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Vol. 5.]

TORONTO, THURSDAY, AUGUST 28, 1879.

[No. 35]

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A specification of the work to be done can be seen at this Office, and at the Light Keeper's house near the place, on and after Wednesday, the 20th day of August, instant.
Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for the sum of \$200 must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted.
The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

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THE WEEK.

THE rains in England continued with unabated severity. The floods in Oxfordshire are the highest ever known in the summer. It is impossible to cross the race course near Oxford except in boats.

Riotous demonstrations have continued to take place at Lurgan in Ireland. The rioters have wrecked the houses of a great many Churchmen and others.

The Asiatic cholera is reported to have broken out in Ostend and West Flanders. The alarm may, however, be a somewhat false one, as sporadic cases may appear at any time in almost any part of the world.

It is believed that a great part of Epirus and Thessaly will be ceded to Greece. The Sheik ul Islam has notified the Moslem populations to that effect.

From Labrador news has been received at Halifax to the effect that plenty of Mackerel have been seen but no vessels have appeared to catch them. The fishermen actually use them for cod-fish bait.

Eighty thousand pounds' worth of property has been destroyed by fire at Sophia. The barracks have been destroyed, and the magazine has exploded. Great excitement and disorder prevail.

The Minister of Finance at Constantinople has informed the Porte that 500,000 Musselman refugees are being maintained in addition to the Turkish army, and a financial catastrophe is thus rendered inevitable. An Imperial irade, therefore, disbands the first-class reserves and announces that the third, fourth and fifth classes will be disbanded when the Greek question is settled. This involves a reduction of the army to 100,000.

Negotiations between Conservatives and Ultramontanes for co-operation at the forthcoming elections are progressing at Berlin, but the latter require substantial guarantees.

The Emperor of Russia has written an exceedingly friendly letter to the Pope, expressing his willingness to settle everything amicably.

Advices from Rome state that four cardinals will be created at the consistory next month.

Monseigneur Mazella is expected at the Vatican with important documents concerning the relations between Germany and the Vatican, and the position of the Old Catholics. The Vatican has taken special steps with several Governments to prevent any judicial recognition of the Old

Catholics. It is understood its representations have been favourably entertained.

At Memphis there appears to be no diminution of the Yellow Fever. Crime and lawlessness are increasing at an alarming rate. Every fire last week was of incendiary origin. The utmost vigilance fails to discover the perpetrators. It is not safe to be out after dark. As additional protection, it is intended to employ fifty mounted patrolmen to enforce regulations. Noted people, especially those connected with the city government and members of Howard's associations, are constantly receiving threatening communications from negroes incensed at the refusal to furnish rations, except in companies. The proprietors of the *Evening Ledger* and *Appeal* have also been threatened by notes signed "Coloured Citizens." In New Orleans, very few additional cases of fever have appeared. One case has occurred at Nashville.

The Consul at Panama reports the arrival there of the news of the selection by the Paris Congress of the Panama route for the inter-oceanic canal. Great satisfaction and enthusiasm are manifested, both in private and Governmental circles, and the whole country is congratulating itself upon the inauguration of an era of prosperity. Nathan Appleton, of Boston, and Paris, says, he does not see why Americans should not subscribe to M. de Lessep's canal. He is enthusiastically in favour of the project, remarking, "I intend to acquaint the people of this country with the plan. I shall lecture, beginning immediately, in Boston, then go to Nahant, then to Newport, and so around. I have written to the President of the Geographical Society, offering to lecture before the Society."

The *Times* announces that Lieut. Carey, in addition to the official notification of the reversal of the sentence of the court-martial, received a letter from the Duke of Cambridge, Commander-in-chief of the British Army, reviewing the circumstances of the death of the Prince Imperial, and concluding with the opinion that after the surprise of the reconnoitering party by the Zulus, resistance was impossible and retreat imperative. We do not pretend to be *excessively* acquainted with military matters, but military men have intimated to us that a scouting party like that in which the Prince Imperial was engaged, is *not expected to fight, but to run away*. And moreover, we, ourselves, have been much puzzled all along to understand how it could be in accordance with Military custom for Lord Chelmsford to place the Prince Imperial on his staff—the young Prince not being a British subject, and Chelmsford having been informed that the authorities at the war office had decided not to give the Prince a commission, but only to afford him every facility for seeing the details of the war. The tide of popular feeling in England seems to be decidedly against his Lordship, and as far as we can learn anything about the matter we think very justly so.

The War Department at Washington, has informed the Indian Bureau that the Hualupai Indians of Northern Arizona, numbering about 1,000 are in a starving condition, and have applied to the army officers in that locality for food. In reply the Bureau has requested the Secretary of War to direct that rations of meat and flour be

issued them until provision can be made for supplying their wants from the Indian office. The Hualupias are a non-reservation band of Indians, who have heretofore subsisted upon acorns, wild seeds, and some little corn which they raised. The prolonged drouth has deprived them of their usual means of support, and they have been forced to seek food from the Government.

A St. John's Nfld., special says the Franklin search party landed from the ship Eothen on the North Shore of Hudson's Bay, near Depot Island, on August 9th, 1878. All hands were in excellent health. The party started on a sleigh journey for King William's Land on April 1st, 1879. They took four sleighs and about sixty dogs. While on a surveying trip last fall, Lieuts. Schwklietshap and Mellus were cast away on a barren island, where they remained three days without food. During the same gale the brig M. J. Ross, a New Bedford, Mas., whaler, went ashore near Cape Kendall, and became a total wreck.

THE TWELFTH SUNDAY AFTER TRINITY.

