, on the 11th inst., by a large number of his parishioners. Ninety persons were said to be present. They provided their own supper, and left as a donation, \$22.00 in cash and other articles to the amount of \$23.00; making in all \$45.00.

WATERLOO.—At the regular meeting of St. Luke's Church Association, the Rev. W. W. Nye,

M.A., of West Shefford, delivered a lecture on *Mental Culture*. The lecture was well appreciated. During the months of January and February, the strength of our storms seemed to be reserved for Sundays. A result in country places has been small congregations. It requires pluck to face a storm in any case, but particularly does it require it on the Lord's day, when it is so very easy to excuse ourselves in the eyes of most of our friends. Your correspondent had the pleasure of the acquaintance of a young lady who in three years did not miss a Sunday from her place in the choir of her church. She braved every storm, walking a distance of six miles each Sunday. This lady is still living and a most energetic worker for her church. Hers is a good example for stormy weather and might be followed with much profit in any kind of weather.

BUCKINGHAM, P. Q.—On Friday, the 14th February, the people belonging to one of the Mission Stations, served in connection with the parish of Buckingham, presented the Rev. Mr. Ker, the Incumbent, with a handsome cutter, as a mark of their esteem and appreciation. The gift was accompanied by the following:—"Rev. and Dear Sir,—Please accept this cutter as a gift from the members and friends who belong to this part of your parish, with our best wishes for your welfare and that of Mrs. Ker; hoping that under the blessing of Divine Providence you may long continue amongst us—a blessing to us and to all among whom you have been called to labor. We remain, &c." Signed by Mrs. Austin, Mrs. Arnold Newton, Mrs. R. Newton, Jr., Mrs. Wm. Dodge, Mrs. J. Hall, Mrs. Charles Biglow, Mr. Jacob Brewer, Mr. Thomas Lonsdale, Mr. Robert Lonsdale, Miss E. J. Hall, Mr. Matthew Lonsdale, Mrs. Chester Biglow, Mrs. Dickson, Mr. J. Lonsdale, Mrs. John A. Windsor, Mr. Allen McMillan, Mr. Hugh McInnes, Mr. Wm. Seney, Mr. James Car, Mr. Duncan McMillan, Mr. W. Burgess, Mrs. W. H. Leggo, Mr. Robert Gehan, Mr. F. Laing, and Messrs. Arnold, Newton and Chas. Devine, Secretaries.

The Rev. Mr. Ker said he felt very grateful to them for their kindness; as far as he was concerned it was totally unexpected, as well as undeserved; he was sure it was a spontaneous offering, and as such he valued it very highly—more highly in fact than words could express.

Episcopal Visit.—On Saturday, the 15th, his Lordship the Bishop arrived at Buckingham station, shortly after two p.m. He was met at the depot by the Rev. Mr. Ker and the two churchwardens of St. Stephens, who accompanied his Lordship to the parsonage. On Sunday, the 17th, he preached at both morning and evening service. Holy Communion was administered in the morning to about twenty-six or twenty-seven persons. Notwithstanding the severe storm, there were large congregations at both services. On Monday afternoon his Lordship received and was introduced to a number of the parishioners. On Monday evening there was a large congregation present to take part in the confirmation service. In addition to his Lordship and the Rev. Mr. Ker, there was also present the Ven. Archdeacon Lonsdale and Rural Dean Robinson. The Archdeacon read the preface, after which

The Rev. Mr. Ker presented the candidates, saying: "Right Reverend Father in God, I present unto you these persons present to be admitted to the holy rite of Confirmation."

The Bishop—"Take heed that the persons whom you present unto us are duly instructed in the principles of the Christian faith, and are themselves fully prepared to undertake the solemn ratification of their Baptismal covenant."

Mr. Ker—"I have enquired of them, and also examined them, and think them so to be."

"The Bishop then addressed the candidates—eighteen in number—and after the usual ceremonies, each candidate was brought forward separately and confirmed. The effect was very impressive both as regards the candidates and the congregation. His Lordship delivered an earnest and practical address, vindicating the Scriptural and Apostolic nature of the ceremony, and its beneficial influence as a means of Spiritual growth.

On Tuesday morning His Lordship, accompanied by the Ven. Archdeacon and Rural Dean,

proceeded to one of Mr. Ker's outstations for the purpose of consecrating a new Church. This was the first consecration which the Bishop has performed since his appointment. There was a large congregation assembled, and after the necessary legal documents had been read and handed to the Rural Dean, who acted as Registrar, the Rev. Mr. Ker proceeded with the morning service. Rev. Mr. Robinson read the proper lessons, and the Archdeacon took the Ante-Communion, after which the Bishop preached. On returning to Buckingham the Bishop and clergy, together with some other friends, were entertained to dinner by Capt. McNaughton, a much respected Presbyterian; and in this connexion it may be said that the hearty way in which all denominations endeavored to do honor to the new Bishop was not the least pleasing feature of a very pleasing visit.

On Tuesday evening the annual missionary meeting was held. The Bishop in the chair. Addresses being delivered on the subject of mission work by His Lordship, by the Archdeacon, Rural Dean, Rev. J. Roett, and Geo. H. Davidson, Esq., Montreal. Mr. Thomas White, M.P., had promised to be present, but was unfortunately detained by Parliamentary duties. Mr. Davidson was, however, a host in himself, and right ably he put the claims of the Mission Fund before the people. A collection was taken up, and although a comparatively poor congregation, the amount was over \$12.

His Lordship warmly complimented the Rev. Mr. Ker on the admirable way in which all the services were conducted, and the highly satisfactory condition of the parish.

ONTARIO.

THUNDERBAY.—*Mohawk Mission.*—A "Jacob's Ladder" was tried in Christ Church on the evening of the 14th ult. About 150 children were present, and not less than 300 people. The ladder, situated at the head of the middle aisle and facing the congregation, was heavily laden with treasures for the little ones. The proceedings opened with the singing of Hymn 384, "Onward, Christian soldiers," &c., as a processional. This was followed by a short service by the Rector, after which Hymn 325, "Hark, hark, my soul," &c., was sung by the School choir, Miss Baker playing the accompaniment. Chief Sampson Green, the Superintendent, then, in a very neat address, spoke of the satisfactory progress made by the Sunday Schools during the incumbency of the Rev. Mr. Baker, and showed that in the past season there were 163 pupils enrolled, and concluded by thanking the Mill Point people, more especially St. Mark's choir, for their generous assistance. Some sacred music was then given by the Mill Point choir, led by Miss Dora Weldon, and two pieces by the Mohawk choir, Miss Lydia Hill presiding at the organ. Then came a brief address by the Rector, and a collection for the Diocese of Algoma. The distribution of presents next followed, when not only the children and Mr. and Mrs. Baker were remembered, but the teachers likewise, and Messrs. Egar and McRae and Miss Hill, to whom it was felt the compliment was justly due. Aside from the school gifts, too, were some presented by parents and friends—in one case a beautiful Church Service to Miss Weldon, of St. Mark's choir; in another a handsome set of furs, the recipient being little Miss Sarah Green, Chief Green's daughter. The distribution over, Mr. Baker thanked all those who had made the occasion a success, St. Mark's choir sang another piece, the benediction was pronounced. The collection for Algoma amounted to \$34.

OTTAWA CLERICAL UNION.—The next meeting of the Ottawa Clerical Union will be held at St. Alban's, Ottawa, on March 11th, when several matters of interest will be discussed, including (1) R. K. L. Jones, paper, "How best to promote reverence amongst clergy and people." (2) Subject for discussion, "Origin and meaning of doctrine 'Prayers for the Dead,' and how far countenanced by the Church of England." (3) The relation of xxxix. Articles to the Church of England. (4) Burial Services in Houses, Churches, Graveyards. (5) C.B.S. *Cui bono* in Canada?

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending March 1st, 1879.

