

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, JULY 11, 1878.

[No. 28.]

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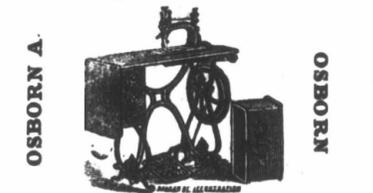
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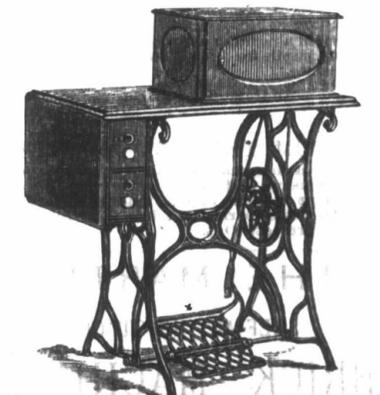
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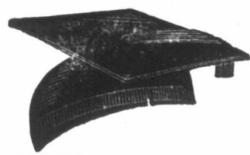
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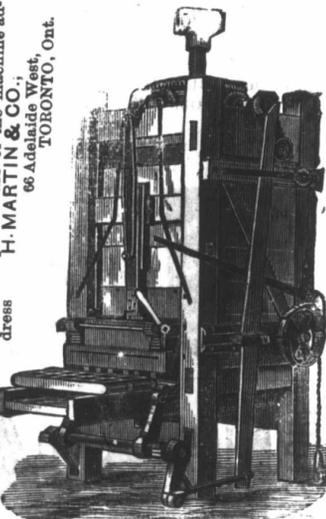
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## THE WEEK.

THE Pan-Anglican Synod assembled at Lambeth Palace, on the 2nd instant. More than ninety bishops were present at the first meeting. Holy Communion was received in Lambeth Palace chapel. The Archbishop of Canterbury presided over the conference on the first day. He urged the question of maintaining the faith against infidelity as the principal subject of the thoughts of the assembled bishops. A debate on the best mode of maintaining union among the various branches of the Anglican communion followed; the bishops of Pittsburg and Louisiana and several English and Colonial bishops spoke. The matter was finally referred to a committee. On the second day of meeting the bishops discussed the subject of boards of arbitration for non-established churches, the relations between missionary bishops and missionaries of sister churches. In this discussion the bishops of Ohio, Pennsylvania, and Niagara took part.

At night the Lord Mayor of London gave a dinner to the members of the Synod at the Mansion House. Nearly one hundred bishops were present. When the health of the American bishops was proposed the Bishop of New York returned thanks, and testified to the kindness with which he and his brethren from the United States had been everywhere received.

Her Majesty is said to be very much dissatisfied with her Privy Council for giving decisions so very contradictory to each other on questions of ritual, and for making "the law" declare anything that suits the expediency of the moment. She is also said to be highly displeased with the efforts made to send clergymen to prison for following the dictates of their conscience. The result is that the Queen has turned her attention to the whole subject, and has expressed a wish that all the proceedings in the recent case of Martin vs. Mackonochie should be placed in her hands for investigation. The large package containing all the documents of the trial, has therefore been forwarded to her.

The Synod of Glasgow and Galloway met a few days ago specially to consider the proposal of the College of Bishops of the Scottish Episcopal Church to revive the office of Metropolitan, which was discontinued in 1731. On the motion of Dean Moir, it was unanimously resolved that it is inexpedient at this time to disturb the present arrangement.

In the Congress Earl Beaconsfield adversely criticised the claims of Greece, and declared he would not accede to her demands, which really amounted to the partition of Turkey. He recommended the cession to the Greeks of only the border districts of Epirus and Thessaly. The Porte had previously intimated that Turkey would fight Greece if necessary, and the Congress therefore recommended the Sultan to be firm. The Sultan will permit the rectification of the Greek frontier, the details to be privately arranged, Turkey and Greece suggesting the frontier, which would give but a very slight increase. The Greeks are very much disgusted. It has been decided to grant autonomy to Western Roumelia, Epirus, Thessaly, and Crete, to be secured by European control. Austria receives one side of the Bay of Antivari, and Montenegro receives Nicsies. The Powers will insist on the rectification of the Greek frontier by Turkey. The New York Herald's Berlin special asserts that the Congress approved the proposition that Batoum become a Russian port on condition that it be unfortified and free to the commerce of the world. The Turks as compensation are to receive Bayazid. Gortschakoff made a speech in behalf of Russia's claims, reported to have been the most masterly effort since Earl Beaconsfield's great speech.

A Berlin despatch says:—The fourteenth sitting of the Congress was prolonged from a quarter past two till half-past five. The Batoum question, which had been previously discussed by the Commission over which Prince Hohenlohe presides, was the subject of deliberation, but no conclusion was reached. This is not surprising, as the question of Batoum as a fortress was bound up with the question of the Dardanelles. The Congress agreed in principle to three points, viz., to maintain the Dardanelles closed, as at present, to ships of war; to cede Batoum to Russia and make of it a free port. There remain the questions of dismantling the fortifications and forbidding the Russians to fortify the coast. These conditions were evidently present to the minds of several plenipotentiaries, but none uttered words which would have appeared as a slur or encroachment upon the sovereign rights of a victorious monarch. The anxiety to finish and the desire to maintain the present agreement, however, are so strong that no doubt is felt that some compromise will be found by Prince Hohenlohe's committee sufficing to calm the apprehensions of the Powers without infringing Czar Alexander's dignity. There are frequent interviews between Earl Beaconsfield and Prince Gortschakoff, who openly pays tribute to Lord Beaconsfield's statesmanlike qualities. The relations of the plenipotentiaries are excellent, and the prospects of a speedy and happy termination of the Congress are most hopeful.

Mehemet Ali stated that he had telegraphed his government recommending that he and his colleague be directed to protest against

the dismemberment of Turkey, and withdraw from the Congress. He said he was treated curtly for endeavoring to maintain the rights of Turkey, and that a secret understanding evidently existed between Austria, England, Germany and France respecting the work to be accomplished by the Commissions to be appointed.

It is announced that England has concluded a defensive alliance for the maintenance and integrity of the Sultan's Asiatic dominions, and the Porte has accordingly granted to England the right to occupy the Island of Cyprus immediately. The treaty is made independently of the Congress. By the possession of Cyprus, this will give England command of the Euphrates valley, and a line of railway having this object in view is to be constructed.

It is also stipulated between Great Britain and Turkey that if Batoum, Kars and Ardahan are retained by Russia, and if an attempt is made at any future time to annex a portion of the Sultan's territory in Asia not ceded by the definitive treaty of peace, Great Britain engages to join the Sultan in defending his territory by force of arms. The Sultan, in return, promises to introduce necessary reforms. Great Britain is to occupy and administer the Island of Cyprus and pay to the Porte the present excess of the island's revenue over its expenditure; and to evacuate the island and terminate the convention when Russia shall restore Batoum, Kars, and Ardahan to Turkey.

The Congress has endorsed the cession of Katour to Persia, and decided that the Powers should periodically receive reports on the condition of the Armenians.

## THE FOURTH SUNDAY AFTER TRINITY.

THERE are three things to be particularly regarded in connection with the universal distribution of suffering and distress. One, which is not now directly referred to, is the necessity of exercising resignation to the will of the Supreme Being, as One who is too wise to mistake, too good to be unkind, and too powerful to be thwarted in His intentions of good to His faithful servants. Another, is the prospect of the coming glory, held out as an inducement to perseverance, and which is described as infinitely surpassing and outweighing all the suffering and affliction that can possibly be endured on earth; while the duty of the Christian in enduring affliction, persecution, or any other trial, whether arising from the malice of the wicked or not, is to imitate the example of his Heavenly Father in practising mercy and doing good, in absolutely denying himself, in forgiving others, and in every kind and degree of practical benevolence.

The chequered scene of weal and woe, of prosperity and adversity, of joy and sorrow experienced on earth, is but a state of pre-

paration for a higher and a better, a nobler and a more enduring one. This, our short span of existence, is but the term of our minority; and every event of our being here, whether apparently prosperous or adverse, shall send onward its permanent impress, when it shall come to pass that we are called upon to scale the awful barricade that separates the things of time and sense from the invisible realities of eternity. As Bishop Butler remarks, "Upon the whole, such a character and such qualifications are necessary for a mature state of life in the present world, as nature alone does in nowise bestow; but has put it upon us in great part to acquire in our progress from one stage of life to another, from childhood to mature age; put it upon us to acquire them, by giving us capacities of doing it, and by placing us in the beginning of life, in a condition fit for it. And this is a general analogy to our condition in the present world, as in a state of moral discipline for another. It is in vain then to object against the credibility of the present life's being intended for this purpose, that all the trouble and the danger, unavoidably accompanying such discipline, might have been saved us, by our being made at once the creatures, and the characters, which we were to be. For we experience that what we were to be was to be the effect of what we would do, and that the general conduct of nature is, not to save us trouble or danger, but to make us capable of going through them, and to put it upon us to do so." And, therefore, every event in the present life is to be regarded not as possessing any final consequence or importance; but as helping to give a character to the future life yet to be revealed—a life of which no information but the most scanty had been given, until the Great Teacher, the extraordinary Visitor from Heaven, lighted on these realms where death had reigned so long in all the triumphs of extended empire. He came to destroy death, to depose nature from its conceived immutability; and to point us and to fit us for a world whither He himself went on before to prepare the glory. St. Paul speaks of in the Epistle, and at length to reveal it in His faithful people.

With prospects and duties, and with qualifications to be secured such as these, we have enlarged motives to the practice of that heavenborn virtue which "droppeth as the gentle rain from heaven, upon the place beneath," and which "is an attribute to God Himself," an attribute wonderfully exhibited in the Incarnation and Death of Christ. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Here a fact is stated; and those who are not moved by it to adopt the course of life it naturally and properly suggests, no conception of thought, no eloquence of words, nothing that can be added, can possibly reach the heart. Such a gift of God, such a condescension of Christ—such love, such benevolence, such mercy—must speak for itself or none can speak for it. Such an exhibition, St. Paul might well say, "constrains us," bears us along with it, impels us towards the same objects, identifies

us with the love of Christ to men, and the glory of God in their salvation. Such an example of compassionate benevolence, of enlargement of heart—once perceived and felt, absorbs the whole soul. "Be ye therefore merciful, as your Father also is merciful" in all His gifts, but more especially in the gift of His Son. In the sublime *mystery*, (for we must most strenuously contend for abundant mysteries, still existing in the Christian religion, notwithstanding the vain babbling of foolish men); in the sublime mystery of godliness, God "manifest in the flesh," the greatest extremes and contrarieties are exhibited; the loftiest grandeur and the lowliest humiliation; majesty and meanness the most opposite to each other; the highest and most glorious excellence and the lowest degradation. And the proper effect of such a manifestation is an assimilation of our hearts as closely as possible to this Divine standard, and then the teaching of the Gospel for the communion office for this day will be abundantly exemplified.

#### WEEKLY OFFERINGS INSTEAD OF PEW RENTS.

IT must be claimed for the system of weekly offerings that at least they are scriptural; and to those who claim that the Bible is the only authority they recognize, and who even profess to worship the Bible, that ought to be sufficient. All Christians, however, while they may not go so far as that, agree in regarding the Bible as containing their rule of faith and practice. The principle we allude to is contained in such passages as, "Freely ye have received, freely give." "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not;" "Every one according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." There is, however, one passage in which not only the principle is stated, but the mode also: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." The idea in the Apostle's mind was that those to whom he wrote ought weekly to set apart a certain portion of their income for the support of Christ's cause. It was only by an accident, arising out of the Apostle's absence, that they were enabled to pay the money away every week. In the present day, as Christian people come every first day of the week to God's house, there is no reason why, instead of "laying by in store" their weekly contribution, they should not leave it every Sunday at the church.

The system for which we contend makes giving an act of worship. It is an offering made to Almighty God; it is presented on His altar, as it is intended to promote His cause and to aid in the maintenance of His service.

It redounds to the spiritual benefit of the giver. He feels the truth of the Lord's declaration: "It is more blessed to give than to receive." When we give to God we, so to speak, invest for ourselves; and the returns which God makes to us are sometimes of a

temporal nature, while He always gives a spiritual blessing. The man who gives cheerfully and liberally, and from a right motive, to the cause of Christ thereby insures himself so far against that direst of all misfortunes, the bankruptcy of the soul.

It follows from this that the man is wisest who gives frequently. A man might as well offer a very long prayer once a quarter, and refrain from supplicating God's mercy on all other occasions, as perform this other act of worship, which consists in giving to God, only once a quarter. If it is well to pray often and regularly, it must also be well to give often and regularly; and he who does both cannot fail of receiving the richest blessings from the hand of God.

Now, if giving is spiritually beneficial, it follows that it should be *individually* practised. Religion is an individual matter. Each individual must believe for himself, each must pray for himself, and each must give for himself. Then, too, individual giving is enjoined upon us: "Let every one of you lay by him in store;" not fathers of families alone, but each and every member of the family. And, moreover, to teach children to give from their earliest days secures an interest in the house of God, and cultivates in them a habit of generosity and a renunciation of the purely selfish principle.

Where properly carried out, the system is sure to succeed. It has been tried in the poorest churches, and always with the best results. The best solution of all the problems of Church finance is this: "Let every one give regularly and frequently, and as God has prospered him."