IT is the Incarnation of the Son of God which has made the contrast between the Dispensation of the Old Covenant and the Dispensation of the New. That was a glorious dispensation when compared with former revelations to fallen man, and when contrasted with the mock exhibitions of the heathen world. In the beginning of it, it was magnificent, and in its progress through fifteen hundred years, its developments were still more glorious. But after all, it was a ministry that could not have given life; it was a ministry of condemnation, having it is true, sacrifices of atonement, but no other means of reconciliation. The Incarnation of the Son of God was the origin and the Mystical Presence of Christ has been the continuation of a spiritual life the world had never seen before. That incarnation led the way for the introduction of the Sacraments of life which have come since the old Sacrifices were done away, and which are the channels of communicating the gracious presence of the Saviour of men. And as the glory of the second Temple infinitely surpassed that of the first Temple through the immediate presence of Christ in it, so the glory of the New Dispensation infinitely surpasses the glory of the old one, because the presence of Christ is now secured to the Church in the use of the channels of his grace which he has instituted for that express purpose. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

CATHEDRALS.

CATHEDRALS and their members ought to be to the Diocese what the churches are to the parishes in which they have been built. In this country the term *cathedral* appears simply to mean the first-built or the largest parish church in the principal town of the Diocese. In the Mother Country the case is widely different; but even there the cathedral fails of securing the objects of its construction; and many and great are the reforms that have been introduced and proposed for these magnificent structures. But the reforms effected upon them during this century have shown a distressing ignorance on the part

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of the reformers, both of the intention and of the true powers for good of a cathedral and of the cathedral system. A new Royal Commission has recently been constituted for the purpose of examining Cathedral establishments, and of recommending such arrangements as they may deem desirable; and Deans and Canons are now warned by the English press that, if the cathedral system is to be saved it must be developed in a way that would make a Canon of thirty years ago stare with amazement; that they must determine, and that forthwith, that a cathedral shall not be simply a very large building in which the work of a tiny parish is carried out in a costly, cold, formal and extravagant manner; and that cathedrals must cease to be regarded by the mass of the people as places in which there are a few clergymen taking large incomes, enjoying some amount of ease, and doing very little in return. The impression appears to gain ground that the cathedral and its services must be made to be felt to be something connected with the whole diocese, and that every baptized person in the diocese has an interest in the services there.

In order to secure this the Bishop should have the right of directing the services in the cathedral. To say the least, it is an extraordinary anomaly that the Bishop cannot, in what is supposed to be his own cathedral church, and while seated on his *cathedra*, order and direct the mode in which the sacred functions shall be performed and thus set forth to the whole Diocese the true type of worship. A change in the relationship between the Bishop and the Dean would have to take place. And in England it has been recommended to make every Dean a Suffragan Bishop, thereby raising him in the scale of orders, and at the same time giving the Diocesan certain authority in the conduct of the Cathedral services, and the right to officiate there when he pleased. At present the Dean is powerless in the Diocese, and the Bishop almost so in his Cathedral.

The Cathedral ought to be a great spiritual power, felt and fully appreciated by the whole Church in every parish of the Diocese. It ought to be the great centre of spiritual and intellectual light and heat in the Diocese. If otherwise, the object of the Cathedral system is not secured. In England—and as far as circumstances will permit, in this country also—around each Cathedral should cluster a body of men or Canons, or Prebendaries, who would be equal to deal with the great questions of the day—as modern Infidelity, Positivism, etc., who should be the heads of education, of mission work, and of other important enterprises, until the cathedral city be felt to be truly a "School of the Prophets."

CHURCH LITERATURE.

WE all hope that under her new leader the Church in the Diocese of Toronto is about to take a new departure. That instead of being satisfied, as has been too much the case in the past, with a dignified and unobtrusive respectability, she will soon shew herself, in some measure, worthy of her high privileges, and will begin to work with an energy that will prove that she really believes in her own lofty claims to be the Catholic Apostolic Church of Christ in this land.

Animated by this hope, we take the liberty of directing the attention of those whose duty it is to lead in this onward movement to what we regard as the most neglected field in the Church's wide domains—Church literature. There is no other instrumentality in this age that exercises so wide an influence over human thought, or is so

potent in moulding human life as the Press. That Press literally teems with publications of all kinds. Of these publications a very large proportion are the production of loyal Churchmen, supplying wholesome, instructive, entertaining reading, while many of them are admirably adapted to instruct and build up our people in their most holy Faith. And yet what are we doing as a Church or as individuals to get these publications into the hands of our people? Go into any of our book stores, and the mass of the current literature that you will find there is of an un-Churchly if not of an anti-Churchly character. The books that are offered for sale in country stores, or hawked about the country are for the most part of a still more anti-Church character. And what is the secret of this. Is it that the booksellers would not keep or the pedlars sell our books? No, the secret is simply that in this, as in so many other departments, the Dissenters have stolen a march upon us, or rather have been moving on while we have been fast asleep. They have taken pains, all honor to them for it, to get their publications circulated. They have become known and talked about, one has read and commended them to another, and so a demand for them has been created, until they are the only books that it pays the bookseller to keep or the hawker to carry. The result of this is, that our people derive their religious sentiments and their conceptions of what the Christian life is far more from sectarian than from Church sources, a fact which will account for the lack of enthusiastic loyalty to the Church's doctrinal and practical system that is so often to be met with among the Church's children. The clergy feel this and mourn over it, but they do not know the most suitable books or tracts to circulate, or where to obtain those they do know of; and it is no uncommon thing to find in our Sunday school libraries books of a most objectionable or anti-church character, while as to the many admirable tracts and leaflets that are being published at the present time, in defence or explanation of the Church's doctrines or practices we are literally doing nothing. It is impossible in the time allowed for sermons to give instruction on a great many points on which our people ought to be instructed in order to make them intelligent and attractive sons of the Church; and besides the clergy feel, and feel mightily, that their Sunday sermons ought to be rather of a devotional than constitutional character. The result of it all is, that our people are for the most part utterly unable to give a reason for the faith that is in them; and finding the doctrines or practices of the Church which they do not understand or know how to defend constantly assailed, they either leave her, or live on as half-hearted adherents with no real faith in her system, and no enthusiastic desire for her extension. The remedy for this state of things lies in the direction we have indicated. The very first step in our onward progress must be the organization of some agency for making known and circulating Church books and tracts. The subject has twice been brought up in Synod and pressed with a good deal of fervor, but that body, with its characteristic avoidance of all practical measures, has been careful to do nothing. Cannot some remedy be found?