MISSION FUND.—*January Collection.*—Toronto, St. Paul's, \$5.58, St. Luke's \$18.00; Apsley, \$1.06; Cartwright, \$2.40. *Parochial Collections.*—Norwood and Westwood, \$34.00; Cameron and Dunsford, \$8.78; Port Whitby, \$4.00; Sunderland and Brock, on account, \$2.55. *Missionary Meetings.*—Charleston, \$3.62; Cataract, \$3.50; Alton, \$1.06; Campbell's Cross, \$5.20.

WIDOWS' AND ORPHANS' FUND.—*For the Widow and Orphan of a deceased Clergyman.*—Scarborough, St. Paul's, \$2.21, Christ Church, \$3 55; Brooklin and Columbus, \$3.25; Dysart, 22 cents; Apsley, \$1.50; Sunderland and Brock, 38 cents.

The following subscriptions have been received in answer to the letter published last week:—E. O. Bickford, \$100; Dr. Snelling, \$100; Prof. Buckland, \$25.00; S. G. Wood, \$25; Chief Justice Wilson, \$20. The Misses Henderson, England, \$150; Rev. C. J. S. Bethune, \$50.

MEETING FOR THE ELECTION OF A BISHOP.—On Thursday, the 27th ult., a meeting of the clergy and lay representatives of the Diocese—commonly but erroneously spoken of as a meeting of Synod—was assembled in St. James' Church for the purpose of electing a successor to the late revered and lamented Bishop.

In the morning, service was held in the Church. Morning prayer was said by the Rev. J. D. Cayley; Rev. Canon Osler read the lessons. The Rev. A. J. Broughall preached an admirable sermon on Heb. xiii. 7, "Remember them which have the rule over you." We regret we have not room for the entire sermon. Holy Communion was then celebrated by the Very Rev. the Dean, Venerable Archdeacon Whitaker, Venerable Archdeacon Wilson, and the Rev. Canon Givens.

In the afternoon the clergy and lay representatives assembled in St. James' School-house. The officers of the Synod, who occupied seats at a table, are as follows:—Chancellor, S. B. Harman, Esq.; Registrar, Dr. Snelling; Clerical Secretary, Rev. C. H. Mockridge; Lay Secretary, Dr. Geo. Hodgins. At 2.45 the Very Rev. Dean Grasett took the chair, being supported on either side by Ven. Archdeacon Wilson and Ven. Archdeacon Whitaker.

Archdeacon Wilson offered up the prayers appointed for the occasion.

Rev. J. H. McCollum read the report of the committee appointed to examine the certificates of the lay representatives. All were reported on favorably with the exception of one each from the churches at Aurora, Markham, Peterborough, Woodbridge and Vaughan, Penetanguishene, Wyebridge and Midland, Atherley and Beaverton. These doubtful ones were referred for final adjudication to the Committee on Contested and Doubtful Seats.

The Dean then delivered his opening address as follows:—

MY REV. BRETHREN AND BRETHREN OF THE LAITY:—The occasion which has brought us together is one of deep, solemn and affecting interest. It has pleased our Heavenly Father to take unto Himself our beloved and venerated Bishop, whose remains have been committed to the tomb with every token of the respect and affection in which he was held, both by his clergy and people. It affords me a melancholy satisfaction, as one of his oldest friends, to embrace this opportunity of adding my willing testimony to that of so many others to the various graces and virtues of his character. To the kindness of his affections and the winning gentleness of his manner a just and generous tribute has been paid. To those who knew the Bishop intimately, and were privileged to see him in the retirement of his own family, there was in his demeanour something singularly engaging—an unruffled calmness, a quiet cheerfulness, a gentle and unaffected courtesy and kindness which well befitted a Christian Bishop. He is indeed no longer with us, but Holy Scriptures plainly declare that the souls of God's people, when delivered from the burden of the flesh, are in joy and felicity. When absent from the body they are present in the soul, even with Him who loved them and washed them from their sins in His own blood. That venerable form which is impressed

upon the memory of us all awaits the glorious change, when it shall arise clothed with immortality. We who remain mourn not only the loss of one who was amiable in disposition, nor of one whose example was instructive by an unwearied devotion to the duties of his high and sacred calling and the purity of his life, but we mourn the loss of a father in God, a ruler and guide. Let us bear in mind, however, that under all circumstances and on all occasions the Word of God is ever a light to our feet and a lamp to our path. We are there taught how to improve the loss of honored leaders. On the death of Moses the children of Israel wept for him in the Plains of Moab thirty days, but when that becoming tribute of affection to a departed father and benefactor was paid, the Lord called them at once to proceed to the possession of the promised land. In our conflicts such losses form no ground of despondency. "Behold I die," said Israel to Joseph, "but God shall be with you and bring you to the land of your fathers." "Lo, I am with you always unto the end of the world," is the assurance of the Captain of our salvation. Every departure, then, to His glory, of a chief soldier of Jesus Christ, is but a triumphant call to fresh conflicts, fresh progress, fresh victories. The fulness of our God and Saviour is exhaustless, and it is a growing fulness of blessing that He designs for His people. If Moses be removed Joshua must enter into Canaan. If David die, Solomon's glorious reign must commence, and the temple of the Lord must be built. If our Lord Himself be removed His Church must be established on a rock, against which the gates of hell shall not prevail. If Stephen be stoned the disciples shall be scattered to diffuse blessings through wider and distant regions. The removal of Moses, no doubt, was a great trial to the people of God. He was an eminent servant of the Lord, full of self-sacrificing zeal for their welfare; distinguished for the meekness of wisdom, patience, holiness and devotedness to the Lord. He had been their leader and their law-giver for forty years. He had introduced remarkable changes, and was God's mediator for bringing Israel into a peculiar relation to God as a kingdom of priests, and a nation full of blessing to the earth. But his removal was only a step onward to a fuller triumph of the Church. May it be so now. The Lord enable us all so to improve the affecting Providence and bereavement we mourn, that it may lead us on, as Christians, to new labors and new triumphs in advancing the Kingdom of Christ. May His Spirit be largely granted to us at this time. And now the responsible duty devolves upon us of making the selection of a godly and well-learned man to be ordained and consecrated to the work and ministry of a Bishop in this diocese. Unbiased by fear or favor, let us see to it that in our hearts and consciences we believe him to be replenished with the truth of Christ's doctrine and adorned with innocency of life, that both by word and deed he may faithfully serve God in this office, to the glory of His name and the edifying and well governing of His Church. Having sought guidance where only it is to be found—at the throne of the heavenly grace, in fervent public and social worship, and in earnest closet supplication—we may take the comfort of believing that we have not sought it in vain. Should this be so—and God grant that it may—it cannot fail to be a source of blessed encouragement to our future Bishop, as well as to the people committed to his care, to feel that he has been called of God, and appointed to his sacred charge in answer to prayer.

Rev. Septimus Jones then moved "That Rev. J. McLean Ballard, Rev. Canon Brent, and Mr. Henry Pellatt act as scrutineers to receive the clerical vote for the election of Bishop." Mr. Clarke Gamble seconded the motion, which was carried.

Mr. A. H. Campbell moved, and Dr. O'Reilly seconded, "That Rev. A. J. Broughall, Mr. S. G. Wood, and Mr. G. M. Evans be appointed to take the lay vote." Carried.

The Court on Contested and Doubtful Seats then retired to adjudicate upon the certificates referred to them.

The Registrar moved, "That the Synod adjourn to meet in the Cathedral at 4 o'clock." He said there was no necessity to wait until the report of the Court on Contested Seats was handed in, it

being final. Rev. L. H. Kirkby seconded the motion.

Rev. Dr. O'Meara moved in amendment, "That the time for meeting in the Cathedral be 3.30." The amendment was carried and the Synod arose.