#### THE DUTY OF MUTUAL TOLERATION BY PARTIES WITHIN THE CHURCH.

THE late Dr. Hook, Dean of Chichester, better known probably by the vast work of Church extension which he achieved, in earlier days, as Vicar of Leeds, has left behind him many very valuable discourses, some of which have been collected and edited, in two volumes, by the Rev. Walter Hook, Rector of Porlock. The earliest of the series dates back so far as the year 1822, and to the principles therein advocated the author steadfastly adhered, through the perplexing times which followed, before his labours came to an end. Dr. Hook was an independent thinker—a brave and honest man; he combined what are called High Church views with Liberal views in politics; a combination which may fairly be regarded as tending to a happy equipoise between opposing errors; on the one hand, guarding the defender of the Established Church against Erastian tendencies, and, on the other, tempering the impetuosity of the democratic spirit by a reverent acknowledgement of the duty of obedience to the prescriptions and authorities of the Kingdom of Christ. The collected discourses bear the title of "The Church and its Ordinances," and although many long neglected points of doctrine or duty, of which the writer treats, are now happily familiar to the minds of all intelli-

gent Churchmen, while he was, at the time at which he wrote, compelled to handle them as things novel and strange to his hearers; still, there is very much to be learned by all, and especially by our younger clergy and by students for Holy Orders, from his temperate yet unflinching exposition of Church principles. More especially, we find here the wise moderation of a thoughtful and honest mind; the calm unprejudiced judgment of a faithful son of the Church of England, content to learn from her formularies what his own teaching ought to be, rather than to appeal from those formularies to some fancied standard of Catholicity of his own devising, or force the language of the Church into agreement with opinions, against which it must rather be regarded as a distinct and uncompromising protest. Among these sermons there is one (Sermon IV. in Vol. I.), entitled "A call to Union on the Principles of the English Reformation," preached at Leeds in 1838. The lapse of 40 years has not made its teaching obsolete, it might be preached with very good effect in our own diocese at the present moment. After stating fully, in the very words of our own formularies, what the teaching of our Church is, on many points which are fiercely disputed, closing with her statements respecting the sacraments of baptism and the Lord's Supper, Dr. Hook makes the following remarks: "Now these expressions are so strong that many pious and well-meaning men have regarded them as sufficient to justify their secession from our communion; while more violent controversialists have not hesitated to denounce the English Church for retaining them, as semi-popish, if not absolutely papistical. They both censure our Baptismal Office and affirm that our doctrine of the Eucharist differs little, if at all, from the transubstantiation of the Romanist, or, at all events, from the consubstantiation of the Lutheran,—dogmas equally unphilosophical and unscriptural. The English Churchman, then, is here placed on the defensive, and the defence is conducted in two ways. Some persons admit (without questioning), the accuracy of our opponents in their notions, of sacramental efficacy; and seeing the manifest and glaring inconsistency between our services and those notions, regret that our reformers retained the expressions objected to, but, at the same, contend that they do not of necessity bear the construction which is generally placed on them, but admit of a restricted meaning, more conformable with the view of the objector. Others there are who receive these expressions in all the simplicity and fulness of their meaning, and, thinking that they are amply borne out by Scripture, maintain that the English Reformers, in the retention of them, used a wise discretion, and acted consistently on those Catholic principles to which they professed to adhere. These assume the offensive against our common objectors, and show that, in confounding, as do the foreign reformers, regeneration with renovation—a change of spiritual state, circumstances, and relations, and an election to grace, with a subsequent change of disposition, heart, and temper—

the objectors are themselves in error; and are equally unscriptural in the very low notions they entertain of the grace conveyed to the faithful in the other sacrament. And thus, since no man but a man equally void of integrity, and regardless of the sanctity of an oath, would presume to alter our baptismal office or the Liturgy, to make them square with his private views—the only question among Churchmen is, whether the words we use in common will, or will not, by fair construction, bear the interpretation which some persons put upon them. If, after fair discussion, it is found that they cannot, of course, those who think that the expressions used in our offices are anti-scriptural will quit our communion, and the discussion will then be one relating to principle, and the debate will be as to the meaning of the words of Scripture. Until it comes to this, our differences of opinion ought surely not to lead to disunion among ourselves."

The facts of the case, it must be acknowledged, are here stated with the greatest candour and impartiality: indeed with so great candour and impartiality that it may readily be conceived that each party, in its turn, will demur very strongly to statements which cross its own views, and seem to militate against its own interests. Let us then endeavor to realize distinctly and practically, what is involved in Dr. Hook's "call to union on the principles of the English Reformation." The persons to whom he makes that appeal are all members of the Church of England—all pledged, more or less strongly, to accept and reverence her services—the laity, by their consent to join in them in the presence of Almighty God; the clergy, by a most solemn engagement "to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same." Supreme as the obligation must ever be, which is expressed in the words, "as the Lord hath commanded," no man who assents to the words which follow, "as this Church hath received the same," can be allowed to plead that, when he answered, "I will do so by the help of the Lord," he meant to acknowledge only the higher, not the inferior obligation; for, if words have any meaning, he confesses that the one involves the other; that, in his deliberate judgment, that which this Church hath received respecting these high matters, is in accordance with that which "the Lord hath commanded." Were it otherwise, how could he possibly consent, at the same moment, and that a moment so solemn, to bind himself to obey two rules, which he believed to be at variance with each other,—the one, too, a rule *Divine*, while the other is but *human*? To what, then, as members and ministers of the Church of England, are they bound, who "regret that our reformers retained the expressions objected to," or "who contend that they do not of necessity bear the construction which is generally placed on them?"

1st. Surely they are bound faithfully to use the services which the Church prescribes, and which they have promised to use. I

cheerfully and thankfully admit that very many of the class referred to do this. My object is not to censure any—even justly—still less unjustly, but to point out fully and plainly, the indispensable conditions of mutual toleration. Do *all* then use these services? I know, as matter of fact, that this has not been the case in England. In a parish which I once served, the Baptismal Office in the Prayer Book was bracketed, with a view to the omission of *objectionable* expressions, and this, I know, on the statement of persons immediately concerned, to have been done in other places. With all charity for individuals, misled by example, and by a most erroneous conception of Christian duty and ministerial responsibility, common sense compels me to subscribe to the statement of Dr. Hook, that "no one but a man equally void of integrity, and regardless of the sanctity of an oath, would presume to alter our offices to make them square with his private views." I have also ground to state that the strange liberty taken, in this respect, some years since in England, has been aggravated into stranger license in some instances within this Ecclesiastical Province.

2nd. I consider that, if we are to be united on the Principles of the English Reformation, those of whom I am speaking are bound not merely to use the services, but to use them *as the Church directs*. This point is, beyond all question, involved in the promise made at ordination. The Church, then, undoubtedly directs that Holy Baptism should be administered *with all publicity*. The Rubric preceding the service states that "The people are to be admonished that it is most convenient that Baptism should not be administered but upon Sundays, and other holy days, when the most number of people come together." And although it afterwards allows, "if necessity so require," that children may be baptized upon any other day, still baptism must *always* be administered "immediately after the last lesson at Morning and Evening Prayer." I know the pleas of convenience and necessity which will be offered for the breach of this positive rule. I would admit that baptism should not be administered too frequently at the ordinary Sunday service; and that accordingly, in populous parishes, it may be necessary to hold a special Sunday or weekday service for the administration of Baptism. But it should ever be administered as the Church prescribes, in the congregation, and immediately after the second lesson; and it ought also to be administered at stated times "when the most number of people come together," as a very powerful mean of instruction, a solemn reminder of baptismal vows, which no Christian man, who is earnestly striving to live in accordance with those vows, can possibly regard as wearisome or superfluous. The administration of Holy Baptism might, with good effect, be recognized as a substitute for a sermon once a month at Evening Prayer, or, at least, be followed by a very brief discourse, explanatory of some portion of the service. Are we quite sure that distaste for the *doctrine* of the service, and a low conception of the dignity of the

Christian Sacraments, has *nothing* to do with the fact that the administration of this Holy Rite is, in many cases, *practically* thrust out of the Church?

I am glad to add here a protest, which cannot possibly be understood as having any party bearing, against a practice, which is but too common, of administering private baptism, in instances which the Church never contemplated, and in defiance of her rubrics, prefixed to the office for Private Baptism. I know well the pleas which will be offered for this practice. There are, it may be, a very few exceptional cases, in which great distance from the Church may be urged with some force; but, in such instances, might not the minister, most seasonably, arrange for the offering of morning or evening prayer in the house or in its immediate neighborhood, gathering such a congregation as he may, in order that he may use the office for *Public Baptism*, and thus proving himself zealous for the rule of the Church, at the expense of his own convenience? But in the vast majority of cases no such plea can be offered, nothing better than ignorance of religious duty or indifference to its claims, arising in many instances from very defective teaching, presents an obstacle to the bringing of the infant to the church. I would, then, earnestly entreat any clergyman who would yield to reasons so wretched, most seriously to consider what a grievous difficulty he is, by so doing, placing in the way of a more consistent and conscientious successor, who may strive in vain, through long years, to break through an evil habit, by which the people have been suffered to become bound. The ministers of the Church are *stewards*—not *lords*—of these sacred rites, and are bound to administer them as the Church, under Christ, has appointed. Let it be recollected, also, that the use of private baptism, without necessity, merely to indulge the apathy and indolence of those who do not justly estimate the holiness of the Sacrament, is almost sure to lead to a further breach of the order of the Church, as the same apathy will probably induce the parents to neglect the bringing of their children to be received into the congregation—sponsors will not be appointed—the baptismal engagements will not be made—and thus every safeguard which the Church has provided for the religious training of the children will be swept away. Will it be urged that it is better, that children should be baptized, *under any circumstances*, rather than that they should remain unbaptized? I would submit, in reply, that this is a question which the Church collectively, not the individual clergyman, is to determine. *He* escapes all responsibility by adhering to her rule—he incurs a very heavy responsibility by neglecting that rule. The Church of England has surely thrown the door open widely enough: is it too much to ask the parent to prove his title to the Christian name, under which alone he can claim baptism for his child at the hands of the Church, by consenting to bring that child to the house of God to receive it? As the Church dares not baptize the children of heathen parents or of avowed

unbelievers, can any individual minister of the Church rightly dispense with a condition which after all, in itself, amounts to nothing more than the faintest possible avowal of the Christian character, the feeblest pledge for the performance of duties, a recognition of which the Church is solemnly bound to exact? The rules which the Church prescribes cannot, I think, appear too stringent in view of our Lord's solemn warning, "Give not that which is holy unto dogs, neither cast ye your pearls before swine."

I propose to continue in further communications the important subject of the sermon of the late Dean of Chichester.

GEO. WHITAKER.

#### FUTURE PUNISHMENT.

OF PROBATION IN HADES.

RESTORATIONISTS, and the majority of those holding Conditional Immortality, hold that there is probation in Hades; it is therefore fitting that we consider upon what grounds. It must be acknowledged by themselves that it is upon very uncertain and limited evidence. Mr. Oxenham would appear to cherish such a hope in connection with 1 Cor. xv., which speaks of Christ's universal conquest and the destruction of "death." This subject is, however, entirely without the range of revealed truth, as a part of the economy of redemption, and with that alone we have to do. It forms one of "the secret things which belong unto the Lord our God." We have no authority in a matter of fundamental truth, where one of the "elements" (stoicheia) enumerated by the Apostle, Heb. vi, 12, are mentioned, to hazard even a "probable conjecture," much less a mere chimerical notion, directly contrary to all the positive teaching of Christ Himself.

What shall take place after Satan's rebellion shall have been put down, and the saints' deliverance from sin, made complete, we are not told. The 15th Chap. 1 Cor., deals with the resurrection and state of the righteous, and not with that of the wicked; therefore any inference concerning them is utterly groundless.

Yet the plausible plea put forth on grounds of reason, apart from Scripture, that if the wicked perish for ever, and are not "restored," Satan is made the richer, and not Christ, is common to the advocates of Restoration and of Destruction. Mr. Oxenham, Mr. Constable, Mr. White and Dr. Littledale all favor it; so also Mr. Heavel, (*Tripart. Nat. of Man*, p. 283). They associate the continued existence of evil with the Manichæan heresy, and would appear by their judgment to "shut up" the Deity, to final salvation not only of men, but (by inference) of the devils also. It is sufficient to notice the fact, not requisite to argue against it, since our only argument is from God's revealed will. Sound theism will conclude that God the Lord will take every care of His honor. Restoration, however, is but another name for Universal Salvation after certain degrees of punishment.

Thus the Divine goodness (according to man's conception of it) is made to appear in

the absolute *cure* of evil in all men, at the last, and what is peculiar to the saints, is, according to this theology, made ultimately to be the portion of *all*. Universalism, however, is based upon the immortality of the soul, so evil is to be cured. Destructionism is based upon man's natural mortality, therefore evil must finally be destroyed and perish with evil men, and devils also, since it is assumed that they too are mortal. None are immortal save He who possesses inherent immortality and the saints to whom He gives it, (when, we can scarcely conclude from Mr. White's teaching), and also the holy angels. Why these should have immortality given to them exclusively, at what time, and upon what authority it is held, we are not told: here however, the two systems diverge. Both hold to probation, in the sense of *purification*, in Hades. Universalists, that the wicked will be "tried," or *purified*, and after this saved at last; Destructionists, that the wicked will be further "tried," more particularly those who died under imperfect knowledge, and another offer of salvation made to them, and also (as Mr. Heavel holds), the *righteous*, specially those who are imperfectly sanctified, they will be further "tried" in the sense of being further sanctified and made holy, not however by purgatorial fires, but by other influences whereby the active part of their nature will be made more subservient to a sanctified will. Thus he utilizes the theory of the Trichotomy.