CHURCH THOUGHTS BY A LAYMAN.

NO. VIII.

CROSSES IN DERBYSHIRE CHURCHYARDS.

Amid the heat of August our thoughts turn instinctively to cooler climes, to sylvan scenes which are a joy for ever to the memory. Following the advice of Keats, "Ever let the fancy roam,"

it shall lead us to muse and observe awhile under the shadows of Derbyshire churches, where Church history can be read and Church life noted undisturbed by the flippant sciolists who seem to regard the Gospel as first revealed to the Reformers, and the manufacturing of Churches a legitimate industry. A truce, however, to controversy. What scene is lovelier than a Derbyshire Dale? The white rocks shine in the sun, as they jut out from every hill side, each crevice and cranny and ledge holds a bright green bush which seems trying to hide the rock like a veil with delicate foliage; below there runs a merry stream which dances its way singing through the valley, while the timid trout bask or dart through the ripples. Away in the near distance sounds the lazy click-clack of a tiny mill wheel, and up from this scene of Edenic loveliness ascends the tapering spire or ivy-clad turreted tower of the hamlet church, which for a thousand years has pointed from Nature to Nature's God, from this vale of transient beauty to the eternal vale of Paradise. We will follow the stream and step from its bank to the sacred ground where "the rude forefathers of the hamlet sleep," Britons, Romans, Saxons, Danes, Normans, but Englishmen all in death. Here lay men who guided the legions of Cæsar, there men who delved in the earth for lead and silver, and left marks which tell of the skill of Roman miners to this day; here are the tombs of those early missionaries who from the North came down to plant the Cross, and of those who replanted it after heathen Saxons and Danes had torn it down; here rest the Christian women who saw their husbands slaughtered by heathens, and suffered untold agonies at their hands, but who found consolation in dwelling on the story of Christ told by the mission priests, and in telling of the Babe of Bethlehem to their half savage young ones; here are the builders of those churches which are named in Domesday Book, yonder are the bones of men who rang the first Curfew bell, of men who fought with Harold and fled to die of Norman arrow wounds. This is indeed sacred soil, and his heart must be leathern and his imagination dead as a Puritan's who can stand by one of the ancient churches, or by one of the more ancient stone crosses in a Derbyshire graveyard, and not feel his pulse beat high with pride at the thought that he is a member of that Church which preached Christ here in the earliest dawn of British civilization, redeemed the land from barbarism, and gave to England not Christianity alone, but with it laws, learning and liberty.

Let us glance at a few of the crosses found here which were set up as mission stations. The one at Taddington is 6 ft. high and 8½ in. square; doubtless it is of Celtic origin, as the sculptured ornamentation is alike to the designs of Celtic jewellery and pottery, and similar to a Cross at New Grange, Ireland, and one at Sancreed in Cornwall. This spot is thought to be that where Diuna, the first Bishop of the Mercians, who came from Iona on the west coast of Scotland, first preached the Gospel in Derbyshire. From Taddington we pass on to Darley Dale, where are the remains of a large Cross dating from the eighth century: it is probable that earlier than this stood a church here. We must not overlook a circular stone near by which is such an one as was used by the Romans to cover the ashes of the burnt dead. At the south-west corner of this graveyard a limestone rubble floor was recently found six feet in the soil, which was either part of a Romano-British dwelling or temple, or probably the floor of the Saxon church.

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At Hope, a few miles distant, is the stem of a stone Cross, on which are carved interlaced knots and foliage, with two figures holding a staff. This was standing at the Conquest, and is thought to be a century or two older. At Eyam (where lead mines abound) is the finest Cross in Great Britain; it is eight feet high, and richly ornamented with elegant scrolls; on the arms of the Cross are figured eight angels holding crosses and blowing trumpets, on the shaft is a seated figure holding a bugle-horn, and above it is the Virgin and Child. This splendid relic of the early Church was cast aside as a thing of nought until Howard, the prison philanthropist, visited the spot and drew attention to its antiquarian value. By one of the loveliest walks in this picturesque district, we stroll now to Bakewell, where the view from the churchyard is worth a trip across the Atlantic to see. The Cross here is more elaborately sculptured than those already named. The figures represent Christ's entry into Jerusalem and the Crucifixion. We have not space here to discuss the evidence as to the exact date of these Crosses, but it is indisputable that they are relics of the seventh and eighth centuries, probably the one at Taddington is even a century older; their mutilation was the work of the heathen Danes, who ravaged Mercia about A.D. 870. How early our Church was settled in this hill region, we can judge from the fact that over twenty churches within this county are from 800 to 1,000 years old, several, as that of Bakewell, Baslow, and Darley Dale, having been rebuilt about A.D. 1100 on the site of and with the stones of Saxon churches, which were taken down to be so rebuilt. If we consider then that the existing edifices have lasted from 800 to 1,000 years, and the preceding ones were also substantially built of stone, some indeed of these having been the second erected on the site, and that the original churches must have remained a century or two before they were rebuilt, and that a long time must have elapsed from the first conversions to a church being built, we cannot but conclude that as Derbyshire was the scene of very early mining operations by the Romans, and by the tribes they subdued, it was also the scene of the active missionary operations of the ante-Augustine British Church, that in all probability the torch which first flashed the light of the Cross over these hill slopes and dales was placed in the missionaries' hands by one of the Apostles.

Standing by one of these ancient Crosses, and calling up in imagination the scene presented when it was first raised by the pious hands of the Mission Priests from Iona, who after invoking the name of the blessed Trinity with uplifted hands, begins to tell the story of Bethlehem and Calvary, pointing to the pictured incisions on the Cross, and with the fire and eloquence of their race, to call upon their wondering auditory to turn to the Saviour, the living and true God, we may well exclaim with the historian: "May this stone long remain a silent witness of the truth to generations yet to come! It is difficult to imagine that any Christians of the future will be found whose zeal can take the form of demolition of the dearest emblem of their faith."