From the school house the members of the Synod repaired to the Cathedral and took seats in the body of the church—the clergy on the right of the chair, and the laity on the left. The seats at the sides and in the galleries were crowded with interested spectators, many of whom were ladies. The Secretaries, Registrar, Chancellor, and scrutineers were seated at tables in the chancel, and further back three places were arranged for the Dean and the Archdeacons. The immense congregation waited patiently for upwards of an hour after the time fixed for commencing the proceedings. The Dean took the chair at five o'clock, when the chancellor announced the result of the Court's deliberations, which was to the effect that all the doubtful seats had been allowed. All the preliminaries for the voting having been arranged, those present, at the request of the Dean, devoted a few minutes to private prayer.

The balloting was then proceeded with. It continued through the week and on Monday and Tuesday, in the usual way. The following is a succinct account of the ballots up to the 20th:

Date.	Ballot.	WHITAKER.		SULLIVAN.		Lost Lay Votes.
		Clerical.	Lay.	Clerical.	Lay.	
Thursday.....	No. 1	80	39	25	54	5
	" 2	79	41	25	50	7
	" 3	79	44	24	51	5
Friday.....	" 4	83	39	21	53
	" 5	81	41	26	51	7
	" 6	80	42	25	50	7
Saturday.....	" 7	74	40	25	53	5
	" 8	78	42	26	51	7
	" 9	81	42	25	50	5
Monday.....	" 10	79	42	23	50	6
	" 11	77	39	23	50	5
	" 12	72	40	21	50	4
	" 13	81	40	22	51	7
	" 14	78	37	25	50	7
	" 15	80	40	24	53	6
Tuesday.....	" 16	78	38	22	53	6
	" 17	76	37	23	55	5
	" 18	75	38	25	54	5
	" 19	77	41	24	53	4

The Ven. Archdeacon Sweatman received 1 clerical vote on the 1, 2, 3, 4, 5, 6, 9, 10, 11, 12, 13, 14, 16, and 18 ballots; Carmichael, 1 clerical on the 8th ballot; Rev. J. Pearson, 1 clerical on the 2nd and 3rd ballots; Rev. A. J. Dumoulin, 1 clerical on the 9, 10, 11, 13, 14, 15, 17; and Principal Lobley, 1 clerical on the 16th and 1 lay on the 17th ballot.

After the 19th ballot the Very Rev. the Dean instructed the Registrar, Dr. Snelling, to announce to the clergy and the lay representatives that he had received a communication from the Venerable Archdeacon Whitaker, desiring him to request that no more votes should be recorded for him.

The 20th ballot was: Clerical—Principal Lobley, 70; Dr. Sullivan, 20; Archd. Whitaker, 2; Rev. Mr. Pearson, 2; Archd. Sweatman, 1; Rev. Mr. Carmichael, 1. Lay—Dr. Sullivan, 53; Principal Lobley, 40; Lost votes, 4.

21st Ballot: Clerical: Principal Lobley, 79; Dr. Sullivan, 18; Rev. J. Pearson, 2. Lay—Dr. Sullivan, 51; Principal Lobley, 42.

Church of the Redeemer.—The old Church will shortly be closed, and a spacious stone edifice to take its place is now in course of erection. The congregation regret losing their old place of worship, simple and homely though it be, for it is endeared to them by many holy associations. Indeed the little building with its dark woodwork, small tower and surrounding trees, has a look of country life amidst the surrounding brick and mortar, which is pleasant—but it is falling into decay, and we must bid it farewell. The new Church stands at the corner of Bloor Street and Avenue Road, Yorkville, and it faces the Park. So placed, while it will retain the congregation of the old Church, it will provide accommodation for a growing district of Yorkville. On that main artery, the Avenue Road, and its feeders, the streets and avenues which open into it, new dwellings are constantly rising. These at no distant time will furnish a population, who will find the

new Church of the Redeemer large enough and ready to receive them. A goodly sum has been raised, and the ladies of the congregation propose holding a bazaar in April (at the Easter season), to help on the building fund. They therefore appeal to their sisters in Toronto to send them contributions. It is an increasing custom in England to send Easter cards to friends which remind them by some lines or text of Scripture of that sacred festival. Each lady who reads this appeal is asked to send her Easter cards in the shape of some work or other donation "For the benefit of the Church of the Redeemer," to Mrs. Jones, the Rectory, Bloor Street West, Yorkville.

Feb. 27, 1879.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

FLAMBORO.—On Sunday, March 2, His Lordship the Bishop paid a visit to the missions of Beverley and Flamboro, for the purpose of holding confirmation services. The first service was held in St. Alban's, Rockton, where an unusually large congregation had assembled to witness the solemn rite of laying on of hands. The Rev. Mr. Geoghegan read the morning service, the Bishop acting as Gospeller and conducting the communion service. A number of applicants came forward and received the rite, afterwards remaining for Holy Communion.

In the afternoon a similar service was held in Christ Church, Flamboro. The handsome building was packed to the doors, and the beautiful evening service was rendered in a delightful manner. The singing of the choir was good, and their strength was greatly augmented by the presence of Messrs. Sittler and Fielding, of St. James', Dundas. Twenty-two candidates offered themselves, among which were a number very far advanced in years. Flamboro can be imagined when it is remembered that only a few weeks ago thirty-one candidates were confirmed in the same church, thus making fifty-four altogether this winter. The prospects of this church are very bright. The stone is on the ground to enlarge the nave, a school house is in contemplation, a large sum of money has been collected to purchase an organ, and a noble-hearted lady in the village but recently presented the church with a costly bell.

HURON.

(FROM OUR OWN CORRESPONDENT.)

KETTLE POINT.—Chief David Sawpaw of Kettle Point, Indian Mission, and who was church-warden and lay-delegate for many years, has passed away into his eternal rest in the seventy-fifth year of his age. The deceased was of the Oslawunoo tribe, and was converted to Christianity about thirty years ago. He joined the Church of England about fifteen years ago, and has always been a faithful and consistent Churchman and Communicant. He was truly "the pillar of the church at Kettle Point." His illness was only of four days duration, having caught a severe cold, which resulted in inflammation of the lungs. The aged chief was ripe for the Kingdom of Heaven, and calmly fell asleep in Jesus with a hope full of immortality and everlasting bliss on Saturday Feb. 22nd. The funeral services was held in St. John's Church, which was crowded with a large concourse of sorrowing friends. The sermon was preached by the pastor the Rev. J. Jacobs from Revelation 7th chapter, and 13, 14, 15, 16, 17th verses. The congregation were deeply affected. Many could well say on that solemn occasion, "Let me die the death of the righteous, and let my last end be like his."

After the solemn and impressive service, the assemblage proceeded with mournful hearts to the Cemetery on the Hill, and there committed the remains of good Chief David Sawpaw, "in sure and certain hope of the resurrection to eternal life."

SARNIA RESERVE.—The Annual Missionary Meeting among the Sarnia Reserve Indians, in connection with the Church of England, took place in St. Peter's Church on the 18th of Feb. The attendance was very large, the Church being

quite full. The deputation consisted of Rev. Mr. Downie, of Morpeth; and the Rev. Mr. Barefoot, of Point Edward. Both gentlemen gave very interesting addresses on mission work, both home and foreign, which were very attentively listened to. Rev. Mr. Jacobs interpreted the addresses into the Ojibway language. Several missionary hymns were sweetly sung by the Indians in their native tongue. The collections and subscriptions amounted to about \$80. It is gratifying to witness the increased interest taken by the Indians on this reserve, in the missionary work of the Church to extend the gospel into the regions beyond.

The missionary meetings have been more than usually successful. St. John's Church, Strathroy, witnessed a very animated and interesting meeting. There was a good attendance. The members of the deputation were unable to attend, but others took their place. The Rev. Arundel C. Hill, rector of the parish, presided. The Rev. J. W. P. Smith, of Christ Church, London, delivered a very interesting missionary address. The Rev. Alfred Brown, assistant minister of St. Paul's, London, delivered what too many of our churchmen need, an address on the advocacy of the Church's great work—missions—well suited to arouse the apathetic from their apparent slumbers. The Rev. Mr. Fletcher spoke also in the behalf of missions. In Glencoe also there was a good meeting, the rector, Rev. Mr. Hyde, presiding, the Rev. Messrs. A. Brown and J. W. P. Smith pleading for a united effort to enable those who have been commissioned to go unto all nations.