I do not here follow Mr. White in his reasons for receiving, as true, the survival of souls in Hades. Suffice it to say that he does so receive it, and herein he separates himself from the general and consistent theories of Materialists. Here Mr. Constable is consistent, Mr. White inconsistent. Mr. White agrees that the antediluvians, and the uninstructed generally in gospel truth, will be evangelized in Hades. So, such consideration may ease their concern, who receive it, respecting the nations who have not yet heard the gospel.

Having noticed these various man-made theories for the moral government of mankind, it will be most profitable now to turn to the enquiry, as to what is the doctrine of Holy Scripture, as to the intermediate state between death and the general judgment, when and where such a probation is supposed to take place. The Orthodox Catholic Church have long held that there is such a state after death—an intermediate state—so called because the soul, separated from the body, has not yet reached the climax of its happiness or of its woe. Believers in such a state are happy. They are said to be "with Christ," to be "in Abraham's bosom," to be "with the Lord." So also in the parable of Lazarus and Dives, the latter is said to be "in Hell," and also in torments." Here it will be well to consider what this parable—if indeed we may not say history—teaches as to Probation. It is given by the Saviour and Judge of men. It is a weighty truth as it comes from Him. Not only is the rich sinner said to be "in torment," *punishment*, but it is highly significant that as he himself

had no hope of deliverance therefrom, so also the Lord, (awful thought) gave him none. Not the faintest intimation here of a proffered Saviour, or of Fatherly chastisement; but there is the assertion of the existence of a "great gulf," between saints and sinners. Further, there is a distinct reference to a past choice, a chosen good, for so we must understand, "Thy good things," or else we must conclude that all who are rich and prosperous here, will suffer hereafter, and that all who suffer here, will be happy there. So much then for the idea of Probation in Hades, as is given to us in this part of Holy Scripture.

(To be continued.)

BOOK NOTICE.

"NO POPERY, OR A Defence of the Book of Common Prayer," with a refutation of the false charges of the so-called Reformed Episcopal Church. By H. F. Mellish, Incumbent of St. Paul's Church, Caledonia, diocese of Niagara. Caledonia: W. T. Lawle, 1878; Toronto: Rowsell & Hutchison, p.p., 215 large 8vo. 75c.

Having very carefully read this book we are strongly inclined to doubt, so far as Mr. Mellish's labors are concerned, whether "the game was worth the candle." In other words, we think that Mr. Mellish has paid an undeserved compliment to Messrs. Mason Gallagher & Co., by the elaborate refutation of charges which in many instances, carried their own contradiction with them. We have no reason to believe—judging from their proceedings hitherto—that the members of this sect will admit and be amenable to Mr. Mellish's arguments, but he has at any rate, in refuting Mr. Gallagher, furnished Churchmen a ready reference volume in the controversy, and added to apologetic literature. Mr. Gallagher might have considerably reduced Mr. Mellish's labors if he had cordially stated his position with the plainness of the chief organ of their party. In a recent issue of that paper it is said:—"We have eliminated baptismal regeneration, sacramental grace, sacerdotal function, and Apostolic succession. We have less of these things than others, because we have none of them whatever."

Diocesan Intelligence.

NOVA SCOTIA.

WINDSOR.—King's College.—The Encœnia of this institution was held on the 26th and 27th instant, and was numerously attended. At 10:30 the students in collegiate uniform,—the Professors and the D. C. L.'s, in their scarlet robes, bringing up the rear—marched in procession from the College to the Parish Church, where service was held, and a sermon preached by Rev. Canon Brigstock, of St. John, from St. Matt., vi 33. Then the crowd in the church, considerably augmented by a throng of those who had not gone to church, filed over to the College Hall, where the closing exercises were to be gone through.

Principal Dart, after calling attention to the fact that since their last gathering two of their alumni had died—the Rev. Mr. Shrieve, and the Rev. Mr. Tilley—as well as the munificent benefactor of the College—Mr. Edw. Binney,—proceeded to read the customary address. He traced the history of the rise of collegiate institutions in Europe and America. Thanks to Dr. Akins, the history of King's College had been fully told. He questioned whether, in founding educational institutions in the colonies, sufficient attention had been paid to the character and circumstances of a new and comparatively unsettled country. Perhaps the institutions of the old country had been too closely imitated. The primary question for every College now-a-days was, how shall a man be best trained to serve his country? Attention had been paid to this subject in King's, as shown by the establishment of the Engineering School. But should not something be done for Agriculture? Any practical suggestion tending in this direction would be most favorably received at King's. In

conclusion, he dwelt on the connection between King's College and the Province:—the work she had done—might she continue that work: *esto perpetua.*

Next came the prize list and the list of the graduating class, as follows:—

DEGREE LIST.—B. A.—R. D. Bambrick—*Laud Prog. in Lit. Hum.*; F. G. Forbes—*Satisfecit in Ling. et Lit. Aug. et in Ling. Recent.*; T. F. Draper—*Satisfecit in Lit. Hum. et in Theol. Sanc.*; W. Morris—*Satisfecit in Lit. Hum. et in Theol. Sanc.*; B. E.—W. R. Butler—*Laud Progressus*; W. C. Ambrose—*Laud Progressus*; J. Y. Hind—*Satisfecit*; H. G. Arnold—*Ex. Sub.* Bishop's Prize—V. E. Harris.—*Prox. acc. Rev. H. How, B.A.* Rev. H. Almon's Prize for Latin Verse.—R. D. Bambrick. Do. for Latin Prose.—R. D. Bambrick. Payzant Warburton Prize.—E. J. Lay—*Prox. acc.*—W. King. General Williams' Prize—Mineralogy—; Engineering—J. Y. Hind; Mod. Lang.—L. T. Wood. Akin's Historical Prize—Israel Longworth, Esq., Truro. Dr. W. J. Almon's Welsford Testimonial.—G. H. Butler.

Mr. Bambrick, one of the most successful students of this or any former period in the history of King's College, read an extract from his Latin Essay, a prize for which had been given by Dr. Almon of Windsor. The old classic halls heard once more an echo of Ciceronian periods in this very creditable composition.

Mr. E. J. Lay then read a portion of his prize essay on the influence of Lyrical Poetry upon English History. The essayist treated his subject (by no means an easy one) in a very able manner, explaining what lyrical poetry should consist of and the many influences it is capable of producing.

Mr. V. E. Harris delivered the valedictory address, in which he drew attention to the vicissitudes through which the Institution had passed since he first entered its walls, and congratulated himself and the friends of the college upon the fact that King's was now regaining that public confidence which it was feared for a short time she had lost. He concluded by expressing on behalf of the graduating class feelings of gratitude to the members of the faculty.

When Mr. Harris had concluded his excellent valedictory, which, by the way, was afterwards alluded to in complimentary terms by His Excellency the General, the President stated that he was about to read some lines written by an old and distinguished alumnus of the College, who on a late visit to England had paid a visit to Stratford-on-Avon, and while sitting in one of the rooms in the house in which Shakespeare was born, had suggested to him certain thoughts. The writer was Hon. Mr. Justice Wilkins and the poetry was of that high order which might be expected from one of his matured ability and high culture. But as these admirable lines will, we presume, be published, we will venture to say nothing more about them. When the public see them they will appreciate them.

The degree of D.D. was conferred upon the Rev. Canon Maynard, M.A., amid immense enthusiasm.

The degree of M.A. was conferred upon Prof. A. DeFourmentier, at the mention of whose name the students gave vent to vociferous cheering, testifying to the good feeling that exists between the Professor and his pupils.

The degree of B. A. was conferred upon V. E. Harris and B. D. Bambrick, and the degree of B.E. (Bachelors of Engineering) upon W. R. Butler, W. C. Ambrose, J. Y. Hind, and H. E. Arnold.

Admiral Inglefield, was then requested by the President to deliver an address, which he did in a hearty and effective style that won the hearts of the large assembly. Referring to the fact that his grandfather held, many years ago, the office of Commissioner in H. M. Dockyard, he drew an admirable lesson for the young men who were listening to him from a well known tale of thrilling interest in naval life, in which his gallant ancestor played a conspicuous part, saving himself and his companions by his knowledge of astronomy.

General Macdougall, who was then called upon by the President, cheerfully responded. Like the Admiral, his speech was characteristic and to the point. Three distinct lessons he inculcated:

Whatsoever thy hand findeth to do, do it with thy might; never scoff at religion; and love your Alma Mater.

His remarks on genius and industry, their combination and their separation, were of the greatest value, and forcibly illustrated by the career of Stephenson, the great engineer, and Fawcett, the blind member of Parliament, and the Professor of Political Economy at Oxford.

Chancellor Hill being called upon said a few words.

Professor Wilson moved a vote of thanks to the learned preacher of the morning, which was passed.

At the meeting of the Alumni of King's College, Dr. T. Aikins and J. C. Haliburton were elected Governors of the University, in the place of Edward Binney deceased, and Dr. W. J. Almon, who retires by rotation. Dr. Cowie was re-elected Vice-President of the Alumni, and several new members were added to that body.

The gathering of the graduates and friends of the old university was numerous, and probably will be very large to-morrow, the grand day of this festival.

In the morning the annual cricket match for Dr. Charles Cogswell's prize bats was played between the students of the College and the Garrison of Halifax, and won by the latter—Mr. Cummings, of the 20 Regiment, of Philadelphia fame, being the successful batsman—showing that if our Guards can fight they can play too.

The weather is pleasantly cool. This evening a brilliant conversazione in the College Hall took place, in which the acting of the students in scenes from Henry Eighth and the rendering of the Canadian National Anthem, were particularly admired.

QUEBEC.

LENNOXVILLE.—The annual meeting of the convocation of Bishop's College, for the conferring of degrees in the faculty of Arts and Divinity, was held on Thursday, in the College Hall, Lennoxville. At 2:45 p.m. the students graduates and professors marched in procession into the Hall, the newly elected Vice-Chancellor, Rev. Canon Norman, and the Chancellor, R. W. Heneker, Esq., bringing up the rear. As usual the hall was well filled with a large and fashionable audience, the hoods of graduates of Bishop's and other universities contrasting very prettily with the black gowns of the men on the one hand, and with the light drapery of the ladies on the other. The Chancellor, clad in his robes of office and supported by the Right Reverend Bishop of Quebec on the right, and by the Reverend Vice-Chancellor on the left side, opened the convocation. In his address he said:—

These annual gatherings like other anniversaries naturally give rise to reflections, and especially when any great change has occurred in the course of the previous year. Our reflections at this time must of necessity take their origin in the loss the College has sustained by the lamented death of the first Principal of the institution, Dr. Nicolls. It is a fortunate thing for us of the existing generations that men's good deeds live after them, these very deeds being often of the nature of self-sacrifices of no ordinary character, undertaken from a strong sense of duty growing out of a deeply religious spirit. A few days ago only, I was much struck by the tone and remarks of the Bishop of Quebec in his sermon at the consecration of the College Chapel, when he brought strikingly to the minds of his hearers, a vivid picture of the character and work done by the founders and early workers of this institution. It is indeed a good thing to be thus reminded of what our predecessors have done, for whilst retaining in the memory of the College their names and benefactions it tends to stimulate us to try to emulate their good deeds. The Rev. Lucius Doolittle, the late Bishops Mountain and Fulford, were thus portrayed, but special stress was laid on the character and work of the late Principal, whose sad and unexpected loss last summer threw such a gloom over this community.

Speaking metaphorically a dynasty has passed away, a new dynasty has arisen. Not one of the Mountain or Nicolls family remain connected with

this College, which has been hitherto so imbued with their spirit.

Referring more particularly to our lost friend, he was, when we met here last year, if not in rude health—apparently in improved health, full of the plans for the rebuilding of the College, which had been determined on only a short time previously. To this work he brought a great amount of practical knowledge, combined with sound common sense. This new building of which, under all circumstances of the case, we are not a little proud owes much of its success, apart from the skill of J. W. Nelson, of Montreal, the architect, to the suggestions and careful consideration given to the subject by Dr. Nicolls. He lived only to see the plan thoroughly matured, and left to others the completion of the work. Another matter in which he took the deepest interest, the enlargement of the chapel, has also since his death been completed, and his memory will ever be associated not only generally with the College, but especially with the Chapel, which had peculiar interest for him.

Many, very many, will for a long time mourn his loss, but the old adage "Life is short but art is long," will be exemplified in his case, for it may truly be said he has left his mark in this College, as well in a material point of view, as in the hearts and minds of those who were associated with him in his labours, and who have passed into active life from under his care; a noble band of men, they are doing their master's work well and faithfully, a credit to the Church to which they belong and to the Institution which reared them. But if we have thus lost an able, kind and zealous friend, that loss I am happy to say has not proved irreparable.

We have been fortunate in finding a gentleman to undertake the responsible duties of the office who has proved himself to be in every way a worthy successor to Dr. Nicholls. Already he has gained the good will of all who have come in contact with him. I think I am justified in saying that Professors, Graduates and Undergraduates, all combine to bear testimony to his merits. The College School, also, share in the just estimation of his high qualities, and deservedly so, for he renders important service to the School and valuable assistance to the Rector, and to complete the picture to the outside public, that great irresponsible censor seems to have caught almost intuitively the idea that no man in Canada could have been selected capable of more worthily filling the place.