"Yet will we not conceal the precious Cross
Like men ashamed; the Sun with his first smile
Shall greet that Symbol,
And the fresh air of incense breathing morn
Shall wavelingly embrace it; and green moss
Creep round its arms through centuries unborn."

It is well to "give honor to whom honor is due;" hear then the words of the most accurate and full historian of our Church: "Every Christian man north of the Thames owed his restoration

to, and confirmation in the faith, his conversion also, to teachers directly or indirectly Scotch. The Church of our forefathers grew from its own roots, a Church beyond all others national, and that Church was emphatically the missionary Church of the time; what the Scot did in the sixth and seventh centuries was the work of the Anglo-Saxon in the eighth. Missionary was his special work; where he planted it, it took root and lasted." (See Haddan's Remains, p. 317.) In passing from one Church to another in this country we cannot fail to notice large numbers of broken slabs, some built into the fabric, others placed reverently in the churches, where we suggest the crosses should be put to save their tracery from weather abrasion. These slabs are portions of very ancient coffins or tombs. They all bear the sign of the Cross, some merely scratched in, but others artistically designed and wrought; many have emblems, as shears, key, sword, axe, bugle and chalice, indicating probably the occupation of the person buried. The contemptuous usage of such sacred stones by taking them from the sepulchres they marked to form portions of even the foundations and obscurer parts of the new churches built in the 11th and 12th centuries, seems to us to indicate the Norman feeling towards the subjugated British, which quenched in them the natural reverence of man for the graves of the dead and the still stronger reverence of the Christian for the emblems of his faith hallowed by such solemn associations as consecrate a Christian tomb. We reserve to another occasion notices of more modern matters of extreme interest we have seen in the graveyards of Derbyshire or find described in a work on the churches of this county by Mr. I. Charles Cox, F. R. H. S., a distinguished member of the British Archæological Association, which we most heartily commend to those who come from this part of the old land or take any interest in British Church History of any period.

Only a few days back some of the leading citizens of Toronto carried in triumphal procession the logs of a hut erected a century ago by Governor Simcoe to re-erect it as a monument of our early history. If it is seemly for a people to thus cherish a relic of its early civil life—and there is no surer sign of barbarism than contempt for such memorials of history—how much the more should Churchmen honor and study the graphic evidences of the antiquity, the zeal, the devotion of their Church which these stone Crosses afford! "Sermons in stones" indeed are they, for they being dead matter only yet speak trumpet-tongued bidding us who, to their founders, owe the spread of the gospel among our forefathers, to them owe the founding of churches wherein many in this land were baptized and taught, owe to them so many evidences of the Catholic and Apostolic origin of the Church which from their time, and since centuries before, until now, has ever been the Church of England, bidding us, compassed about as we are by so great a cloud of witnesses to this grand truth, to hold fast the profession of our faith as Catholic Churchmen without wavering, and to emulate their zeal and labors in lifting the Cross up in all its radiance to shine in upon the dark places of the earth. Would that a thousand years hence the historian may say, "Missionary work was the work of the Canadian Church; where she planted the Church took root and lasted!"

—King Henry III. used to say he would rather spend one hour with God in prayer than hear others speak of him for ten.

MUSIC OF THE CHURCH.

A PAPER READ AT THE QUARTERLY MEETING OF THE NORTHUMBERLAND AND PETERBOROUGH RURAL-DEANERY, HELD AT LAKEFIELD, JULY 23RD, 1879, BY THE REV. C. R. BELL, MUS. BAC.

It is generally conceded that at the present time there is a growing demand for the improvement of our Church music, and when it is considered what a very powerful agent it becomes in the hands of an experienced and devotionally educated individual, it is really surprising that our Church music has been made to a great extent the slave of our Professors, and has been set aside for the meretricious charms of her more worldly sister, secular music.—I mean that secular music has been introduced very considerably into our Church, and the legitimate ecclesiastical music has been put aside. Now when we consider what different tastes (to say nothing about knowledge or ability) churchwardens and even organists may have in reference to church music generally, and although they may be animated with the purest zeal and best intentions, and even collective effort may be evoked, yet it is undeniable that it will still remain with the clergyman to supply the permanent and efficient influence.

If he be duly active to the responsibilities of his position, for he alone is answerable for all that is said, or sung, or performed in his church during Divine service; if, I say, he be duly alive to these responsibilities although ever so moderately acquainted with its conditions; means and opportunities will not be wanting to him. But should he, through indifference or habit, or from any other cause, withhold that influence, it is more than likely that the result will be an unhappy one, and the inferior officers of the Church will be left to carry out their own views, which might become uncertain, and may be even deleterious and hurtful. Now I need not expatiate on music abstractedly as a vehicle for the expression of the rapture of the soul in worshipping the glorious and eternal Godhead, for that indeed is admitted almost universally. Holy Scripture abounds with illustrations of the fact, that when the religious soul is surcharged with the highest and best of human feelings, music is always associated with it. Are the desolate to be comforted? then "the widow's heart is to sing for joy." Are the redeemed of the Lord to come to Zion? it is emphatically said that they "shall come with singing." Is there to be some illustrious manifestation of the Divine glory? They are to "sing for the Majesty of the Lord." Is there the announcement of a resurrection day for all believers? The summons is "Awake and Sing, ye that dwell in the dust." Having therefore established the fact that music is the legitimate expression in the sanctuary, of the most devout feelings of the human heart, and that it undoubtedly should be under the immediate supervision, and if possible, the active direction of the clergyman, it is my intention to discourse of the manner in which music should become really and truly the "handmaid to religion."

Before proceeding to do so, however, I would remark that Luther, the reformer, not only accepted music, but wrote it, and deemed even his time worthily consecrated in furnishing the Church with those undying chorals, we still receive after ages of musical giants, as excellent models of true Church music.