STRATHROY.—Well may we who are onlookers at the determined opposition of the delegates to the commissioned ambassadors of our Lord in a neighboring diocese exclaim, with the psalmist, "How good a thing it is for brethren to dwell together in unity!" In this as well as other dioceses there are high and low churchmen, but, happily for us, we have no insubordinate spirit to kindle the flames of discord. We have ere now had the pleasure of noting the good work doing in the parish of St. John. There the laity are churchmen not merely in name; they are one with their rector in every work designed for the good of the church, and there are happiness and uninterrupted progress. In St. John's church the Right Rev. the Bishop of Huron held confirmation service on Thursday, the 27th ult. He was accompanied by the Rev. John Gemley, one of his chaplains. On his arrival by the three o'clock train he was met by the rector, Rev. Arundel C. Hill, and hastened to visit his venerable friend, Rev. Canon Bettridge. During the afternoon many of the leading churchmen of the town availed themselves of the opportunity of calling on his Lordship at the rectory, and expressing their pleasure and thankfulness by welcoming him back to the diocese from his tour in Europe. The churchwardens, Messrs. Dyas and Allison had the pleasure of spending the evening at the Rectory. At 7 o'clock his Lordship entered St. John's Church, where a large congregation was met. The service opened with the hymn "Lord, may thy children come to thee." A shortened evensong was said by the rector and Rev. J. Gemley, after which the rector presented fifty-one candidates for the Apostolic rite of Confirmation, many of them adults, some having the snowy locks of advanced age. Having, as the Apostles in early days, admitted them to the full communion of the Church by "the laying on of hands," his Lordship, as is his wont, delivered an earnest and impressive address to the newly confirmed, dwelling on the privileges enjoyed by them and their duties as members of the Catholic Church, and urging them to walk worthy of their high vocation, and to fight manfully under the banner of Christ against the world and the devil, and to continue Chast's faithful soldiers and servants to their lives' end.

British and Foreign.

GREAT BRITAIN.

Alfred Stanley Browning Tennyson, grandson of the poets Tennyson and Lockyer, and godson of Dean Stanley and Robert Browning, has just been christened in Henry VII's chapel, Westminster Abbey.

The vexed question of the relative numerical strength of the Established Church and the Nonconformists in England has been lately revived. The *Nonconformist* claims that for 1878 the totals are about as follows: Church of England, 6,500,000 sittings; Wesleyan Methodists, 1,702,724; Congregationalists, 1,395,570; Baptists, 913,785; other Methodist bodies, 1,214,867; all others, 884,719—giving a total for all of 12,611,745. If this is accurate, the Establishment is the Church of about half the population of England and Wales. These statistics are, however, only in part based on exact computation.

The *Christian Evidence Society's* new "Occasional Paper" reports the continued activity of the committee. The open air work in the metropolis is represented by 209 lectures, opposition to secularists, and frequent conversation with individuals. The scheme for examination in books on Christian evidence seems to be appreciated, especially in Ireland, for the number of candidates is increasing. The committee are undertaking new work in the delivery of lectures to the lay-helpers of the diocese of London, Scripture readers, city missionaries, and similar workers among the artisan classes. The Rev. Dr. Sinclair Paterson will give one series in St. Benet's schoolroom, Mile-end-road, on "Our Knowledge of God." The Rev. A. G. Girdlestone, M.A., will give another at the Conference Hall, Mildmay park, on "The Christian Teacher in presence of Scepticism." The Rev. Prebendary Row, M.A., will deliver a third at St. Paul's, on "The Primitive Testimony to Christianity." These lectures will be repeated in other metropolitan neighbourhoods if the committee are encouraged in their movement. The Bishop of Peterborough has consented to preside at the annual meeting of the Society on May the 13th.

The Bishop of Oxford has given notice that he intends to appear before the Queen's Bench in person in order to oppose Dr. Stephen's application for making absolute the rule for a *mandamus* which was obtained against him the other day in connection with the proceedings against Canon Carter, of Clewer.

The Bishop of Lichfield's intended visit to the Continent in March is not occasioned by any failure of health, which is exceedingly good, even after the trying work of the late severe winter. The right reverend prelate has been making acquaintance with the Archdeaconry of Stoke-upon-Trent, and especially with the populous district of the Potteries. On February 5th his lordship held a confirmation in the parish church of Stoke, when 200 candidates were confirmed. On Sunday morning last he preached in Stoke church on behalf of the North Staffordshire Infirmary, and held another confirmation in the afternoon at St. Paul's, Burslem. On the following day he consecrated the cemetery at Smallthorne, proceeding thence to Burslem to meet the burial board, and afterwards confirming in the church of St. James, Longton. From this he travelled to Wolverhampton to preside at an evening meeting on behalf of the Propagation Society, and finally reached Lichfield at a very late hour. We are happy to notice these evidences of the Bishop's power for work, upon which some doubts may have been cast by the announcement of his approaching absence on the Continent.

UNITED STATES.

BUFFALO—St. Paul's Guild.—The anniversary of this association was held in the cathedral on the evening of Septuagesima Sunday, February 9th. Evening Prayer was said, after which the annual report of the council of the guild was read by Mr. F. T. Welch, and the Bishop of the Diocese made a brief address. The annual report stated that the present membership of the guild numbers 142—seventy men and seventy-two women. The guild received \$2,588.30 during the year, and expended \$2,287.39, leaving a balance unexpended of \$300.91. The expenditures were for relief work, for St. Paul's Sunday-school, for the German Mission of the cathedral, and minor objects. Since the last report the guild has contributed to the relief of 108 families. About 750 garments have been distributed, both new and old. Over 100 pairs of shoes were received, and most of them distributed. A large number of meat tickets and many provisions and other useful supplies were given away. The mothers' society has done a good work in caring for eleven poor women during confinement. Besides the work mentioned above, very much has been accomplished which is not represented by statistics. The German Mission has been successfully carried on, the highest number of attendants at the Sunday-school having been 225, with an average attendance of 175.

BROOKLYN.—The third meeting of this convocation for the present season was held in St. Mark's church, Brooklyn, on the evening of February 17th. The Rev. Dr. Middleton, Glen Cove, read the paper of the evening, the subject being "The True Place which the Children of the Church have in the Worship of the Church." The essayist sketched the nature of the holy service through which Divine worship is ren-

dered, and showed how instructive such services are. He pictured a child led on from its baptism to the full culture and training which the Church gives. He was satisfied that the true place for the children is in the pew, side by side with their parents; for the Church's services are such that a Newton could kneel with the schoolboy, a Kepler worship with the child of the forest. Though there may be much that children cannot understand, there must always be something to instruct and interest the youngest. A sermon that has nothing in it for the youth is certainly in a measure faulty. Dr. Middleton commented on the paucity of children in our congregations. The same is true of other Christian bodies. There have been three generations of Sunday-schools, yet very many trained under this modern machinery are irreligious, irreverent, unfilial, and ignorant. Services were advocated by the essayist in which the symbols and ritual should attract and engage the attention of the young, and the preaching have that grace of simplicity which would enable them to understand and enjoy it. The order of importance, in respect to development of character, is first the family, next the house of God, then the Sunday-school.

The Rev. Joseph Beers corroborated the teaching of the essay from his own experience as a child. Children should not be brought up away from the Church. The culture, training, and worship of the home, too, are a solemn duty.

Mr. Matthews, of St. Peter's church, deplored the absence of children from church, which he regarded as a growing evil. Out of a Sunday-school of 400 children and seventy teachers, on a fine Sunday, only forty went from the Sunday-school to the Church service which followed, to which they had been especially invited. Where do the children and young people go? Too often on the Lord's day to Coney Island and the park.