And let us consider for a moment what this place is. I have no hesitation in saying that it is one of the most important in this new country. In the older universities of the Mother Country wardens or masters of colleges have truly the responsibility and prestige of high office—but they share that responsibility with a large staff of able professors—and they have in addition the inestimable advantage of the association of a large body of men of like position with themselves, by converse, with whom they are able to maintain without effort the high standard so necessary to their position. The very air they breathe may be said to be intellectual and academic.

In this country the Principal of such a college as ours is surrounded by but a small staff, and the actual work to be done is then more severe—that the men who come up to college have generally less training and demand therefore more careful intellectual discipline than in England. When our academies shall become in point of training, nearer to the English public schools, then we may see the men who enter college in Canada approach the standard of those who matriculate in the English universities. Men so taught can be more easily trained on the higher class of education, which it is the province of a university to develop. Already in this country the desire is growing, and work now being done by the Council of Public Instruction in the thorough annual inspection of the academies is producing fruit. I hope the time is not distant when the public education of this Province will compare favorably with that of the sister Province of Ontario, and I am sure Bishop's College will do its utmost to help on the good work. The preceding remarks are not intended to disparage the undergraduates of the college, but to show the difficulties under which Principal and Professors labour, as compared

with like men in older communities. I am sure many of the undergraduates themselves who have not the training I refer to, will be the first to acknowledge that this work would have been easier, and their time more valuably employed, if they had received a public school training in the first instance; but they will deserve more honor if they attain a good position in spite of early disadvantages.

I know full well that the very nature of colonial life, or life in any new country, keeps back the higher education. There are, if few absolutely poor, yet few, very few, actually rich, and men are driven into practical life at an age much earlier than in England. Again, parents are so engrossed in their efforts to make a living that they have but little time, even if they are themselves qualified, to take a personal interest in this important question, but still I maintain that whatever an old and rich country with accumulated wealth may demand, we, in this new country, if we are to keep pace with others, if we desire to claim any position in the world, must exert all our faculties and master the difficulties of our position. High education in our case I hold to be an absolute necessity.

But there is another branch of the institution which, although lower in dignity than the College, is yet looked upon with scarcely less interest by a large class of the community, I mean our College school.

Here again the year has been marked by change. We knew last year of the resignation of the late Rector, Mr. Badgley, and it was felt to be no easy task, in the short time afforded for the selection, to find a successor who could worthily fill a place so keenly scanned by those who are anxious about the education of their children and the growing boys of this country.

I felt some delicacy about speaking so much about our new Principal, in his presence. I have a similar difficulty in alluding to our new Rector, but I regard it, nevertheless, as a duty publicly to state, not only in my official capacity, but as a parent having a young son under his charge, that the discipline and intellectual training at the College school under the Rev. Philip Read seems to me to have been absolutely satisfactory. The staff is in all respects a most excellent one. Conscientious in the discharge of his duties, I feel I cannot give higher praise. The tone of the school—that high tone which has drawn from his Lordship, the Bishop of Quebec, the remark, "that it was always pleasant to meet with a Lennoxville boy," has been well maintained.

Great authorities have remarked that the high position won for England in the estimation of the nations is not a little due to her public schools, when intelligent liberty of action and a high sense of honor inculcated without that dreadful system of espionage which is the curse of the continental system. We who are interested in the College have been desirous to establish in Canada an institution similar in character to those in England, believing that similar results will flow to us from our efforts. We believe in careful supervision, but not in the spy system with a pane of glass in each door, that the room may be inspected from without. We believe in the usefulness of manly games and athletic sports, and that the character is formed in the cricket field and the play ground quite as much as in the school room.

It is our aim to have a high class public school, and we believe that this work has been accomplished in the past and will be maintained under the present Rector of Bishop's College School.

I should also mention that the Rector, reciprocating the feeling which actuates the Principal in assisting in school work, takes his part also in the College as one of the professional staff.

This reciprocity of action links together the two parts of the Institution, and men mutually assisting one another in the work specially given to each, are apt in many ways, if right minded, while conferring mutual aid, to derive mutual benefit beyond their mere sphere of actual duty.

I may here announce that at the business meeting of Convocation yesterday, measures were taken to offer to Colleges in the Dominion the opportunity of affiliation with Bishop's College. A work of this kind necessarily requires to be dealt with cautiously, lest our desire to maintain a high standard should be frustrated; but the advantages

offered to prominent scholars of the public schools of the country are so great that I sincerely hope they may bear fruit.

Bishop's College does not wish to be considered a close Corporation for the benefit of a limited class, but seeks to establish herself on the broad ground of general public usefulness, and asks for the sympathy and co-operation, not of English Churchmen alone, but of all who value high education.

Colonel Strange, amidst the greatest applause, was then called forward, and delighted every one with an address (far too short) full of pith and good sense. He said:—Perhaps as a soldier he ought to apologize for venturing to speak in so learned and august an assembly, but he would not do anything of the kind because as a soldier in coming here he was only obeying orders. He was invited to come and address that audience, and he came and did so." Then referring to the work going on at the College, he continued:—It was said that the education of an early Parthian was to teach him to ride, to shoot and to tell the truth. That was all, but that all is a great deal, though people may be divided as to the exact value of moral and physical culture. For his part he considered that that education was the best that balanced most equally the cultivation of body and mind. The ancients produced great men by their scheme, men that could conduct the retreat of Xenophon, and then write it, and education somewhat similar in stamp is now dispensed in the mother country. The Duke of Wellington used to say that England, or rather England's victory at Waterloo, was won on the cricket field. He considered that we are for our part exceedingly ungrateful because we do not recognize the value of the school-master. It was not necessary to speak of Dr. Arnold, as there were those present on whom Arnold's mantle had fallen, and who would prove the Arnolds of Canada; men who would, by elevating their pupil's sense of honor, rather than by any system of espionage—peering through glass windows in the doors to overlook their pupils—lead them on and make them men of honor. Addressing himself to the students and scholars, the Colonel said, young men do you know how older men look back to their school days, and how they look at those at school, when they in looking back consider, that whatever small amount of good is left in them is due to school influence. College and school, so beautifully blended as they are, ought, he thought, to support, to help each other. He gave excellent advice to those who are preparing for Holy Orders. Canada, said he, this broad inheritance of ours, stretching as it does from an ice-bound coast to the warmer west, does not require any "Molly Coddle" clergyman, she wants missionaries for a church militant, such men as Selwyn, for instance. England owes much to her clergy. We should draw a lesson from our neighbors the French Canadians, who refuse no sacrifice for the education of their young men; as a small minority in the midst of these, we should make sure of not falling one step behind, for it is that, that enables them to enter Parliament, and become our masters, for breadth of education never narrowed a man's capability for work. Accordingly there was an absolute necessity for supporting such institutions as this. He spoke very earnestly and wisely about the evil of taking lads from school too young, and pushing them into situations; in the end it would be found that those who were kept longer at school, would come out best.

Rev. Principal Lobly regretted the absence of Prof. Roe, referred to his first address to a Lennoxville audience some four years ago, while a stranger in the country, and from his position supposed to be hostile to Bishop's College, received an *ad eundem* degree. Nothing short of a summons home to England would cause him to leave Lennoxville. He hoped to raise the standard of the Divinity Faculty, not by adding to the already long list of subjects, but by extending the range, so as to leave certain subjects optional, thus allowing a man to devote more time to a particular line of study, wherever his inclination led him.

The reports of the examiners, Reverend Canon Norman in classics, Rev. I. Brock in divinity, and Dr. Johnston, of McGill, in mathematics, were very satisfactory.

Degrees were next conferred as follows:—

Doctor Civil Law (honoris causa) Rev. Canon Norman; Vice-Chancellor, Rev. Principal Lobley, Master of Arts (ad eundem); Rev. Mr. Dumoulin, L. Davidson, McGill; Bachelor of Arts (ad eundem) Rev. P. Read (Oxon), C. T. Grey (Gottenburg), F. C. Boulton (Cantab), J. LaRey (Paris). Degrees in course, Bachelor in Divinity, Rev. F. J. B. Allnatt, M.A., Rev. P. Read, R. Montizambert, B.A., H. Bishop, C. D. Brown, R. W. Brown, A. H. Judge, A. Lec, J. W. Weatherdon, F. M. Webster. Licentiates in Theology, Rev. A. M. Et. J. Brennan, Rev. G. R. Walters. Prizes were distributed as follows: G. P. G. Jubilee scholarship, best degree man, R. W. Brown; best aggregate second year, W. P. Chambers; ditto first year, Rd. Hewton. Divinity—third year, R. W. Brown; Second year, W. P. Chambers; first, none. Classics—third year, R. W. Brown; second year, W. P. Chambers, first; C. Robertson and Rd. Hewton, first. Mathematics—third year, J. W. Weatherdon; second year, E. J. Harper; first, Rd. Hewton.

Mackie Essay prizes—for the best Latin essay, R. W. Brown; for best English essay, W. P. Chambers.

Hansel Prize for reading the Liturgy, Rev. G. R. Walters.

In Faculty of Divinity, Mr. A. W. Colston, B.A., first; F. M. Webster, second; also a special prize to Rev. A. M. Brennan.

Addresses were afterwards given by the Lord Bishop of Quebec, and by the Vice-Chancellor, and the prizes were given to the boys of the College School, Morris, Major, came out head of the School, and winner of the Dufferin Medal. Joly, Max., son of the Premier, came out well, and took amongst others, the magnificent French prize given by Hon. Dr. Ouimet. The National Anthem concluded the proceedings.

QUEBEC.—Several of the local clergy from the city and vicinity left on Monday for Lennoxville, to take part in the Diocesan Biennial Visitation and Conference at the College there. The Conference is to last three days, and papers will be read by several gentlemen, after Holy Communion at 7.30 a.m., and Morning Prayer at 9.30 a.m., each day. On the first day, Tuesday, July 2nd, from 10 a.m. to 1 p.m.—1. "How to deal with the scepticism of educated society."—Rev. C. P. Read. 2. "How to deal with the unbelief or non-belief found in our own fold."—Rev. J. Foster, Rev. G. Thorneloe. 3. "Missionary Unions as means of promoting a healthy interest in the growth of the Church outside of one's own parish."—Rev. G. V. Housman, Rev. J. Thompson. From 3 p.m. to 6 p.m.—1. "Hindrances to winning the people now standing aloof from the Church; and how to remove them."—Rev. A. C. Scarth, Rev. A. Stevens. 2. "Attitude of the clergy towards the public and social amusements and recreations."—Rev. J. Kemp, Rev. C. B. Washer. 3. "Aggressive Missionary work in our own diocese."—Rev. E. A. W. King, Rev. J. Hepburn. After Evening Prayer, at 8 p.m., the Bishop's charge will be read. Second day, Wednesday, at 10 a.m.—1. "How to deepen the religious life of our people."—Rev. Principal Lobley, Rev. C. P. Read. 2. "The religious life of the Clergy—its helps and hindrances."—Rev. F. A. Smith, Rev. H. C. Stuart. At 12, noon—Choral Litany. At 3 p.m.—Studies of the Clergy: 1. "Hebrew."—Rev. J. Debbage. 2. "Greek Testament."—Rev. G. T. Harding. 3. "Prophecy."—Rev. F. J. B. Allnatt. 4. "Church history, since the close of the canon of Scripture, for example of religious life."—Rev. T. Richardson. Third day, Thursday, at 10 a.m.—1. "Best methods of diffusing Biblical and Theological knowledge."—Rev. J. Brock, Rev. A. J. Woolryche. 2. "Church Schools."—Rev. H. Petry, Rev. G. Hamilton. 3. "Intemperance—Legislative remedies and Church action."—Rev. E. C. Parkin. Some further account will be given next week.

NEWFOUNDLAND.

(FROM OUR OWN CORRESPONDENT.)

The following appointments have been made by the Bishop: The Rev. Seab Wren to S. Pierre, Miquelon,

vacated by the departure of the Rev. Arthur C. Waghorn, who succeeds Mr. Wren at New Harbour, Trinity Bay. The Rev. Frederick Smith, who was admitted to the diaconate on Trinity Sunday, goes to Salvage, Bonavista Bay.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending July 6th, 1878:

MISSION FUND.—Special appeal.—Hon. G. W. Allan, in full of subscription \$100; Hon. Chancellor Spragge, on account of subscription, \$25; Christ Church, York Township, collected by Mrs. Schreiber and Miss Mockridge, additional, \$2.00; Oshawa, additional, per Rev. I. Middleton, \$1.00. Parochial Collections.—Brampton, additional, \$10.50. Subscription.—Anonymous, per Rev. W. S. Darling, \$5.00. Special Collection, July 2nd.—Newcastle, \$4.85; Brampton, \$3.50; from Church Association, per B. H. Dixon, Hon. Sec.-Treas., for Rev. F. Burt, \$100, Rev. Jas. H. Harris, \$75, Rev. John Burkitt, \$50.