In speaking of the music of the Church, we are not to suppose that music simply is meant, but music specifically adapted to a specific end. It is beyond an argument that there is in every single part of the service of the sanctuary something at once too sublime and too real for the introduction of "curious arts," that of all our fleeting moments those we spend in the house of God are incalculably the most precious; and that even of those—some of the most specially precious are when we sing the high praises of Almighty God, and mount, as it were, on eagle's wings to the unseen "multitude of the heavenly host." The man who has really prayed the *Te Deum* has drawn a flood of blessings on the rest of the service; on the other hand, the man who turns holy truths and awful warnings and solemn prayers into a musical puzzle, buries their natural expression in pedantic labyrinths, and weaves webs of algebraic ingenuity to entrap the thoughts, or be-

guile the senses, may acquire unhappy celebrity amongst those who fear not God; but is really murdering a *Te Deum*, and committing murder on his own soul.

What then should be the leading feature in the music of the Church? I think that the answer will naturally follow, that whatever be the intrinsic power of music, when it is employed in connection with sacred words, *it must of necessity be subordinate to them.* There is no doubt a large amount of difficulty to be encountered in reviewing all those parts of the liturgy which are intended to be sung, and, after studying the great masters, to make the best and most happy selections, whereby immortal music may be "married to immortal verse." But it must never be forgotten *which is to be the ruling power.* Let music be such a careful handmaid to religion, that in fulfilling her part, she avoid the danger of drawing that attention, adoration, or devotion to herself, which properly belongs to her mistress. She should indeed, act out that beautiful injunction of Robert Hall to a Christian preacher, when he said, "You have to exhibit a matchless portrait; take devout care, that if possible, your very hand is not seen to hold it!" And now as to the practical part of the subject. In order somewhat to prepare the minds of the congregation who are waiting to commence the worship of God, the opening, or first voluntary upon the organ, should be of a pleasing and gentle character, and just of sufficient length to enable the officiating clergyman to prepare himself for the commencement of the service. For this purpose selections from such composers as Beethoven or Mendelssohn, or even a short extempore piece, if the organist is able, would be generally sufficient. And here I would remark that since music professes to be a *language*, those who "shape and syllable it," that it may speak to God and of God, should at least be first imbued with the spirit of devotion. I need not enlarge on this point, as it commends itself to the minds of all true Christians. In the choice of the music, for the *Venite, Te Deum* and *Jubilate* it is very essential that great care should be observed. For there are many so-called "services," that fall miserably short of the requirements of the sanctuary. They are essentially *artistic.* They breathe *cold elaboration* rather than *devotional feeling.* They want the true inspiration, and the "*summa ars.*" In many we do not trace any marks of the author's "having been with God." We therefore need pre-eminently in the "services" of the Church, music exactly adapted to the solemn words—sometimes of penitential prayer—and at other times of exalting praise, with all the intermediate shades of religious sentiment and feeling. There must be no compromise in the matter. The Rev. E. Young, of Cambridge, writing upon this subject says of Dr. Aldrich's *Te Deum* (in C major):—"I feel some reluctance to record my first impression; but it seems as if the learned Dean had but a faint remembrance that a *Te Deum* was not an academical exercise. For anything like expressive language in *the air* I was, of course, not entitled to look, for in this respect music was as yet but learning to lisp. For what I did find, I was, perhaps, still less prepared! Words and objects the most august, Apostles, Prophets, Martyrs, Cherubim, Seraphim, Father, Son, and Holy Ghost, Judgment, and Mercy, Prayer, and Praise,—inexorably hurried on in one promiscuous tramp!"

In the choice of music for the service of the Church therefore, we must bear in mind, that the principal feature should be, the adaptation of the music to the words, so that there shall be the impress of reality in our worship, in every sentence we utter, rejecting compositions of an opposite character. For it is very evident that if a piece of music unadapted to the words, is yet coupled with them, although it may be in itself, as a musical composition, faultless, yea, even beautiful, yet will it then become not only reprehensible, but absurd. It would be very undesirable to come under the merciless lash of the writer just quoted, who speaks of such musical services as "not theological compositions, but hurried along, tumultuously fast, obstreperously loud, no pathos, no solemnity, no grouping of sentences, no reverential distinction, by transitional passages, of essential changes of subject

or sentiment. What of verbal rhythm ruthlessly sacrificed, not to musical expression, but "musical mechanism? What of the glorious company, the godly fellowship, and noble army, dramatically announced and after each announcement, the thundering 'Praise Thee,' with all the stops of the organ and all the voices? What of that ineffably precious acknowledgment of the 'great mystery of godliness' jaunted trippingly along with the solemnity of a minuet, perhaps at such a pace that half the congregation is out of breath? And not to multiply painful details, the concluding prayer 'not to be confounded,' artistically treated as an orchestral finale, with a grand crash, 'Let me never,' repeated, not like the thrice saying the same words in Gethsemane, with an even deepening intensity, but like salvos from the cannon's mouth, and so sharp a staccato stroke at 'ne-ve!' that excitable hands and arms are put in action like the limbs of a fugleman."

Having shown the desirability of obtaining appropriate music to the liturgy of the Church, I would remark generally, that as regards metrical psalmody (a large subject and one which would seasonably occupy a thesis of itself,) there should be no formalising of the organ part, by playing so many verses systematically loud, so many soft, and the concluding one, whatever its subject, always loud by way of finale. This, to say the least is in exceedingly bad taste. Each verse should be studied in itself and the music placed appropriately; let it be truly an accompaniment to the works. Let the *subject* or sentiment dictate the *forte* or *piano* of the music. Again, some few years ago, the metrical Psalmody of the Church was sung, as to time, in a most drawing manner, with so much of the "linked sweetness long drawn out," that at last it could not be tolerated; and the time was gradually increased in swiftness, until now we have, in many instances gone to the other extreme, for, in some of our churches, the metrical Psalmody is taken in such rapid time, as to be irreverent.

Metrical Psalms and Hymns should be taken in moderately quick time, so as to avoid drawing on the one hand, and irreverence on the other, always bearing in mind, that the whole congregation are expected to join. We have to guard with sleepless jealousy, as a thing sacred and indispensable, not only the grammatical rhythm and accent, without which the word itself is disfigured and becomes ridiculous, but still more, *the essential emphasis* that marks its significance in the sentence.