Mr. Seth Low did not think that the dangers which had been described are so imminent. The cry, for some time, has been that things are getting worse, when in fact we know they are improving. Still, he thought that the attitude of the Church is often the cause why children are not gathered and held. Churches are for most part enclosures in which pews are held by the few who pay for them. There is no room for the children, no provision for them. If their parents are non-church-goers, as the parents of many Sunday-school children are, there is no place in church for such children. He believed the two facts that churches are loaded with debt and are not free, to be the chief causes why the children are absent. He believed that the first remedy lies with the clergy. If they would preach to those who would be benefited they should preach to children. Seldom can people beyond the age of thirty-five or forty years be changed in their habits. But children can be moulded. The services should be so arranged that children can take part in and enjoy them.

Mr. Butler, superintendent of the Sunday-school of the church of the Redeemer, thought that the churches could not provide for all the children of the Sunday school. There is not room for them. As a matter of fact the churches are held by and for those who pay the pew rent—a lamentable fact.

A few other remarks were made when the bishop contributed to the discussion two important points: (1) the Sunday-school has no ground for its existence unless it is training the children for the Church; (2) as necessary part of such duty the Sunday-school fails in its work unless it is bringing children up to be worthy, growing members of the church. After all, he thought, the chief difficulty lies with the household. The family is the earliest mould in which the character is shaped: and the sacred influences of the family should be enlisted in behalf of these interests in which the Sunday-school is intended to be a helper and the church the ultimate goal.

A clergyman of Tarrytown, N. Y., is to receive a legacy of \$5,000 under the will of a late citizen of that village. Another, still more fortunate, is to enjoy a bequest amounting to \$100,000; and we have heard of a third who owns a farm that was given him by an appreciative hearer. Bishop Clark of Rhode Island recently had \$5,000 left him by a friend, and Rev. Dr. Lawrence and Mr. Walker, of New York City, had \$10,000 each left by parishioners lately.

In the Diocese of Kentucky two parishes in Louisville are assessed \$1,000 each for Diocesan expenses; and so on down, the total assessment being \$5,624.

MISSION WORK.

The Bishop of Bombay, writing on the effort of the Roman Catholics to win over to that Church 500 converts who had been left for some time without a pastor, says that the Rev. J. Taylor, of Kolhapur, was sent on to the district, and his labors not only resulted in frustrating the designs of the Roman priests, but have led to a great revival—a revival unprecedented in Western India. Since he went into the Nagar district, in March last, he has baptized 1,300 persons, the list of members connected with the mission, which is among the Mahars, an outcast class,

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containing now 1,851. Besides these there are 800 persons under instruction preliminary to baptism.

Messrs. Meneeley & Kimberley have a bell in readiness for a Mission Church among the Sioux Indians, and upon which the following is cast: "EXANPAHA.—"Tuwe nah'on kinhan kuwa eye kt'a." As all our readers are doubtless familiar with the Sioux language we shall not make a translation of this sentence.

CAPE PALMAS.—A number of persons connected with the Church of the Messiah, in Baltimore, have procured a boat, to be sent to Bishop Penick at Cape Palmas, Africa, and to be used by him in missionary journeys along the coast of Africa. The boat was built for the purpose by Mr. E. G. Rennous. The Baltimore American of February 13th says of it: "It is a double-ender life or surf boat, twenty-two feet long, with six feet of beam. It is built of cedar, with a copper riveted bottom; is provided with patent row-locks for six oars, and is furnished with mast and sail to be rigged when occasion serves. The keel aft is deepened in order to hold the boat close to the eye of the wind when under sail. A pretty awning of blue and white cloth trimmed with red can be stretched when needed. The boat has attracted very much attention as it stands in Mr. Rennous's shop, and the experts speak of it as having a magnificent model, and being splendidly fitted for the work it is intended to perform. It was intended that the boat should be shipped from here last Saturday, but some little detention took place. It will go to New York by the New York and Baltimore Transportation line, and thence by ocean steamer to Monrovia, where it will be launched and sail down the coast to Cape Palmas, where Bishop Penick is stationed.

At Shanghai, November 29th, there was organized a Chinese Tract Society. Among those who were present at the meeting were Bishops Russell and Schereschewsky, Dr. Suvoong, and the Rev. Woo Hoong-Niok, Bau Tsihdzæ, Pæn Sing-z and Wong Jung-ya. A constitution was adopted, work mapped out, and the expectation and hope expressed that the society might grow to equal in size and influence the tract societies of this country and Great Britain. The publishing committee will be four foreigners and four Chinese.

The Palestine Exploration Society is proceeding well in the use of the rich material it has already secured. The American Society undertook the survey of the territory east of the Jordan, and have finished five hundred square miles, in which space they have registered and entered 227 new names of sites not found on any previous map. Of these, no less than fifty are new identifications of historic sites made by Dr. Selah Merrill. These splendid and important results are drawn out on a map in thirteen sections, the whole map being eleven and a half feet long by six and a half feet wide, handsomely executed by R. Meyer, Assistant Engineer of the Palestine Exploration Society. This map has been sent to London for publication with the map now being issued, by the British Society, of the west side of the Jordan.

Pere Hyacinthe, at the first service in his chapel, opened a few days ago, asserted publicly that his mission was under the direction of the Anglican Church, as represented by the Primus of Scotland and the Bishop of Edinburgh, deputed for that purpose, and also stated that he was under the immediate jurisdiction of three bishops—the two Scotch already named, and Bishop Herzog of Switzerland. The chapel was crowded long before the time appointed for service. After Pere Hyacinthe entered, he knelt for some time before the altar, and then ascended the steps, and announced that the regular liturgical services of the chapel with mass would not commence at present; the Liturgy intended to be used being under revision by the Primus of Scotland.

Correspondence.

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

WANT OF REVERENCE.

Sir,—Ridicule will sometimes effect that in which argument and reason have failed. I therefore send the following from a U. S. paper, in hopes that it may prove *verbum sap* to some on this side the border:

"In a certain church on a recent Sunday morning the usual donning of overcoats was proceeding amid considerable confusion, but had not been completed when the pastor arose to pronounce the Benediction. He paused a moment and then said, 'Brethren, I guess I will put on my overcoat hereafter during the Benediction, so as not to lose any time.' The congregation saw the point." D. C. M.

Family Reading.

RAYMOND.

CHAPTER XXXIII.—Continued.

Well might Estelle Lingard utter that startling cry, as, moved by Raymond's words, she turned her eyes towards the window. Far and wide the sky which had been gloomy and starless heretofore, was red with a lurid and fervid glow, against which the leafless branches stood out like skeleton trees, while the distant hills were crimsoned with a weird light, as if some strange and ghastly dawn were breaking over them before the midnight hour had even sounded. All this was as nothing, however, compared to one object, terrible in its beauty, which riveted Estelle's horror-stricken eyes, as well as those of Raymond, who had sprung from his seat at the sound of her voice. In the very centre of the ardent glow there seemed to have been reared by fairy hands a palace constructed all of light and fire, with flames wreathing round its white marble columns, and shooting high into the air from many a pinnacle and cupola, while every window flashed like rubies in the light of myriad lamps.

The splendid building, self-illuminated, was but too plainly visible, while the distance at which it stood from Highrock House made it impossible to discern whether any figures were moving round it.

The same words burst simultaneously from Raymond and Estelle alike—"Carlton Hall is on fire!" For a second or two both stood stupefied under the appalling certainty that this, and nothing else, was the explanation of the scene before them—and then Raymond's presence of mind returned. Naturally prompt in action, and rendered doubly so now by the training he had received under Captain Willis, he did not hesitate a moment in telling the pale shuddering woman by his side that he should instantly hurry to the spot and give his best assistance to the sufferers in this terrible calamity.