HARWOOD.—Yesterday evening was the occasion of a pleasing occurrence at the Church of St. John the Evangelist. A general meeting of the congregation had been called of both men and women, ostensibly for some important business. The Incumbent was in the chair. He stated that the business for which the meeting was called was the performance of a most pleasing and agreeable duty. Not desiring to anticipate what was coming, he merely announced that Miss Fanny Waite, who so faithfully performed the duties of organist since the Church was opened, was to be the heroine of the evening, and called upon Mr. Chas. Thompson, his Churchwarden, to perform the pleasing task that devolved upon him. Mr. Thompson then read the following address:—

TO MISS FANNY WAITE.—We, the Churchwardens of St. John the Evangelist, Harwood, desiring, on behalf of the Rev. Incumbent and congregation, at this juncture, when, to our deep regret, our regular services must for a time, at least, cease, to testify our appreciation of your own worth, and the kind and faithful labors you have so willingly bestowed as organist since our Church was opened, beg you will be pleased to accept the accompanying slight token of our esteem and regard, and the hearty thanks we would render you. In conclusion, we would express our best and most heartfelt wishes for your future welfare and happiness, hoping you may long be spared to join and assist the service of song to Him to whom our hearts and lives are due, and His Church delights to give praise and worship.

CHAS. F. THOMPSON, Churchwardens. JAMES DROPE,

Hereupon he presented the young lady with a handsome writing desk of maple polished and inlaid with pearl, &c., furnished, and with the initials "F. W." engraved on the cover.

The chairman said that while they had had great pleasure in testifying their appreciation of Miss Fanny and her excellent and unclaimed services, there was one whom, on that occasion, they did not mean to neglect. Miss Waite, who, during the temporary absence of her sister, extending over several months, had filled her place so faithfully and well, they felt also to be deserving of some better token than they were then in a position to offer of their esteem, regard and gratitude. They hoped, however, she would be pleased to accept of the gift that had been obtained for her.

Here Miss Thompson, who had prepared an exquisite bouquet of flowers, came forward and presented it to her in a very pretty silver-frosted bouquet holder.

After the gifts had been duly inspected by those present, Mr. White arose and said he had been requested by the young ladies to return thanks for their unexpected gifts and the accompanying address, which he begged to do in their behalf. He was sorry to learn from the address that the time was drawing near for the departure of their beloved pastor, and of the cessation of the services of the Church, even though it were but for a short time. He expressed the hope that the services would soon be restored to them, and the Church's work revived. He concluded by again

returning thanks for the kindness that had been manifested towards the Misses Waite. The meeting then ended by singing the doxology and pronouncing the benediction.

COLBORNE.—The next regular Quarterly Rural-decanal Chapter Meeting of the Northumberland Rural Deanery will (D.V.) be held in the village of Hastings on Monday and Tuesday, the 15th and 16th days of July, 1878. Evening prayers (with sermon by the Rev. E. Soward, Incumbent of Norwood) on Monday evening at 7; Holy Communion on Tuesday morning at 9; subject for consideration, the Ordination Service. "The Power of the Keys." The clergy are requested to bring surplice and stole, &c., and to notify the Rev. J. McCleary, Incumbent of Hastings their intention to be present.

H. D. COOPER, Sec.-Treas., N. R. D.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

DUNDURN.—An entertainment was given on the 20th ult. by the kind permission of D. McInnes, Esq., in behalf of All Saints' Church, and was very successful. Everyone knows how beautiful the grounds of Dundurn are. On the occasion referred to a goodly number of citizens seemed to enjoy themselves very much, and the Churchwardens and some other gentlemen, with the invaluable help of the ladies, exerted themselves cheerfully and successfully to make everything pass off pleasantly. The result was an agreeable afternoon, and an addition to the funds of the Church. The congregation of All Saints' Church seems to be increasing, and its Sunday School is prospering. The choral service has been discontinued since the present Incumbent took charge, and the services generally are wholly in accord with the letter and the spirit of our Prayer Book.

On Tuesday, July 2nd, there was at All Saints' an early celebration of the Holy Communion at seven o'clock, intended to correspond as nearly as might be with the services at Lambeth, on the occasion of the meeting of the Bishops. On Tuesday evening there was service proper, Psalms and lessons, as appointed by the Diocese of Toronto, and a lecture by the Incumbent on the subject of the Lambeth Conference. There was also a similar service on Tuesday evening in the new and pretty church of the Holy Trinity, in Barton, on the mountain top. The Rev. Canon Townley, D.D., was expected to preach. The Parish of Barton, so long and so faithfully and laboriously administered by Rural Dean Bull, is about to be divided, the Rural Dean retaining Holy Trinity Church. The Mission of Saltfleet and Binbrook is also to be divided, the present zealous, but not very strong, Incumbent, Mr. Whitcombe, confining himself to the portion under the mountain. One or two changes among the neighboring clergy will be the result of this new arrangement.

HAMILTON.—Receipts at Synod Office during the month of June:—

MISSION FUND.—Offering Collections.—Welland and Fonthill, \$2.89; Dundas, \$5.42; Guelph, \$35.84. Parochial Collections.—Chippawa (additional), 50cts. On guarantee account.—Fergus, \$75.00

ALGOMA FUND.—Good Friday Collection.—Waterdown, \$4.27.

AMARANTH MISSION.—Special Subscription.—The Lord Bishop, \$100; The Misses McLaren, \$30.00; Mrs. McLaren, R. A. Lucas, Rev. J. Carmichael \$25.00 each; H. T. Ridley, M.D., \$20.00; Rev. H. F. Holmes, F. B. Robertson, W. Gaviller, \$10 each. Mrs. Ramsay, J. M. Burns, R. Martin, H. H. Fuller, \$5.00 each; John Byrne, \$4.00; P. McAdam, K. McAdam, Rev. C. R. Lee, \$2.50 each; Rev. S. Houston, F. C. Minty, J. Carmichael, Jr., \$2.00 each; Rev. A. Boulton, I. Cowin, W. Penton, R. Harper, \$1.00 each.

HOMER.—In the new brick church seven adults were baptized on Sunday evening, June 30th, by the incumbent, the Rev. J. Fennell.

HURON.

(FROM OUR OWN CORRESPONDENT.)

There is but little church news. The Synod has closed its labors. Confirmation services and

Ordinations are of course unknown now that the Bishop is away. Appointments to benefices there will be none during his absence, and even ministerial changes are not expected during our episcopal vacation, if we may apply the term. Meantime parochial work goes on with wonted regularity.

Some of our Sunday Schools have been giving their prizes. It is later than usual, as the great Christian festival of Easter is our time for S. S. prizes. The first Sunday after Trinity, the Superintendent of St. George's S. School, Petersville, had the pleasure on behalf of the teachers and friends, of presenting to the scholars the prizes awarded. There were eighty-five handsome volumes presented. The following Sunday, the scholars of St. Paul's, London, received their prizes. There, there are in morning and afternoon S. Schools five hundred scholars. There are in our S. Schools in the city and suburbs not less than fifteen hundred scholars.

For everything there is a season—a time to be joyful as well as days of mourning—a time for an unbending of the bow, a relaxation from anxious care; and the putting away for a time anxious corroding trouble is invigorating for mind and body. And this is our holiday season. Our congregations and Sunday Schools have been picnicing in the greenwoods shade, and on the green turf in many a cool sequestered dell. The Memorial Church had a very pleasant Strawberry Festival in Waterman's Grove, within the city, some days since, and a very happy evening they had, and well attended. The weather was very unfavorable—quite unlike the pleasant June evenings we have enjoyed in both hemispheres. The refreshment tables were well supplied with strawberries and cream, and they were well patronized. Music added its charms to the pleasures of the evening.

In Petersville, the ladies of St. George's and their friends had a strawberry and ice-cream festival in aid of the building fund of the church. It was exceedingly well got up, and was in every respect very successful. The long refreshment table was ornamented from end to end with vases of choice flowers. It is said there were nearly two thousand people on the ground. The Italian band were present, with harp and lyre and lute. The receipts of the evening were over one hundred and twenty dollars, net.

#### ALGOMA.

The following appeal from this Diocese will be read with much interest:—

DEAR MR. EDITOR,—An encouraging step has been taken in Toronto on behalf of this Missionary Diocese of Algoma, in the formation of a Society of Ladies whose labour of love will be to raise funds on its behalf. I am writing again through you, as I have the best of reasons from the letters I receive, for knowing, that what you kindly publish for me, is not only read, but acted upon. One of the greatest difficulties I meet with is to make outsiders understand, how it is there can be such necessity for help, when there is so much written and spoken about the prosperity of Muskoka, or rather of the Free Grant Lands, for Muskoka only forms a part of those lands.

But when our friends remember that all who come on to the Free Grant Lands are not church members, that such church members as are to be found therein are, as a rule, much scattered, and that congregations have to be formed out of an extensive area of country, and even then not be very large, I think they will clearly see there may be the need for the help which is so persistently called for.

There is another reason, however, with which I am myself much impressed, and to me the most obvious of all, yet one I have never seen mentioned. The Free Grant Lands have been, and are being peopled by *rushes* (if I may use the term) of bodies of settlers. The process of peopling is a fast one and not a progressive one, as in the older settlements, I am told that where one came under the old regime there are *hundreds*, if not more, under the system of Free Grants.

The great majority of church members settling on these "Grants" were of the English farm laborer class, a people who from their birth, have been accustomed to have *everything* connected with the

Church,—Parson, church, and often books, *provided for them*. In and for such things they had never been called upon to aid themselves, they knew nothing whatever about the pecuniary matters in their church, except perhaps, when ill, they would send for Rector, Vicar, or, Curate, and *expect him give to them*. Reared in the bosom of an endowed church, the idea of a self-supporting church has to be *drilled* (that is the best word I can use to give the true idea of the process) into their minds, and duly cultivated before they can realize that their church *needs* their help.

Of course to many in Canada who are accustomed to, or reared in the country, it will appear preposterous to ask such a question, yet I can assure them the question is frequently put to me, not only with a note of interrogation, but one of astonished annoyance, "Why is not the Church endowed here as well as in England?" I grant you it is false teaching which has created this ignorance. I have had now forty-nine years official (from a cathedral chorister to a parson) connection with the Church, and I can say, that, with the exception of the last twenty years, I never heard the people taught that it was their *duty* to give of their substance as an *act of worship and thanksgiving* for mercies and blessings vouchsafed to them. People were praised and called liberal (?) if they gave £5, when many a time, judging by their style and consequence, their gifts ought to have approached £50.

Well, now we have the crowds come and coming on to these Free Grants—whether laborers or not—all needing to be taught that if they would meet as churchmen to worship the God of their fathers, after the manner of their fathers, they must do as their forefathers did, make a self-supporting church. In the meantime they wish to meet together. I can vouch that to all new settlers, such as I have named, one of the hardest things they have to bear is that of not hearing "the sound of the church-going bell." They are ready to give what they can, their time and labor, both all but invaluable in the bush; and, if history be any guide, they have a right to expect that their brethren will make contribution for the poor Saints in Jerusalem. However anxious to have a place, or willing to labor for it, they are too few in number in most parts to erect one for worship of their own. This exposes them to two dangers: (1) joining in the erection of an Union (?) Church; or, (2) to give up assembling themselves together, as the manner of some is.

I know several buildings which were erected as Union Churches; but after an experience—one I know of five and another of three years—of disunion and annoyance (I could say of insult), the Church members have retired. Besides, in one of these union buildings, you have no means whatever of conducting Church service, decently and orderly, as all our members think it. The parson must take exactly the same position as the preacher. With this serious drawback, the Methodist or other preacher, can read just where and what he chooses out of the Bible, make any comments he things proper, and prayers out of his head (?), but the "Parson" must read by rule, make no comments when reading out of the Bible, and be indebted to book for his prayers \* only he is dressed in a surplice, which is invariably hidden by the horrible desk behind which he has to stand. So far as order, decency, cheerfulness, &c., is concerned, I think I should myself prefer the Methodist to the Church form of service in such a place. As to Sunday schools it is simply impossible to have Church teaching in an union building. More than one of my wardens have acted as Sunday School teachers in such places, and wished to teach the Church catechism to their own classes only, but were not allowed *because* it was an union place.

Besides, the mere fact of joining with sectarians to build a place you are to *share* with them, is a confession on your part that there is no error in their doings, no sects, no schism; and for me to pray to be delivered from "all false doctrine, heresy and schism," after having helped to build a place in which I profess to believe (or I am not a Churchman), such things will be taught and practised, is, to say the least, very little removed from blasphemous. Either my profession of belief, or my action in building, is false, for they are "contrary the one to the other."

I presume *none*, professing Christianity, will say "it does not matter whether our brethren meet, or do not meet, to give God the glory due to His name. I have had five years' experience on these Free Grant lands, two as a lay reader, three as a parson. I have been away three times, none of which were for my personal pleasure, but to obtain assistance in my work, (although the acquaintances I made, and the exceeding great kindnesses I received gave me pleasure indeed) and I can speak of much progress in the Christian life, and a warmer devotion to the Church wherever I have been able to meet our members in *our own place*. If it were necessary, I could give financial reasons (not *always* the worst by the bye) why it is better to have our own building. So much better have I found my work to succeed where I have kept my people separate in their own room, that I will hold meetings in settlers' houses, disagreeable as that is, and objectionable too in every sense, rather than conduct service in the same place as do sectarians. I am perfectly willing and more than ready to give these credit for every good and right motive, (for I know many people and much good amongst them); nor am I presuming for a moment to judge my brother. I only argue from a *Church* standpoint—that we actually *believe* what we say, when we repeat "I believe one Catholic and Apostolic Church;" that sects and divisions are wrong, unscriptural, sinful; and from that standpoint I say, if you want to show the beauty of—to give the teaching of—the Church, to train in the "steps of Jesus," as her Prayer-book directs—and not only keep your own together, but draw wanderers back to the dear old fold, the bosom of the Lamb's Bride—you *must have one of your own*, no matter how small, as long as they are clean, comfortable, cheery, and orderly.