I cannot insist too strenuously upon the very great desirability of the music of any particular service being made to agree generally and essentially with that service, and also be in accord with the sermon preached if possible.

Why should music, that beautiful gift of God to the Christian, be made to annul, yea, in some cases *utterly destroy*, the word of God read or preached just previously? Why should the feelings of congregations be pained, nay outraged, to be compelled to listen to a loud concluding voluntary, say the "Hailstone Chorus," or a rattling fugue, the "Wedding March," or a scene from an "opera" immediately succeeding a most solemn and heart-searching sermon, followed by "the peace of God which passeth all understanding?" This should never be permitted to occur, for we must ever remember, that the music of the Church is appointed to accompany Divine Service, and not the Divine Service to accompany the *Music.* Music is *the handmaid* not *the mistress*; she should wait upon her mistress, Religion, and watch her every footstep. If a solemn subject is descanted upon by the minister in his sermon, let the concluding voluntary be something, which shall, if possible, impress still more forcibly upon the minds of all present, the words and sentiments uttered therein. The music should be like a frame or golden setting to the glorious picture of the particular part of the Gospel truths just set forth. It should certainly not destroy the impression of that truth. I should like to ask my musical brethren why the minds of a serious and devout congregation should be diverted from the train of thought which arises on hearing those peculiarly sublime and solemn *offertory* sentences read, by any, the most beautiful music that can

be produced? What is more appropriate than silence at such a time? For certainly, as soon as the sound of music strikes the ear, the religious thought, engendered by the sentence, is that instant swept away, by charms, which at any other time might be enjoyed most legitimately, but which at that particular time are simply obtrusive and unnecessary. At such a time, in my humble opinion *silence* speaks more eloquently than sound.

To conclude these remarks on the music of the Church, what we want is a more truthful representation of the sentiments uttered in our service, a dismissal of formality, and an exactness of expression. It is clear then, that in whatever way music has to speak with words, she must take care not to obscure them.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

STELLARTON.—The Governor General arrived at this station of I. C. R. on the 13th, and proceeded to descend The Foord Pit Albion mines. He and his suite were entertained at Mount Rundell, the residence of the manager, Jas. Hudson Esq. The party at luncheon included the French and American consuls, the Rector of the parish, &c. The Bishop passed through the same day, en route to Charlottetown, P.E.I.

PICTOU.—The Bishop returned from Charlottetown on the 16th, and confirmed 17 persons in St. James' Church on Sunday morning. The Rev. L. M. Wilkins, was in attendance on his Lordship and carried the Pastoral Staff. The candidates were presented by the Rector Rev. Jno. Edgecumbe. After dinner the Bishop took boat across the harbour.

NEW GLASGOW.—Sunday the 17th, the Bishop arrived here from Pictou and rested at the house of Mr. F. Drake till after tea, when in the Hall used as a temporary place of worship for St. George's Chapel his lordship confirmed 13 persons, 7 being men. A man and his wife belonging here were confirmed at the Parish Church, the next day, making 15 for this newly established district, only now completing its first year's existence. The congregation was overflowing, many going away unable to obtain seats. The Rector said Evensong. The Bishop's encouraging and inspiring words will never be forgotten by many. After service the Bishop went with Mr. and Mrs. Poole to stay with them at Stellar Grove Stellarton.

ALBION MINES.—On Monday the 18th, at 7 p.m. Christ Church was full. The Rector having duly placed the Bishop's Staff proceeded with the shortened evening prayer and then presented to his lordship 24 candidates for confirmation (with those in New Glasgow making 37) The Bishop's address and sermon were unusually impressive (even for him) The next morning (notwithstanding the steady down pour of rain) at 8 a.m. 24 communicants were presented to partake of the blessed Sacrament—two-thirds being of the newly confirmed. On Tuesday the Bishop was accompanied to Pictou Landing by the Rector and his wife, whence his lordship returned by the "Princess of Wales" to P. E. Island.

MONTREAL.

MONTREAL.—The quarterly meeting of our Diocesan Mission Board was held in the Synod Hall in this city, on Wednesday, Aug. 20th, the Bishop in the chair. There were present Archdeacons Lindsay and Lonsdell; Canons Anderson and Norman; Rural Dean Mussen, Dr. Sullivan, Revs. P. DeGruchy and J. Empson; also Messrs. C. Gibb, E. P. Hannaford, T. Simpson, W. B. Simpson, N. S. Whitney, and C. J. Brydges.

The Treasurer's Report showed that the Mission Fund is again getting into trouble; up to date it is \$826 behind hand. Considering the extraordinary efforts which have lately been made to get this Fund into a good condition, its present aspect is not cheering. As is the case

appropriate than certainly, as soon as the ear, the relief by the sentence, is y charms, which at yed most legitimate- lar time are simply At such a time, in asks more eloquently

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Intelligence.

TA.

(RESPONDENT).

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3 17th, the Bishop ested at the house of en in the Hall used ip for St. George's ned 18 persons, 7 wife belonging here Church, the next established district, ar's existence. The many going away ctor said Evensong. d inspiring words any. After service Mrs. Poole to stay llarton.

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with some other Canadian Dioceses, so also with ours,—the S. P. G. is slowly but surely reducing its grant to us. This year it cuts off \$1,000, and next year a similar sum, until the whole disappears. In view of the recent Bank failure here, and the number of our people who are interested, and who have lately lost such enormous sums, the reduction of the S. P. G. grant just now is exceedingly inopportune. The Bishop announced that the Rev. Thomas Everitt (sometime Incumbent of Mascouche, and lately in rather poor health) is sufficiently recovered to resume active work, and that he has appointed Mr. Everitt to the Mission of Bristol. We heartily congratulate Mr. Everitt on his restoration to health, and the people of Bristol in having Mr. Everitt among them. He is a most pains-taking and conscientious missionary, and every inch a missionary.