It so happened that, to gratify a playful wish expressed by Estelle, that she might see him in the uniform of the Fire Brigade, he had the protective dress and helmet with him, which would enable him to confront the flames in such a manner as would be impossible in ordinary clothes.

They were lying in the next room, where he had thrown them down after he had seen them, and he had rapidly told her that while he went there to put them on, it would be well if she would ascertain from the servants whether there was a coil of rope any where in the house which might be of use to him when he reached the scene of action.

"Meet me with it at the outer door if you can find one," he said. "Not a moment must be lost the fire must have been smouldering long to have burst forth with such sudden fury, and even lives may be in danger, though it is well they have not been taken by surprise in the when all might have been asleep."

Estelle did not answer as Raymond left the room, one wild cry went up from her heart to her Father in heaven, for his safety and protection in the terrible hours that were about to come. And then hastening into the passage she called a servant and bade her bring her all the rope she could find, and went on swiftly to her uncle's room.

She gave but one glance at the man lying on of the confines of the grave, who might yet be further from death than he who was dearest to her on earth, and turned quickly and calmly to his silent watcher.

"Moss, Carlton Hall is on fire! I am going there; I may not be back to-night only if there is any sudden change in your masters' state, send some one for me at once."

"There will be no change to-night—no, no," said Moss, fondling his master's hand, as if he could bear not even the suggestion that the parting between them might be so near.

"I agree with you; I do not think there will; but if it should be so you know where to send for me. She stooped, softly kissed her uncle's pallid brow, and was gone before Moss had time to speak again.

When Raymond came to the door, fully equipped as he would have been in London if he had been going with the engines and comrades to the rescue

he found Estelle standing outside on the gravel wearing a dark cloak, of which the hood was drawn over her face, and with a coil of rope upon her arm.

"I am ready," she said, "let us go."

"You, Estelle?" said Raymond. "Do you want to walk with me part of the way, to see the fire nearer? I think you had better not, as I should have to leave you alone in the wood to find your road back alone. Watch it rather from the window."

"I am going to the fire with you," she answered, speaking in short quick sentences, in the intensity of her steadily-controlled agitation. "I can leave my uncle—he is safe. There will be no change to-night. We are wasting precious moments; let us go on, quickly!"

"Not you, Estelle. No, it is impossible; you do not know how horrible such a scene always is; it is no place for a fragile woman, however brave her spirit may be. You must wait here. When it is over I will come back to you, if I can."

"Raymond," she said, turning round vehemently upon him. "Do you think that I am going to sit idly here while you are in the midst of uttermost danger? I cannot! I will not! Do not lose time in opposing me. I should follow you alone if you did not take me with you. Where you go I will go," and then, under her breath, she added, "where you die I will die."

There was a concentrated passion in her tone which shewed that her powers of endurance were stretched to their utmost limit, and that further opposition would only make her overwrought feelings burst their bonds, without turning her from her purpose, and Raymond ceased to attempt it; but once more there flashed through his mind the idea which had germinated there since the occasion of her visit to London. Surely he was not to her a friend alone, but the object of her deepest and most entire affection! His heart beat strangely at the thought; but it was no moment to dwell on selfish considerations of any kind when the issues of life and death for many human beings might be trembling in the balance so near them. He took Estelle's hand, therefore with a firm resolute grasp, and simply said, "Come then, we will go together."

So these two walked away through the darkness of the night, towards the great conflagration that was destroying the Carltons' princely home.

The nearest road to the Hall was by the woodland path so often trodden by them both in hours of ease and gaiety, and when they quitted the public thoroughfare to enter upon it they lost all sight of the fire among the thick bushes and overhanging trees, and might have thought that there was peace and safety fare and near, but for a strange amber glow that shot now and then across the heavens above them. Within the wood all was silence, save an occasional twitter of some half-awakened bird, and the soft sound of the dew-drops falling from the wild plants on the moist earth beneath. Even the faint starlight could not penetrate the interwoven branches of the trees, and it was impossible for Raymond to advance very rapidly, though he went steadily onward, holding Estelle tightly by the hand, that she might not stumble over the projecting roots that trencned upon the path. He did not speak, but at last he gave a deep, almost convulsive, sigh, and said, "Estelle, the strangest sensation has taken possession of me. I do not know what it pretends, but surely it springs from no earthly source." He paused, almost gasping.

"What is it, Raymond?" said Estelle, tremulously.

"It is the conviction, clear and distinct as if its purport had been spoken in my soul by a voice divine, that the night on which I have entered now will be the crisis of my destiny, not in this world only, but in that which is to come. "Estelle he continued, grasping her hand so strongly as almost to hurt her, "For what is it that I have been serving an apprenticeship until this hour in my training with the Fire Brigade? What is it that I am to do this night which I have been preparing for all along? Is it for good or for ill? for destruction or salvation? that all the events of my life have wound up to this hour, and placed me now at a point of time on which eternity itself depends! Is it that I am to save Kathleen? or is it—that I may take my revenge on Harcourt."

"Oh no, no!" almost shrieked Estelle; "not that at least, dear Raymond! Surely you are going for mercy and succor, not for revenge!"

"Estelle, you have never known—for I could not have told it to one so pure and gentle as yourself—what the true nature of my hatred for Tracy Harcourt has really been. It is like a living power within me, influencing every thought and feeling. It has to me assumed the form almost of righteous principle, because of his treachery to myself, and his unworthy treatment of the wife he stole from me, and vowed to love and cherish. I have felt as if the fierce desire of vengeance, which has never left me night or day, were a solemn mission laid upon me, to execute justice on one whose moral guilt deserves it. Is it not said 'The wicked shall not go unpunished?' Does not God often cause his retributive sentences to be carried out by the hands of men?"

"Yes, but unconsciously to themselves, and never in such fashion as to gratify their own private animosities. Raymond, I am sure it is the most fatal delusion you can cherish, to imagine that the indulgence of a hatred which prompts you to revenge could ever be righteous or pleasing in the sight of God, whose very essence is love all perfect, all embracing. I have felt from the first, and I am more than ever certain of it now, that it has been this desire to return evil for evil on the man who has injured you that alone has held you back from Christ, towards whom your whole life, but for this one obstacle, has been surely tending. He endured death, and gave up joy, and glory, and Heaven itself, for His enemies; and how is it possible that you can enter into union with Him while you hold this deadly principle of hatred, active and menacing, within your soul. Have you not felt it come between you and the Divine One who forgave his murderers on the cross?"

"I cannot tell," answered Raymond, "Some power has kept me back from Him. There have been times when I have been strangely drawn to Him by the loveliness of His wondrous perfection; but I know that I am not His, Estelle, and I do know that I hate Tracy Harcourt."

To be Continued.

THE CLERGYMAN.

Bishop Elliott of Western Texas, thus speaks of him: "The man of God is expected to be regularly in his place by every sick bed, prepared to cheer, warn or console, as the case may need; to be punctual in all matters of business, paying promptly for all supplies of food and clothing; to preserve a cheerful countenance, indicative of a meek and contented spirit resting upon the Lord; to appear in social circles with such decent apparel as becometh his rank and office; to be present in the sanctuary with the comfort of love, and power of the Gospel of Christ beaming from his eye, and thrilling all hearts with a divine enthusiasm; to be an example to the flock in all purity, meekness, hospitality and zeal—all these and many more gifts and graces of equal value are expected of him, but the people, for whose benefit he is thus spending his very soul and body, allow month after month to pass without any effort to pay the trifling salary promised. How he lives nobody knows and nobody seems to care. He is seen to be about his business. The pulpit has never been vacant; the sick have been regularly visited; strangers have been sought out; candidates for Baptism and Confirmation have been reasoned with and instructed; words of counsel and sympathy have been ready when sought, and often have come like angels, unbidden. From all this work, it is evident that the minister is still vigorous and active. He must, of course, his people suppose, have been blessed with his regular meals or signs of emaciation would have been observed. Alas! They have been evident enough many a time, but they have not been observed. Oh! the cruel wrong which is thus perpetrated by the parishes upon noble Christian gentlemen. These men are gentlemen, and will therefore suffer and make no sign; they are ambassadors of Christ, and will not stoop to beg, as a matter of favor, what is theirs on grounds of most solemn right."