These are my reasons for asking for help, to build places where there is not a building, or help to complete, or furnish a building already erected. I cannot but think I have said sufficient to induce every true child of the Church to put forth a helping hand; "he gives twice who gives quickly," and, judging from my correspondence, I am certain I shall have strengthened the hands of those who are already at work in the Master's cause. With this belief, and waiting that good Master's time, knowing that "He who hath promised to come, will come, He will not tarry, and with His coming give us His blessing.

Yours obediently,

WILLIAM CROMPTON, Travelling Clergyman,  
Diocese of Algoma.

Aspden P.O., Stisted, June 29, 1878.

GRAVENHURST.—The Rev. Thos. Lloyd acknowledges the receipt of Tecumseth, per Rev. T. Ball, \$22.01; St. Peters (additional), \$2, per Mr. J. H. Mason; Mr. Blong (All Saints), \$10, per Rev. Baldwin; S. Whith, \$5.

#### MUSKOKA, OR THE FREE GRANT LANDS.

BY REV. W. CROMPTON.

WRITTEN FOR THE DOMINION CHURCHMAN.

(Continued.)

Then there are the people who have made up their minds that Muskoka is bad—*They think so*, therefore it must be so. To such you may talk until dooms-day, but you cannot convince them that they *might possibly* be in error. Some of these professed themselves to be lumber men. I doubt it much, for all the real lumber men I have met with (and that is no small number) were men of ability and intelligence. But even lumber men who go well over the country are not the best of judges as to this country, for, taking it generally, our best lands are where there is the least pine.

The third class of misrepresentors could be divided into many heads. There are men who come as far as Gravenhurst, Bracebridge, Rosseau, or even to Huntsville; they see rock here and rock there as they go along the lakes or Government road, and jump hastily to the conclusion that there must be rock everywhere. The fact of the matter is, such people do not see the country at all, although there are (I care not for such folks' sneers) good farms on and around the roads and lakes, appearances notwithstanding. Those who confine their attention thus, only are,

as it were, on the picture frame, they see little or nothing of the picture itself.

Then there are men who have come in with a bit of money, about as fit for bush life as a cow is for playing on the violin. These men come with certain ideas floating in their minds as to what farming is. They buy and read books on farming at home, and without trying to find out what are the capabilities of the country they are adopting—will ye, nill ye, a farm is *this*, therefore my free grant land must be *this*—they spend their money and the fresh energy born of hope in working out their ideas. The plan does not answer, their money is gone, and they go too; but as they go and wherever they dwell, they blame the *country* for what, after all, was their own folly and wilful blindness. When in Toronto, one of these men was mentioned to me. I know his place well, holding service near it every fortnight, and I can vouch for what all his old neighbors will back me up in saying, it is a standing memento of his extreme stupidity and folly. So long as his money lasted there was no place like Muskoka; now he writes Muskoka down, an ass! That I should not care much for, but it unfortunately happens he is a good writer, well educated, and has been put into such a situation as enables him to send his lucubrations broadcast over the country. Some day his proprietors will find out how much they are really suffering for allowing him to belie the country, and they will find that truth would have been best in the end. Again, we have men coming in who work at a certain trade. These men hear how Muskoka is getting ahead, and, having as a rule failed hitherto, they think they will come, and come they do. Finding a settled up spot which they think will do, they set about pitching their tent (*i. e.*, locating), but find the place already occupied; and find, too, if they wish to carry out their plans they must go further back.

Just such a man I heard the other day dilating in Bracebridge about poor Muskoka. "No sir, it is not fit for a dog to live in!" "Work, Sir, why there is not work for a child, Sir!" A little enquiry gave me his history. He was a Blacksmith; he had actually gone as far as Scotia, some sixteen miles north of Huntsville—liked the place, and of course wished to start there. But he found a blacksmith was in the place before him—a man who had located on a farm there the last four years, and who, in the intervals of his farm work, had wrought at his trade. The neighbours could give no encouragement to a stranger when their friend was willing still to work for them for a fair remuneration, and who had borne the "burden and heat of the day" of a new and struggling settlement of squatters. Consequently Mr. Stranger had either to go on and do likewise, or to turn back. He chose the latter, easier plan. This he had a perfect right to do, but he was not just in blaming Muskoka because of his peculiar disappointment. I could give many more illustrations of the like sort, but, upon enquiry, you would find that all complainers come under one or the other of these categories; and I have given sufficient to show how careful people ought to be when they hear about Muskoka or the Free Grant Lands, and ought to enquire what reasons a man may have for giving the place a bad name. I venture to affirm that nineteen out of twenty could give no reason whatever which could tell against the country or in favor of their wisdom in the management of their affairs, and sometimes of their manliness.

The truth is, Muskoka is neither so good nor so bad as it has been represented. The land is generally rocky, though there are many acres free from rock. The soil, which is remarkably fertile, is mostly found in basins or troughs between the rocks. Should any of my readers have travelled on the Midland Railway, England, they have gone from Clay Cross to Stockport over as rocky a country as this is; or if they have followed the rock of the "Wild Irishman train" on some of the Welsh Railways, viz., to Llangollen, Llandudno, &c., &c., rocky hills have prevailed as much if not more than they have in the belied Free Grant Lands.

The fact is, there gets a wrong idea into people's minds about this country, because it is so frequently spoken of as a farming country. That it is not, and never will be, in the way we mean by farming about Toronto and the South.

*Muskoka never will be a grain country.* Wheat can be grown, for I see it regularly, but wheat cannot be grown so as to bring it under the head of a paying crop. I have my own doubts whether it pays a man to grow wheat for his household consumption; but this *can* be and *is* done by a great many. Whether they would not do better by growing something else more suitable for the country, which would enable them to buy their flour is the question. But rocky as Muskoka undoubtedly is, I can vouch for this much, that, taking the country generally, at least *twenty-five per cent.* can be cultivated, that is, put under the plough, and *seventy-five per cent.* can be put under grass.

(To be Continued.)

### 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.

#### PLYMOUTHISM.

SIR,—In a late number of the DOMINION CHURCHMAN, you say "Plymouthism is perhaps the one heresy of the age against which we have most to guard, and towards which many of us are drifting." Whom do you mean by "many of us"? I feel disposed to cry "Name, name!" In the place in which I live nearly all the "Plyms" we have were not long since members of extremely Low Church congregations; and as an humble layman, I venture to think that those who have gone out are more honest and more true to their principles than those who remain. I may be very wrong, and, as a layman, I should be glad to be instructed if I am wrong, but it does seem to me that the true and logical outcome of extremely Low Church principles and practice is Plymouthism. "Reformed Episcopalianism" is a mere burlesque, as dissenters see with half an eye. But Plymouthism is the radical and sensible converse of the Church idea. Either the Church can be shown to be an organized, corporate body, beginning with Christ its head, having absolute continuity, preserved amidst all trials and conflicts, and preserving and handing down from generation to generation its creeds, its holy writings, its orders, and its traditions; or, if not, the opposite theory is the correct one: the succession, the continuity is that of individual believers only, passing 'the truth' from hand to hand, from mouth to mouth; each believer a complete and a perfect church in himself, and needing no organization, no sacred order of men, no objective means, to sustain the spiritual life or to pass it on to others. In a studied and defiant address, I lately heard a distinguished low-church clergyman, boldly contend against any succession but such as this. The idea conveyed was that the "word", meaning the Bible, was like an electric wire, let down from heaven, and all that was necessary for salvation was that some one should teach men the use and value of this wire, persuade them to come into contact with it, and, presto, then was life! As I have said, being only a layman, I am open to instruction in this matter; but if logic is to have place in theology, it does appear to me to accept Plymouthism candidly and abandon the Church, is far more logical and more honest than to remain nominally in the Church, and thus teach under her broad and hospitable roof.

LAYMAN.

#### IN MEMORIAM.

LINES, suggested by the laying of the corner-stone of the Archdeacon Patton Memorial Church, by the Bishop of Ontario, on Tuesday, May 28th, 1878:

Say, if so blest the memory of the just,  
So green, so precious, when he sleeps in dust,  
That those who linger in this vale of tears,  
In loving reverence, 'mid the wreck of years,  
Strive to perpetuate his name and worth  
And keep in mind his heavenly work on earth,  
Nor deem it more than meet for such an end  
Freely, their time and hoarded wealth to spend  
To build a church, whose corner stone may be  
Forever sacred to his memory,  
If earthly memory claims such work of love  
What must his present glory be above?

We call to mind those early "seventeen years,"  
Years like our own made up of smiles and tears.  
In these green paths and 'neath this stately shade  
How oft his prayers and noble plans were made!  
There stands the rectory, built with manly pride  
To be the home and shelter for his bride;  
Here in the churchyard "household graves" are  
green,

And names of wife and children here are seen.  
Old settlers tell how he was first to go  
'Mid forest perils and the winter snow,  
Counting such toil and peril well repaid  
If in some lowly hut a place were made  
For worship, or some dying sinner's breath  
Were turned to praises ere he slept in death.

We think of him amid the surpliced throng  
Met in this old church where he served so long.  
The altar where he brake the Bread of Life,  
The rail where vowed the newly-wedded wife,  
The font where bright baptismal dews were shed,  
And the cross signed on many a youthful head,  
Where hymns were sung and solemn service said  
While tears were flowing for the early dead.  
Old church! we find it sad to part with thee,  
This new church thy memorial, too, shall be.

Bishop and priests and people gladly stand  
In these old walls erected by his hand;  
"Onward" the "Christian Soldiers" take their  
way  
With "brightly gleaming banners" streaming gay,  
And waiting eyes are gladdened with the sight  
Of *pastoral staff* with glistening silver bright,  
The crowd make way:—With reverend step and  
mien  
The Bishop at the corner stone is seen,  
Mid chant and psalm performs the solemn rite;  
Then while the sun long hid pours down its light,  
The listening throng his burning words attend,  
And bless the speaker while he names his *friend*.

And now the polished corner stone is laid,  
The grand beginning of the new church made;  
And Kemptville Churchmen truly feel and say  
"This is for us a most auspicious day."  
The Rectory, June 10th. E. J. S.

#### INSTRUCTION FOR CONFIRMATION CLASS.

BY "W."—LESSON III.

*The Christian's prayer*—Man's helplessness and God's promised help.

Q. Can we do anything for our souls *without* the aid of God? A. No.

Q. Can we fight against and conquer the World, the Flesh and the Devil *with* the help of God? A. Yes.

Q. How shall we obtain God's help? A. By prayer.

*My good child know this that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His special grace, which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.*

Q. What do we obtain by faithful prayer? A. All things needful for our souls and bodies. We cannot pray too often. Our prayers should be regularly offered at least *three times* a day.

Psalm lv., 17. Dan. vi., 10.

Q. Who taught us how to pray? A. Jesus; see St. Luke xi., 1-4.

OUR FATHER.

*By Creation*—  
"Father of all, in every age,  
Whose love all creatures share."

"We bless Thee for our creation" (*General Thanksgiving*).

*By Adoption and Redemption*.—In Holy Baptism, when we are made "members of Christ" and "children of God," we are adopted into the family of God's Church in Christ Jesus. When we come to Confirmation or "Laying on of Hands," we are *already* God's children by adoption. In Confirmation, we receive, further, the Holy Ghost. Acts viii., 17. The strengthener, to strengthen us that we may *REMAIN* good children, that we may *grow better* children of God.

Our Father (because we are one family—brethren in Jesus Christ.)

WHICH ART IN HEAVEN—We desire to be finally

safe in Heaven; let us then remember and worship Him who is in Heaven.

FIRST PETITION—*for God's glory*—HALLOWED BE THY NAME. Read here the Third Commandment.

The Catechism explains this petition thus:—*"that we may worship Him as we ought to do."*

SECOND PETITION—*for God's glory*—THY KINGDOM COME.—The Kingdom of Heaven or Kingdom of God refers to the Church Militant here on earth as well as to the Church triumphant in Heaven beyond—or to the Kingdom of God in the heart as well as in glory everlasting. We here specially pray that God's Kingdom may be set up on earth, in our heart, that, upon death, God's Kingdom may fully come to us, *i. e.*, may be ours for ever and ever.

Q. Into what were you baptized? A. Into the Kingdom on earth.

Q. For what do you hope in Confirmation? A. The Kingdom of God within my heart.

Q. For what do we partake of the Holy Eucharist? A. For the strengthening of the Kingdom of God within our hearts.

THIRD PETITION—*for God's glory*—THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.—In Heaven God's will is done always, by all, perfectly, readily, willingly. Thus should we strive to do His will on earth.

"Then, when on earth I breathe no more,  
The prayer, oft mixed with tears before,  
I'll sing upon a happier shore  
Thy will be done."

The Catechism explains this petition thus:—*To serve Him and obey Him as we ought to do.*

FOURTH PETITION—*for ourselves*—GIVE US THIS DAY OUR DAILY BREAD.

Food for the body.—We are taught to ask for just as much as we need and no more—we are to leave to-morrow in God's hands. St. Matt. vi., 25-34.

Food for the soul.—This we obtain by God-established means of grace.

Q. Name some of the divinely instituted means of grace? A. The Sacraments, Prayer, public worship, the Word of God.

The greatest of all means of grace is the Holy Communion, by which we obtain the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ. St. John vi., 47-58.