The following resolution, passed at our Synod, held in June last, was also brought before the meeting:—That the attention of the Executive Committee be called to that portion of the Address of the Rt. Rev. The Lord Bishop of the Diocese at the present Synod, in regard to—(1) The classification of the Missions and readjustment of grants for, and contributions to the Mission Fund; (2) The classification of Funds, and (3) The advisability and necessity of reconsideration of the position of each Mission in case of a vacancy; to the end that the said Committee may take such steps as may be necessary to give effect to the recommendations of the Bishop.

A Committee was appointed, consisting of Messrs. L. H. Davidson, C. Gareth, the two Archdeacons, the Rural Deans, and the Secretary and Treasurer to take the resolutions into consideration. Many of our parishes have endowments, and many more which have them not, ought to have them. People in the rural districts ought not to expect that outside assistance should always be given to them. There are Missions in this Diocese that have been receiving help from the Mission Fund for twenty or thirty years past—Missions quite well enough able to pay their ministers if they only chose to do so. What is to be done in these cases? Is the Mission Fund to continue on assisting these parishes for twenty or thirty years longer. Notice should be given them at the expiration of five years, the grant from the Mission Fund would cease, and that in the mean season they would do well to make provision for their clergy, either by endowment or otherwise. Let this five year's notice be given to all parishes in existence fifteen years or upwards; seven years notice to all parishes in existence over ten, and under fifteen years. Of course there are places where assistance must always come from the outside, but these are so few that their maintenance will be a small matter to the Diocese.

The more our people pay to God, the more they will love Him, and love His Church; and the less we rely upon outside help, the more we shall be thrown upon the intrinsic value of our work, and the tender providence of God. The Bishop is considering the whole question of local endowments, and will (probably) soon issue an important pastoral on the subject.

The Faculty of Arts, Bishop's College, Lennoxville, commences the next scholastic year on Friday, September 12th. Perhaps in the whole history of this fine institution there never was a time when it was more thoroughly capable of great things than at this present. The Principal of the University is the Rev. Doctor Lobley, Fellow and University Prizeman of Trinity College, Cambridge. Doctor Lobley has a singular power of making men love him,—more than that, he has the art of making his students enthusiastic missionaries. Short a time as he was in this Diocese he made his influence felt in every part of it, and always on the side of moderation and gentleness. Doctor Lobley is at once too learned and too pious to be an extreme man. Those who know him well point to him as being the living embodiment of what, in their opinion, a Church of England clergyman should be. If he has any particular fault, it is that he has too much patience and forbearance. Dr. Roe, Professor of Divinity, is a man long and widely known as an able and devoted teacher and missionary. Like Principal Lobley, Dr. Roe is a plain churchman without

any leaning either towards Rome or Geneva. He believes the Church of England has a "Mission," and the Mission is the evangelization of the whole world. To say nothing of the other learned professors and lecturers, Doctors Lobley and Roe are towers of strength in themselves. Two Bursaries of \$50 each are offered for competition. Lennoxville is a beautiful village in the Eastern Townships of the Province of Quebec. It is easily reached by rail from Montreal, Quebec and points in the United States.

GRANBY is one of our most rising rural parishes, it is in the Deanery of Bedford. Until last year it was in receipt of an annual grant from the Mission Fund. Now it is self supporting, and under the judicious pastoral care of the rector, Rev. T. A. Haslam, and is doing exceedingly well. Last week Mr. Haslam and his congregation held a picnic, which was a very enjoyable affair.

TORONTO.

TORONTO SYNOD COMMITTEES' MEETING (continued)—Clergy Trust Committee.—Present—The Rev. Canon Brent, appointed Chairman for the current year; Revs. J. S. Baker, A. Sanson, John Langtry and C. W. Paterson; Messrs. William Ince, Clarke Gamble, G. H. Grierson, A. H. Campbell and Dr. Snelling.

Resolved, That the following members of this Committee be the Standing Sub-Committee for the current year:—The Chairman, Rev. John Langtry, Hon. V. C. Blake, Messrs. Clarkson Jones and A. H. Campbell, and the Registrar.

Resolved, That the question of the memorial of the Diocese of Niagara in the matter of the Episcopal Endowment Fund, the report of the Committee of Synod appointed to consider the same, and all other necessary papers, be referred to a Sub-Committee of this Committee, whose names are subjoined, to prepare a case thereon for the opinion of the Synod Solicitors, and to lay such case, when so prepared, before them, and to report thereon at the next meeting of this Committee, so that this Committee may be enabled under such advice to take action with a view to the adjustment or other disposition of this claim of the Diocese of Niagara in regard to said Fund: Rev. John Langtry, the Registrar, A. H. Campbell, Esq., and Clarke Gamble, Q.C.

Land Committee.—Present—The Rev. Canon Stennett, appointed Chairman for the current year; Revs. W. Logan and John Creighton; Chancellor Harman, Messrs. Marcellus, Crombie, F. Farncomb, Herbert Mortimer and Dr. Grasett.

The Committee accepted two offers of purchase of portions of the Cobourg Glebe, one from Daniel Deaker for the 200 acre farm in Hamilton Township, \$35 an acre; the other from Henry Tinney for Lot B, on King Street, Cobourg, \$450. The above prices were approved of by the Committee of Valuers appointed by this Committee, and were concurred in by the Rector and Churchwardens. Offers for three other portions of this glebe were not accepted, the prices offered being, in the Committee's opinion, entirely below the value of the lots.

Mission Board.—Present—The Lord Bishop in the Chair; the Archdeacon of Peterborough; Rural Deans Allen, Stewart, Osler and Fletcher; Canon Stennett, Revs. W. R. Forster, Septimus Jones, S. J. Boddy, Alexander Sanson and Philip Harding; Hon. Edward Blake, Captain Blain, Messrs. Andrew Hewson, Frank Evans, T. M. Benson, C. J. Blomfield and James Henderson.

Financial Statements were read, showing a balance of \$1,862.62 at the credit of the Mission Fund, and \$327.64 at the credit of the Algoma Fund.