Children's Department.

SEAL-SKIN CLOAKS.

A raw, cloudy, November day was glooming into night over a dirty street in a Western city. The damp chill in the air made the smoke settle down thicker than ever, adding to the squalid aspect of this particular neighbourhood. A lady whom business had brought here was hurrying along the street to catch her street car.

Every one stared at the stranger, a well-dressed lady being evidently a novelty in this region, as for her, she felt ashamed of herself. Why should she be comfortable, and well-clad, and happy, without any special desert or merit, while these fellow-creatures were pressed down by the heavy burden of life? It was the old "Why?" never answered yet, which weighed down her heart in gloomy twilight.

"What a wretched, miserable, unsatisfactory world is!" she thought. "Why are innocent creatures condemned to be born into it only to suffer?"

But just then, only two or three words that she overheard a child say seemed to brighten and better even this wretched world,—to let a ray of cheer through the gloom. She passed two little girls wheeling a baby carriage, poorly but neatly clad, in calico dresses and little plaid shawls. As she passed she caught this bit of talk:—

"Isn't that seal-skin cloak pretty?"

"Oh, isn't it!" said the other.

"I wish I had one like it," said the first little girl, not in an envious tone, but as she might have wished for a flower or any other pretty thing.

"So do I," responded her friend.

"No," said the first speaker, swiftly correcting herself on second thought, "I wish my mother had one just like it."

What a proud, tender accent of the childish voice on the words "my mother!" How much is revealed in the way a child says "my mother" or a man "my wife."

No one needed to be told that the poor hard-working woman at home was a good mother and a good woman. And the loving wish of the child who cheerfully sacrificed her imaginary seal skin cloak to the loved mother at home, may have been as real an act of generosity in God's sight as many deeds that win the crowd's applauses. "Truly loving," this little one "truly lives."

The little girl was wholly unconscious that any one heard her. She will never know that she was able to help and make happier even the great lady of the seal-skin cloak, up to whom she looked with awe-struck gaze. Yet, as the wearer of that garment passed on, life seemed more tolerable. She realized that, after all, no spot on earth is so dark and wretched but that love and self-sacrifice are there, to warm and brighten it.

BOYS MAKE MEN.

When you see a ragged urchin
Standing wistful in the street,
With torn hat and kneeless trousers,
Dirty face and bare red feet,
Pass not by the child unheeding;
Smile upon him. Mark me, when
He's grown old he'll not forget it,
For, remember, boys make men.

Have you never seen a grandsire,
With his eyes aglow with joy;
Bring to mind some act of kindness—
Something said to him, a boy?
Or, relate some slight or coldness,
With a brow all clouded, when
He recalled some heart too thoughtless
To remember boys make men?

Let us try to add some pleasure
To the life of every boy;
For each child needs tender interest
In its sorrow and its joy.
Call your boys home by its brightness;
They avoid the household when
It is cheerless, with unkindness;
For, remember, boys make men.

BIRDS AND FISHERMEN.

In a certain lake region of Lapland, there is a very curious joint-company consisting of men and birds. They have organized for fishing purposes.

Every morning early, the hungry birds come out and sing, so to speak, though a more correct term might perhaps be, come out and scream at the fishermen, telling them plainly enough that it is time to get up. The sleepy fishers leave their huts at the summons of these faithful servants, and need no other alarm-clocks. The boats are unmoored, and then the swallows "strike out." The men guide their movements entirely by the course of the swallows, who very likely have been out scenting early that morning. When they pause and hover over a spot, redoubling their cries, then the fishermen know that is the place for them. They hasten forward and cast in their nets, and are well rewarded by finding them well filled.

When the game begins to get thin, the birds hasten on to a new fishing spot. It would be a churlish fellow who did not reward such faithful service. Many a fish is tossed up in the air which the birds swoop down upon and catch with an easy grace. After they become tame, they do not stand on such little ceremony, but just step aboard and help themselves.

As evening comes, both men and birds make for the shore, and after the best fish are taken out, they have only to leave the inferior ones in the boat, and they will be cleaned out for them in short order.

You will not find a better ordered association even where the parties are all men, nor one where more mutual benefit is bestowed. Yet each one acts out the instinct God has given him, and that is his guide. How perfectly adapted to the ends designed are all His works!

LITTLE BY LITTLE.

"Little by little" the tempter said
As a dark and cunning snare he spread
For the young, and unwary feet.
"Little by little, and day by day,
I will tempt the careless soul away
Until the ruin is complete."

"Little by little" sure and slow
We fashion our future bliss or woe
As the present passes away.
Our feet are climbing the stairway bright
Up to the regions of endless light,
Or gliding downward into the night,
"Little by little, day by day."

HOW MANY WERE THERE?

Henry, upon being asked how many boys were in his Sunday School class last Sunday, replied: "If you multiply the number of Jacob's sons by the number of times which the Israelites compassed Jericho, and add to the product the number of measures of barley which Boaz gave Ruth; divide this by the number of Haman's sons; subtract the number of each kind of clean beasts that went into the ark; multiply by the number of men who went to seek Elijah after he was taken to heaven; subtract from this Joseph's age at the time when he stood before Pharaoh; add the number of stones in David's bag when he killed Goliath; subtract the number of furlongs that Bethany was distant from Jerusalem; divide by the number of anchors cast out at the time of St. Paul's shipwreck; subtract the number of people saved in the ark, and the remainder will be the number of boys in the class." How many were there?

A BOY'S LEISURE HOURS.

What a boy does with his leisure is most important; what he gets in school is mainly drill or exercises; it is a gymnasium to him; he must eat elsewhere. What he does with his spare hours determines his destiny. Suppose he reads history every day, or scientific books; in the course of a few years he becomes learned. It matters little what he undertakes, Latin, Greek, Hebrew, Sanscrit, all disappear if he uses his spare time on them.

A boy was employed in a lawyer's office, and had the daily papers to amuse himself with. He commenced to study French, and at that little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper and taking up something not so amusing but far less profitable.

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A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time; he found a small volume containing the Eclogues of Virgil but could not read it, and so purchased a Latin Grammar. Day by day, he studied this, and, finally, mastered all its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked what he was so intently reading. "Only a bit of Virgil, my lady." "What, do you read Latin?" "A little, my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years he became a learned man, and was a useful and loved minister in Scotland.

A boy was hired to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history that he found in the road; having learned that thoroughly, he borrowed of a minister, Goldsmith's History of Greece. This good man became greatly interested in him and loaned him books, and was often seen sitting by him on the log conversing with him about the people of ancient times.

All these show that in this country any one can learn all that he wants. If he is at work he still has three hours he can call his own. Let him use those wisely and he can fill his mind with stores of knowledge.

WHO WAS IT?

Do you happen to know?
Somebody surely told me so,
That some one was angry in school to-day,
And sulked and pouted and turned away,
When asked to "make up" and come back and play.

Somebody said, but I don't know who,
That little some one was surely you;
I really wonder if it was so;
Do you happen to know?

Somebody whispered me,
Yesterday, out by the willow tree,
That in the school-room most shamefully
A deed of mischief had been done,
And I grieved to hear that only one,
Of all the children I love so well,
Was brave and honest the truth to tell.
Somebody said, but I can't think who,
That honest fellow, my boy, was you.
I'm sure I hope it was really so;
Do you happen to know?

A little bird
Came and told me the tale it heard.
And this is the tale it told to me:
That some one had something very nice,
Yet offered no one a single slice,
But greedily swallowed the whole in a trice,
Like a gluttonous child, most selfishly.
The little bird told me a pretty name,
And you most certainly have the same;
But then it never could be so.
Do you happen to know?