The Catechism explains this petition thus:—*And I pray unto God that He will send us all things needful both for our souls and bodies.*

FIFTH PETITION—*for ourselves*—FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT TRESPASS AGAINST US. The word upon which the force of this petition turns is the conjunction *as*; read, St. Matt. vi 14-15.

The Catechism explains this petition thus:—*And that He will be merciful unto us and forgive us our sins.*

SIXTH PETITION—*for ourselves*—AND LEAD US NOT INTO TEMPTATION.—We cannot help being tempted. Jesus was tempted. It is not sin to be tempted. Read St. Matthew iv., 1. Sin consists in giving way to temptation.

Whilst we offer this prayer, we must also exercise our own will to avoid temptation. We here ask God "to suffer us not to be led into temptation. Whatever temptation assails us we are able, if we be only faithful and willing, to avoid falling. I. Cor. x. 13.

We are to avoid, as much as in us lies, all things which tempt to break the commandments of God. Let us watch and pray. St. Matt. xxvi. 41.

Note.—Enforce upon the pupil the heinous sin of wilfully leading another into temptation.

A Rule for Life.—Never look twice at a temptation. If it should rise before your eyes or in your head, run from it, put it at once out of sight.

SEVENTH PETITION—*for ourselves*—BUT DELIVER US FROM EVIL, or, more literally, "from the evil one—Satan." There are two kinds of evil: 1. Without us; 2. Within us. "From all evil and mischief, from sin, from the crafts and assaults of the devil, good Lord deliver us" (Litany).

The Catechism explains it thus:—*And that it will please Him to save and defend us in all dangers, ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.*

AMEN, verily, so may it be.

Prayer suggested—Collect for the first Sunday

after Epiphany and the Response to the Ten Commandments.

## Family Reading.

### SUNDAY.

What is Sunday, my friends? You will tell me that it is the Lord's Day, and you are right.

St. John says (Rev. i. 10.) "I was in the Spirit on the Lord's Day." So that we have the authority of God's Word for calling Sunday by this name. Since it is "the Lord's Day," it must be *all* His, to be spent in His worship, in His service, and in the special training of our souls for Heaven. Since it is "the Lord's Day," and not ours, then it cannot be lawful for Christian men and women to spend it in worldly pleasure and amusement, still less in pursuit of worldly gain. It cannot be lawful for us to waste any part of it in laziness or sloth, for though it is meant to be a day of rest, it is not meant to be a day of idleness. God has given us this holy day to be one of spiritual refreshment and blessing; and depend upon it, He will ask us what use we have made of His gift, when we stand before His Judgment-Seat. Nor is it lawful to spend it in visiting, or going about to attend funerals. And though you, my friends, may easily satisfy a sleeping conscience now, it will be wakeful enough then, and you will be forced to *accuse yourselves* of wasted Sundays, whether you will or not.

But, perhaps, you will ask me, "How then ought the Lord's Day to be spent?" I will try to tell you.

"Upon the first day of the week . . . the disciples came together to break bread." (Acts xx. 7.) This was what every true believer did, in the first and purest days of the Gospel. In those days of true love and zeal, all Christians who had been confirmed felt that they suffered a great spiritual loss, if they were hindered from being present at the Lord's Supper. If you and I wish to be like those faithful souls here, and go to where they are, when we die, our heart's desire must be where theirs was. We must never neglect Holy Communion, if it be in our power to partake of it. If ever you are unable to come to the Celebration of the Lord's Supper, still do your best to attend the forenoon and evening Service on Sunday, and for the rest of "The Lord's Day," spend it in some holy and religious employment. If you have leisure and ability, teach the ignorant, visit the sick, relieve the needy. Read good books. If the other days of the week are spent in hard labour, pass some of the remainder of "the Lord's Day," in a quiet walk with your families, or in some quiet, innocent employment, such as will not make you forget what you have been hearing and doing in the House of God. But all of you, rich and poor, old and young, learned or ignorant, must spend this holy day "as unto the Lord." Do this, and then each "first day of the week" will bring down a blessing on the other six. Do this, and then the grace of Christ will make you more and more fit to join that blessed company, who rest not day or night singing praises to Him that "sitteth upon the throne and unto the Lamb." (Rev. v. 13.) Oh dear friends, be in earnest. Let there be no more wasted Sundays in your lives; count up the years that are past and all that has been forgotten and neglected in them. Look forward and think of all that lies before you, for good or evil, in the world to come, and then act accordingly.

"Let us search and try our ways, and turn unto the Lord."—(Lam. iii. 40.)

### THE PRAYER BOOK.

The Prayer Book consists in the greater part of ancient forms and prayers. Some portions are taken from Scripture itself, others are probably as old as the Apostles, others are from ancient Liturgies used by different Churches in the first five centuries, while other parts again were first composed by the Reformers of the 16th century. Augustine brought to England what was called the *Roman use*, but finding in the British Church a somewhat different use, he applied to Pope Gregory for advice. Gregory told him to select from either whatever he judged best for edification.

England was at that time divided into several kingdoms, and this may have been the cause why in different places somewhat different "uses" rose up—the Sarum use, the Hereford use, &c. At the Reformation the English Divines were most anxious to keep untouched all which they found Scriptural, and to omit from public worship only what was not so. The first change was the use of the vulgar instead of the Latin tongue. The English Litany almost in its present form was first publicly used in the reign of Henry VIII. The first complete English Prayer book was published in 1549, and is called the *First Book of Edward VI.* In this the Morning and Evening Service began with the Lord's Prayer. The Sentences, Exhortation, Confession and Absolution were added in 1552, *King Edward's Second Book.* Some portions of the Prayer Book, as we have already said, were the work of the Reformers. These portions are generally not prayers, but addresses to the people, *e.g.*, the Exhortations in the Daily Service, Communion and Marriage Services. Some of the Collects, however, date from this time; *e.g.*, those for the 1st and 2nd Sundays in Advent, Christmas Day, Quinquagesima. In the reign of Mary the Roman Catholic service was restored, but in 1559 the English Liturgy was re-established with a few additions, and was accepted by all the English clergy, except about 200.

At the accession of King James I., a body of men called Puritans petitioned him to order a revision of the Prayer Book, on the ground that it contained certain ceremonies which they disliked, *e.g.*, the use of the surplice, of the ring in marriage, &c. Accordingly the *Hampton Court Conference* was held in 1604, and a few alterations were made, but none of much importance. The "Thanksgivings for particular occasions," and the "Prayer for the Royal Family" were added. After the restoration of Charles II. the Prayer Book was revised at the *Savoy Conference*, 1660. The chief alteration was the addition of the Service for Adult Baptism. It was found necessary first, for the use of missionaries, as the formation of our colonies had begun, and, secondly, because Baptism of Children seems to have been neglected during the Commonwealth. At this time were also added the General Thanksgiving, the Prayers for the Ember Weeks, for the Parliament, and for all Conditions of Men. This is the last revision that has taken place, but a Royal Commission was appointed in 1867, to consider the Rubrics and directions for conducting Public Worship, and to inquire whether they might not be "explained and amended so as to secure general uniformity of practice in such matters as may be deemed essential."

This Commission has already produced the following changes:—The New Table of Lessons is their work. It is optional at present. It will be imperative after Jan. 1, 1879. The Act of Uniformity Amendment Bill of 1872 allows shortened Services, taken from the present Morning and Evening Prayers, to be used in Parish Churches and Chapels, instead of the full service, except on Sundays and a few Holydays. The shortened service can be used, moreover, on Sundays and Holy Days in addition to the prescribed services.

### THE PENNANT FAMILY.

#### CHAPTER XLVIII.—TWO FATHERS.

The nine days' wonder at the earl and Lady Mona's departure was succeeded by another. It was publicly announced that the Earl of Craighon had sold his Welsh property, and that Sir George Walpole was its purchaser. Sir George was actually in possession before any one but himself, the earl, and the lawyers were made acquainted with the fact, and he alone knew anything of the circumstances that led to it.

In reply to his letter of inquiry concerning the case at Brynhafod, the earl had written to say that he intended to sell the castle and its dependencies, and to quit Wales. It was apparent to Sir George that his lordship could no longer endure a place where his only son had been drowned; and, knowing the man, he was convinced that he would not change his purpose. He was himself quick, nay, almost hasty, of resolve, for a few hours' consideration sufficed to induce him to inquire concerning the purchase of the estate

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He liked what he had seen of Wales and her people, and he believed that he might secure that peace at Craigavon that he had lost in India. He also thought that he might spend his large fortune usefully among a poor peasantry, and inaugurate a better system of things for the seafarers.

The earl's morbid dread of publicity caused him to fall in with Sir George's views, and a brisk correspondence ensued. Sir George was empowered to treat with the earl's lawyers both in town and country; but was to name the subject to no one else until the transfer of the property was completed, and the earl and his daughter had left the castle. Thus, when Sir George and Adam Perceval went to London, the former was engaged in law, the latter in literature; and while the one completed arrangements for the purchase of a large estate, the other made his for the publication of his great work. Sir George also went to Scotland, at the earl's request, to prepare for his reception at a shooting-box he owned in that country, and met Captain Everard in London to inform him that he was to take possession of the town-house, in order to receive Lady Mona there.

The earl's secretive nature manifested itself even in his despair, for nothing evolved during these transactions that could throw further light on his plans. When Sir George returned to the castle he did not know that his lordship had already left it, and that he had ordered Lady Mona's departure.

When both were actually gone, Sir George found himself in possession of an extensive, if not a rich estate, and suddenly invested with responsibilities graver than he had imagined.

He felt restless until he took them on himself, and scarcely allowed the astonishing news to circulate before he began to reflect on what he had to do. His mind naturally turned to Brynhafod, and he resolved that his first act and deed should be to set the Pennants at ease concerning the lease.

They had heard with astonishment and pleasure, though not unmixed with regrets for the melancholy earl, of the change of landlords. Daisy, especially, was much delighted and much troubled. While rejoicing that Sir George was to be chief, she could not help sorrowing for the deposed lord. When dispensing Sir George's bounties, she had seen the shattered chaise drive past, and her heart sank when she heard that it contained one who would be henceforth as dead to her. She also speculated whether Sir George Walpole, as lord of the manor, would be as kind and condescending as the honoured guest of the farm.

One evening early in December the Pennants were seated round the chimney-corner talking over these changes. Caradoc and Adam Perceval were both there, and the family party was complete. Daisy had just been saying that she wished Sir George would come and see them, when that gentleman appeared in their midst. He had entered gently, and his hand was on Daisy's shoulder almost before she knew he was in the room. When he had shaken hands with all the party, he sat down by Daisy, opposite the log fire, in a place vacated by Caradoc.

"I could not rest," he said, "until I came to ask you to remain here, Mr. Pennant. I scarcely understand my position as yet; but I hope the change made by the earl will not induce you to change."

Sir George addressed old Mr. Pennant, and Caradoc translated. "We shall be thankful to continue your tenants, Sir George, was the old man's reply, and we will strive to do our best for you and the land."

"Then that is settled," said Sir George. "We will get a lease for nine hundred and ninety-nine years, by which time you or your successors may have come to your own again."

An expressive silence succeeded these words, during which Mrs Pennant's smooth face was wet with tears, and Daisy's fair head bent to conceal her emotion.

"I thank the Lord, and you, sir, that I shall be permitted to end my days where I began them, and I pray that my children may never disgrace their name on your property," said the patriarch, at length, with emotion.

Then Sir George broke another temporary silence. "Lady Mona has given me a little com-

mission for you, Daisy. She requested me to deliver this to you myself."

He took from his waistcoat pocket the packet Lady Mona had entrusted to his care, and placed it in Daisy's hand.

"I was to tell you," he continued, "that you lost it at the castle, and it was found the other day."

"Open it, Daisy," said several voices at once, as all leant forward in eager expectancy.

She broke the seals, and opening a small paper box, saw the long-lost locket and chain. She held it up in the firelight, saying, "Has Lady Mona sent me so handsome a present?"

"It is your own locket, Daisy!" exclaimed Mrs Pennant, roused into animation, and rising.

"That it certainly is, for I remember it," said Caradoc, rising also.

There was quite a hubbub round Daisy, as she sat looking on the costly ornament.

"How strange that it should be found after so many years, and how beautiful it is!" she said. "My name is quite clear in the brilliants."

"Will you let me look at it?" asked Sir George Walpole, who had been listening.

Daisy placed the locket and chain in his hand, and he examined them carefully in the firelight.

"How did she come by this?" he asked, glancing at Caradoc.

"It was round her neck when she was saved from the wreck," he replied.

"When Carad and Gwylfa saved me, and brought me here," said Daisy to Sir George.

The old dog, who was asleep on the hearth, got up, and put his paw on Daisy's lap.

"Are you quite sure it is the same locket?" asked Sir George, in a strange, husky voice.

"It can be no other," replied Caradoc; "it was never off her neck until the day I took her first to the castle, with Lady Mona's maid, Morris, but we have never seen it since."

"How old was she? how was she wrecked? what was the ship?" asked Sir George, with agitation, still looking at the locket.

"We thought her about three or four," returned Caradoc; "the wreck was in Ton Bay, and every soul besides perished. We were all on the spot to try and save life, but nothing came on shore except Daisy, brought in by Gwylfa."

"And my doll, Carad," put in Daisy.

"And the black figure-head of the ship, which I rescued, and which is still at the vicarage," said Adam Perceval.