Some one whispered to-day
Something indeed I blush to say,
That somebody spoke a sinful word,
Forgetting the holy Ear which heard,
Forgetting that angels wept to look,
As they wrote it down in the dreadful book.
Somebody hinted it might be you,
But ah! that never could be true.
Oh dear! I hope it was not so;
Do you happen to know?

And somebody told
Of a little girl, just seven years old,
Who wanted to roll her hoop and play
Out in the garden this sunny day;
But when her sick little brother said,
"Nellie, please read to me instead,"
Gave up her wish with a cheerful look,
And instantly ran for the story-book.
Somebody said, they certainly knew
That good little sister was none but you;
And I believe it was really so;
Do you happen to know?

M. N. M., in *The Daisy*.

THE YOUNG CHICK.

"Three birds in upper air! I wonder what they are doing there?" said Chick, who had just come out of the shell and looked rather forlorn.

His mother was calling "Cluck, cluck, cluck!" "No," said Chick; "I was shut up long enough in the shell; I wish to look about me a little."

As Mrs. Hen found that Chick did not come, she went to look for him. "What are you staring at?" said she.

Just then one bird said, "I will have it!"

The second also said, "I will have it!"

So did the third; and they all darted forward, knocking their beaks together, whilst something that Chick could not see dropped to the ground, and Mrs. Hen Gobbled it up.

"What is it?" asked Chick.

"A fly that those silly birds have been quarrelling about, and in the end not one of them got it."

"Oh!" said Chick; and then he shivered, for he felt very cold without the shell.

"Your feathers have not grown enough," said Mrs. Hen; "come home with me and warm yourself under my wings." And Chick went with his mother, for he began to think her very wise.

"If you will mind what I say you may grow up to have some sense; but if you take your own way you are sure to come to harm."

Chick shivered again; he felt so cold that he began to wish that he had gone to his mother at once when she called him. However, he crept under her wings and soon got quite warm, and at last fell asleep, dreaming that he was the wisest chicken that ever lived, and that all the birds of the earth came to him to tell him their troubles, and to ask him for advice.

THE DEAREST BABY.

South and North,
East and West,
Where is the baby
That I love best?

A little papoose
Under the trees?
A Chinese beauty
Beyond the seas?

An English child
Among the mills?
A Switzer baby
Between the hills?

A dark-eyed darling
In Southern vales?
An Iceland baby
In Northern gales?

What nonsense-talk
To speak of these!
The dearest baby
Is on my knees.

"Do you see any grapes, Bob?" "Yes; but there is dogs." "Big dogs, Bob?" "Yes, very big." "Then come along—these grapes are not ours you know!" There are two kinds of practical honesty. The one has its origin and foundation in principle, the other in mere policy. The latter kind forbears to steal the grapes because the dogs are very big, and the former because it is wrong. Oh, for more of that robust sort of honesty which respects truth and right, dogs or no dogs!

—The American Palestine Exploration Society is about to give to the world the result of its labors in a complete map of the region east of the Jordan. This, in company with Lieutenant Conder's map of Palestine proper, will add largely to our geographical knowledge of the Holy Land. The exploration has been under the general supervision of Professor Hitchcock, of the Union Theological Seminary. The first party, under Lieut. Steever, surveyed 500 square miles of territory in 1878; the second, under Colonel Lane, made a rapid reconnaissance of the whole trans-Jordanic country, covering an area of 6,000 square miles. The third party was led by Dr. Selah Merrill. The map, which has been prepared by Mr. Rudolph Meyer, assistant engineer of the expedition, will consist of thirteen sheets, and will be published on a scale of an inch to a mile. It contains 225 names found on no other map.

CONTEMPLATIVE AND PRACTICAL SPIRITUALITY.

Of one of these modes of cultivating the spiritual life, the magnificent *De Imitatione* may be taken as the most striking and familiar illustration, a book surpassed in circulation by the Holy Scriptures alone. Who can have read it without being awed and fascinated by the unearthliness and self-abnegation, its overpowering sense of eternal things, its passionate self-surrender and longing for absorption into the Divine Personality? Yet it has a less satisfactory side. One feels that it is pitched in too high a key for human nature; that its spiritual beauty is marred by too much self-consciousness, too much isolation, too much of what must be called religious selfishness. The world, with its tumultuous heart and multitudinous life, has vanished from the writer's thoughts except as an instrument of temptation; and he feels himself alone with God, caring for nothing but the culture of his own spirit to the highest perfection of which it is capable. Now, I cannot but think that the spiritual culture of which this is a type is unwholesome, and contrary to the Divine intention. It is too much for our natures to bear safely. As long as we dwell in the body, and our brain and nerves are what they are, we need a mixture of earthly work with our devotions and meditations to temper their effect on our frame. Exclusive religious thought throws the mind off its balance, and is apt to stimulate it into diseased excitement, or benumb it into a worn-out insensibility. It is a great many years since I read Blanco White's Autobiography, but a short sentence of his, summing up his wide experience as confessor, has stuck in my memory—"Nun is the superlative of old woman." There is one form of Nature's Nemesis. I pass now to the contrast. Over against the saint whose life is devoted to self-culture in spirituality I place the active man of work, who has learnt the sacredness of duty, and is governed by the sense of God's right over him, and goes forth to live out his busy life as God's servant in the midst of the world. To do his duty is the ideal he aims at, throwing heart and soul into his daily work, whatever its nature, and trying simply to do his best and be, above all things, useful in his station. Little time may he have for self-culture; little conscious effort may he make to train himself in spirituality; his devotions and religious exercises will be, perhaps, but hastily and scantily enjoyed, for brief refreshment and strengthening, as the traveller snatches a hasty meal on his way. But let him do his work honestly, with simplicity, and without conscious self-regard; if a clergyman, without the vision of canonries, deaneries, and mitres dangling before his mental eye; if a layman, without making idols of wealth, or fame, or power, or other prizes of the world; and we may be sure that there must be burning in the depths of his soul a flame of spiritual life, however imperceptible by the eyes of man. These are my ideal extremes. And now in imagination I follow them to the close of life, and watch them entering that eternal world which has rest for one of its characteristics, but, as I firmly believe, new work and service for another. Side by side, the ascetic ideal saint, nature almost purged out of him, no soil of the world on his form, his face already as the face of an angel; and the man of earthly toil, with many a stain and scar from his life-long struggle, like the soldier returning from the brunt of war with stained and tattered uniform, his features roughened by the elements, his limbs bearing the marks of his foeman's steel. Before the throne of the Father they stand together, and as the eternal light streams on their forms, I cannot, for my own part, doubt which of the two will shine forth with the brighter radiance, and to which will come with the heartier emphasis the "Well done!" of the great King—"Well done, good and faithful servant; enter thou into the joy of thy Lord!"—*Rev. Brownlow Maitland.*

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS.

DEATHS.

On Feb. 20th, at his residence, the Elms, Lake Erie, George Docker, Esq., aged 70 years.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GRACE CHURCH.—Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m. Rev. J. P. Lewis, Incumbent.

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

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

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Among the additional series of papers to appear may be mentioned those on "How Shall We Spell" (two papers by Prof. Lounsbury), "The New South," "Lawn-Planting for Small Places," (by SAMUEL PARSONS, of Flushing), "Canada of To-day," "American Art and Artists," "American Archaeology," "Modern Inventors," also, Papers of Travel, History, Physical Science, Studies in Literature, Political and Social Science, Stories, Poems; "Topics of the Time," by Dr. J. G. Holland; record of New Inventions and Mechanical Improvements; Papers on Education, Decoration, &c.; Book Reviews; fresh bits of Wit and Humor, &c., &c. Terms, \$4 a year in advance, 35c. a No. Subscriptions received by the publishers of this paper, and by all booksellers and postmasters. SCRIBNER & CO., 748 & 745 Broadway, N. Y.

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