"Merciful Father, can it be!" exclaimed Sir George, clasping his hands, and letting fall the locket.

All eyes were turned upon him. He looked so pale that Daisy, seated next him, was frightened. She laid her hand on his with the exclamation, "Oh, sir, what is the matter?"

He clasped the hand tightly, but he could not answer. They were all alarmed for him; and his friend Adam entreated him to tell what it meant.

"One moment," said Sir George, recovering himself. "If what you say be true—if this chain was clasped round her neck—if—But tell me what she said when you saved her!"

"She pointed to the hair in the locket as to her parents," cried Caradoc, suspecting he scarcely knew what from Sir George's agitation. "She said her father was far away over the sea, and her mother and her ayah were gone on in the ship. She spoke much in a tongue which the Master said was Hindustani. She talked of soldiers, and seemed accustomed to strange scenes."

"She could read and repeat hymns, and was docile from the first," interrupted the Master.

Sir George continued to hold Daisy's hand as in a vice, while he listened, and Daisy glanced from one to another in astonishment. At last Sir George Walpole turned upon her with a look she never forgot, and said, as calmly as he could, as though not to take her by surprise, "Daisy, my darling, God has brought it to pass. Nothing is too wonderful for him. I am your father!"

Then he took her in his arms and kissed her. Daisy trembled as he held her, understanding nothing.

"Say it again! What does it all mean?" she whispered.

"That your mother and I hung that locket round your neck. That she was ill, and took you with her to England. That I never saw or heard

her or you, or the ayah again, but that you are miraculously restored to me, and are my own child."

Yes, Daisy Pennant was Daisy Walpole. In the mysterious ways of providence Sir George had brought his own child the only remaining memorial of her early life, and the only thing left to her that could have enabled him to recognise her. A few minutes had sufficed to draw back the veil of years, and to prove to him that the young girl who had attracted him from the first was his daughter.

"Thy ways are past finding out!" ejaculated old Farmer Pennant, when he understood what had passed before him.

Mrs Pennant picked up the locket, and went softly behind Daisy, to clasp it round her neck.

"Your are our child all the same," she whispered, as she pressed her motherly lips on her foster-daughter's cheek.

Daisy leaned her head against her, and burst into tears. She could not realise what had happened, or that she was other than she seemed to be. By degrees, however, as she and Sir George grew calm, they disentangled the strange web of events; and knew that they were in very deed father and daughter. Every one present had something to say of the shipwreck and subsequent communications of the rescued child. Sir George received every possible detail, from the moment when Gwylfa laid Daisy at Caradoc's feet, until the time when he first saw her at the early Christmas service; and as the old dog, on hearing his name often repeated, went from one to another, the grateful father laid his hand on his great shaggy head and blessed him. His gratitude to Caradoc and the others was too deep for words, but he blessed them also in his heart.

In return for the minute history told to him, he gave a slight sketch of his brief married life. Glancing at Adam Perceval, he said that he had been united somewhat hastily to Daisy's mother the day before we were to set sail for India. She had been delicate then, and the climate of her new home did not agree with her. It was at last decided that she should return to England, and take her child with her. Daisy was then three years old, and Sir George knew that many years must elapse before he could again see his wife and daughter. Shortly before they left him he bought the locket and chain which had been instrumental in the late recognition, caused the word "Daisy" to be engraven amongst the diamonds—the child's name being Marguerite—and had his own and his wife's hair placed within. The trick of the clasp was known only to his wife and Daisy's black nurse, who accompanied them on their ill-fated voyage.

The *Cleopatra* sailed when Sir George was engaged in active service; and about the time that he should have received letters from his wife he leant that the vessel was reported lost. The rest we already know.

Daisy was much overcome by this brief sketch of her mother's sad story, told by Sir George in broken sentences. She could not realise her position; and while claimed and embraced by Sir George as his daughter, she held out her disengaged hand to David Pennant, and, looking from one to another of her friends, between tears and smiles, she said, "I am indeed fortunate, for I have now two fathers."

CHAPTER XLIX.—DAISY AT THE CASTLE.

One morning in May a few weeks after Daisy's location at the castle her father and she returned on horseback from one of their exploring expeditions. As she dismounted, her face flushed, and a nosegay of heath flowers in her hand, presented to her by one of her school-children, it was no wonder if, not only Sir George, but his servants, looked at her admiringly. As she had a winning smile and kind word for all the farm, so she still had at the castle, and she was in danger of being more spoilt than ever. Father and daughter went together through the great hall, up the stone staircase, and into a pretty room that Sir George had re-furnished for Daisy. It looked towards the Esgair, and was bright and sunny that May morning. Daisy began at once to put her nosegay in water, while Sir George watched her. He seemed never to tire of looking at or embracing her. Her new habit became her figure well, and he thought she could not have been lovelier.

"I am afraid we must delay the beacon yet a while," he began, "I find it would cost more than I can pay at present. What have you next on your list, my dear love?"

"Oh, sir, my list is so long!" replied Daisy, widening her arms, as she held a flower in each hand; "but the beacon takes up the greatest space; if only it could be built, for Carad's sake!"

Sir George perceived that she coloured.

"In the course of a few years, darling. But what keeps Carad from the castle? He is a proud young fellow."

"Oh no, sir, he fears to intrude, I think," blushed Daisy. "Next to the beacon, I have the vicarage," she added, hastily.

"I have anticipated you there, darling. I have given orders for the restoration of the vicarage; but I suppose I cannot command the banns."

"Dear, sir, how kind you are!" said Daisy, dropping her gorse, and laying her hand on Sir George's shoulder; "they have waited so long, and so patiently! May they be married from here, and live here until the house is ready?"

Sir George laughed heartily.

"I should think they had better return to Tudor's mother," he said; "still, they shall come here, if you wish it. You may shelter the parish, darling."

"You will do that, dear sir. The poor people bless you already, and the inhabitants of Monad have told Michael and me that they intend turning over a new leaf, as you have promised to repair their miserable huts."

#### CHAPTER L.—CARAD AND DAISY.

Daisy always read Lord Craigavon's letters to her father with interest. But although they gradually became more frequent, his lordship never named her. Sir George had communicated to him, as shortly as possible, the facts connected with his discovery of their relationship, but the earl had made no allusion to them. About this time, however, there came a letter, in which strange mention was made of her name. The earl wrote as follows: "I should be obliged by your asking Miss Walpole to be so good as to dispose of the proceeds of the sale as she may think best." This was all, and it surprised Sir George more than Daisy.

"His repentance is sincere," she thought, "and I am sure I can carry out his wishes," then she added, aloud, to her father, "say that I will, with his lordship's permission, employ it to place a proper beacon on the Esgair; thus the property of the drowned will save the lives of future sailors."

"Have you and Daisy quarrelled?" asked Sir George of Caradoc, one day, as they met on the beach.

"We had not quarrelled, sir. We seldom quarrelled in the old days, now I should not venture," began Caradoc, and paused.

"I think I understand you," replied Sir George; "you are too much of a gentleman to take advantage of the old relations that existed between you, now that Daisy is mistress here. Yet no efforts of yours or mine can wipe out the past, and I, for one, should not wish to do it. You and yours have saved and brought up my darling, and given a home to my friend. It is now my turn to protect them both, but not to sever the tighter ties; on the contrary, I wish still more firmly to unite them. We owe a debt to you that we can never repay; but you may perhaps make it heavier still by ensuring my child's happiness, and therewith mine. You love her, Carad?"

"Love her! Oh, sir, who could help it?" said Caradoc, surprised into a confession.

"Then you have my permission to tell her so. Wait! Don't thank me yet. You must live here with me; you must be content to be second, if first in love, while I live; and then the Pennants will come to their own again."

Caradoc stood a few minutes looking at Sir George, so bewildered by what he had said that he could neither believe nor understand it. But Sir George understood it all; he read the long-suppressed love in the flushed face and speechless lips; and when Caradoc at last found words he knew that he had not misjudged him.

"I am not deserving this," he said, "either in myself or my condition. But I have loved her always with the one great love of my heart. Still, even with your permission, I dare not hope; she has never encouraged me; she has rather seemed to love another better. This is why I have wished to go away, and even fixed myself at Penruddock."

"I understand all this; but you have not given me your promise," rejoined Sir George.

"I could desire nothing better in this world, sir, than what you so generously, so strangely, propose," stammered Caradoc, scarcely knowing what he said.

He was satisfied; and we leave it to the imagination to picture the scene at the castle when he summoned courage at last to tell his love. How Daisy listened let all true lovers tell.

(To be continued.)

#### A PROFESSION OF FAITH.

Some striking words of the late Professor Henry have just been made public, being an extract from the last letter he ever wrote. They are important as a profession of faith on the part of one whose influence on American science during the past forty years has been second to that of no other scientific teacher:—

"Whence come we? Whither are we going? What is our final destiny? The object of our creation? What mysteries of unfathomable depth environ us on every side; but after all our speculations and an attempt to grapple with the problem of the universe, the simplest conception which explains and connects the phenomena is that of the existence of One Spiritual Being, infinite in wisdom, in power, and all Divine perfections; which exists always and everywhere; which has created us with intellectual faculties sufficient in some degree to comprehend His operations as they are developed in nature by what is called 'science.' This Being is unchangeable, and, therefore, His operations are always in accordance with the same laws, the conditions being the same. Events that happened a thousand years ago will happen again a thousand years to come, providing the condition of existence is the same. Indeed, a universe not governed by law would be a universe without the evidence of an intellectual Director. In the scientific explanation of physical phenomena we assume the existence of a principle having properties sufficient to produce the effects which we observe; and when the principle so assumed explains by logical deductions from it all the phenomena we call it a theory; thus we have the theory of light, the theory of electricity, &c. There is no proof, however, of the truth of these theories except the explanation of the phenomena which they are invented to account for. This proof, however, is sufficient in any case in which every fact is fully explained, and can be predicted when the conditions are known.

"In accordance with this scientific view, on what evidence does the existence of a Creator rest? First, it is one of the truths best established by experience in my own mind that I have a thinking, willing principle within me, capable of intellectual activity and of moral feeling. Second, it is equally clear to me that you have a similar spiritual principle within yourself, since, when I ask you an intelligent question you give me an intelligent answer. Third, when I examine operations of nature I find everywhere through them evidences of intellectual arrangements, of contrivances to reach definite ends precisely as I find in the operations of man; and hence I infer that these two classes of operations are results of similar intelligence. Again, in my own mind I find ideas of right and wrong, of good and evil. These ideas then exist in the universe, and therefore, form a basis of our ideas of a moral universe. Furthermore, the conceptions of good which are found among our ideas associated with evil, can be attributed to a Being of infinite perfections like that which we denominate 'God.' On the other hand, we are conscious of having such evil thoughts and tendencies that we cannot associate ourselves with a Divine being, who is the Director and the governor of all, or even call Him for mercy without the intercession of One who may affiliate Himself with us."

## Children's Department.

### EVERYBODY'S MOTTO.

"DUTY FIRST AND PLEASURE AFTERWARDS."

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

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

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

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

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

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

#### WHAT TO TEACH THE BOYS.

A philosopher has said that true education for boys is to "teach them what they ought to know when they become men."

What is it they ought to know, then?

1. To be true—to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true and genuine in intention and in action, rather than being learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach the boys that truth is more than riches, more than culture, more than any earthly power or position.

2. To be pure in thought, language, and life—pure in mind and in body. An impure man, young or old, poisoning the society where he moves with smutty stories and impure examples, is a moral ulcer, a plague spot, a leper who ought to be treated as were the lepers of old, who were banished from society and compelled to cry unclean, as a warning to save others from the pestilence.

3. To be unselfish. To care for the feelings and comfort of others. To be just in all dealings with others. To be generous, noble, and manly. This will include a general reverence for the aged and things sacred.

4. To be self-reliant and self-helpful, even from early childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that an idle, useless life of dependence on others is disgraceful.

When a boy has learned these four things; when he has made these ideas a part of his being—however young he may be, however poor, or however rich—he has learned some of the most important things he ought to know when he becomes a man. With these four properly mastered, it will be easy to find all the rest.

#### MARRIAGE.

At St. Matthew's Church, Auckland, New Zealand, on the 11th May, by the Rev. Robert Burrows, Richard Steele, of Christ Church, N.Z., to Kate Bissett, second daughter of the late Rev. J. G. D. Mackenzie, of Toronto.

Church Directory.

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

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

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

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

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a.m. and 7 p.m. Parkdale Mission Service, 11 a.m. and 7 p.m. Rev. J. McLean Ballard, B.A., Rector, kindly assisted by the Rev. Prof. Maddock, M.A.

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

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

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

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

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

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

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a.m. and 7 p.m.

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a.m. and 7 p.m. Rev. G. H. Moxon, Rector.

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

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a.m. and 5 p.m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Maddoc, M.A.

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We publish the following commendations received from the Metropolitan and the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

BISHOP'S COURT, MONTREAL, Jan. 9, 1878.

MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

HALIFAX, Sep. 6, 1877.

SIR,—While deeply regretting the suspension of the Church Chronicle, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.

J. T. ONTARIO.

TORONTO, April 28th, 1876.

I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation.

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

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

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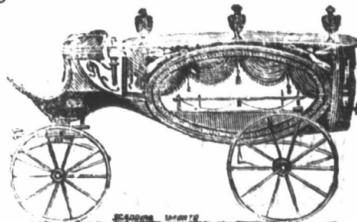
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