The following new guarantees were received:—Alliston, \$200 per annum for three years, from the commencement of morning and evening Sunday services; St. Peter's, West Essa, \$225 per annum for three years, from 1st April, 1879; Batteaux \$150, and Duntroon \$100, duration of guarantees not specified; North Orillia and Medonte, St. Luke's \$125 per annum, and St. George's \$100 per annum, for three years from 1st April, 1879; Streetsville \$450 per annum, and Churchville \$150 per annum, for three years from 1st July, 1879.

A report was received from the Rev. John E.

Cooper, giving an interesting account of his work in the Mission of Cameron, since he took charge of it on the 1st June last. A report was also received from the West Simcoe Committee on Missions, giving the particulars of their visit to the Mission of North Essa. Letter was read from Mr. Homer Dixon, intimating that owing to the dissolution of the Church Association, the Missionaries temporarily transferred to it for payment must look to the Diocesan Mission Board after next October. The Rev. John Burkitt, Kimmount, having made inquiry regarding his stipend in the future, the Secretary was instructed to inform him that after the 1st October, this Board will pay the grant hitherto received by them from the Church Association. A memorial having been received from St. Mark's Church, Port Hope, asking aid from the Mission Fund; the Secretary was instructed to reply that the application could not be entertained, not only for want of funds, but because the Mission Board does not grant aid to parishes in cities and towns. Letter having been read from Mr. John Carter, expressing his wish that \$50 of his annual subscription to the Mission Fund should be continued to the Church of St. Thomas, Seaton Village; the Secretary was instructed to make a special arrangement with Mr. Carter, taking \$50 of his subscription on a special trust and the balance for the general Mission Fund. Letter was read from Mr. John A. Butterfield, of Norwood, stating that the congregation have not taken any steps to pay the guarantee arrears due to the Missionary. Letter having been read from the Rev. L. H. Kirkby, of Collingwood, giving reasons for claiming the Mission Board grant to Batteau and Duntroon up to the 1st July; it was ordered that the amount claimed (\$100) be paid, on the understanding that the duty be performed by Mr. Kirkby up to the 1st October without further remuneration.

Resolutions were passed, accepting the guarantees from St. Peter's, West Essa, North Orillia and Medonte, Streetsville and Churchville. Resolved, That the bond sent in from the Mission of Alliston be accepted if altered so as to provide only one Sunday service, and if a bond be secured from Fisher's School House for \$100. Resolved, That the bonds from Batteau and Duntroon be reserved for further consideration, and that meanwhile inquiries be made as to the practicability of erecting a new travelling mission, including those stations.

An application having been received from the Rev. Rowland Hill for a settlement of his claim on account of the Mission House at Shequandah, Manitoulin Island. Resolved, That it be referred to the Rev. Septimus Jones and the Hon. E. Blake to inquire into the whole matter of Mr. Hill's claim, including the amount of the account, and to report thereon to the next meeting of the Board.

After considering communications from the Incumbent and Vestry of St. Paul's Church, Minden, it was Resolved, That the Mission of Minden be treated as a travelling mission for one year from the 1st June last at a stipend of \$400.

In answer to an application from the Rev. Anthony Hart of Markham, it was Resolved, That the Mission Board will be glad to make a grant to the Mission of Markham for services at Stouffville, so soon as the state of its funds permits, and the usual guarantees have been given by the people of the Mission.

In answer to an application from the Rev. Johnstone Vicars for payment by the Board of arrears stated to be due on account of the Pickering Parochial Guarantee, it was Resolved, That the Mission Board does not consider that the Rev. Johnstone Vicars has any claim whatever upon it for arrears of stipend.

In answer to an application from the Rev. W. S. Westney, the new Incumbent of Pickering, in regard to the amount of the grant in aid to that mission, it was Resolved, That the Committee on Missions for the Deanery of East York be instructed to visit the mission of Pickering with a view to procuring guarantees from the several congregations.

In answer to a communication from the Rev. Joseph Fletcher of Cookstown, respecting his claims for arrears from his late mission of Shanty Bay, it was Resolved, That with reference to the claims of the Rev. Jos. Fletcher, the Board, hav-

ing already adopted the report of a special committee, which has been further acted upon by the Secretary, is not in a position further to consider the question.

Letter having been read from the Church-wardens, Streetsville, expressing the regret of the congregation that, for want of being appealed to by their clergyman, they had not for several years contributed to the Mission Fund, and promising in future a generous support of the funds of the Diocese for which collections are taken up; at the same time enclosing guarantees for \$600, and asking for a grant of \$200 from the Mission Fund:—The Secretary was instructed to reply that for want of funds the Board cannot at present accede to the application.

Resolved, That the Secretary be instructed not in any way to acknowledge the receipt of money on account of guarantees, unless it shall be actually paid to him pursuant to the guarantee, and in no case to remit any portion of the grant from the Board unless he has himself received the amount due on the guarantee.

Resolved, That the following committee to decide upon the printing and distribution of copies of the last Report of the Mission Board in such number and form and with such further statistics as they may deem advisable, in accordance with the resolution of Synod:—Rev. Septimus Jones, Mr. James Henderson, and Mr. N. W. Hoyles.

Resolved, That the office of Missionary Secretary be continued during the ensuing year, at the same rate of remuneration as before; and that the duties of the Secretary be, under the direction of the Bishop, to assist in missionary meetings, solicit subscriptions, arrange for guarantees, and collect statistics and information; and he shall perform such other duties as the Bishop or the Mission Board may from time to time prescribe.

Resolved, That the Rev. Dr. Hodgkin be retained in the Office of Missionary Secretary for the ensuing year.

(To be continued.)

BARRIE.—On 6th inst., Rev. Canon Morgan, Rector of Trinity Church with Mrs. Morgan, invited the members of the congregation to meet them at the parsonage. The invitation was heartily accepted. It was indeed a pleasant sight to see the aged pastor and his partner surrounded by their flock, exchanging kindly and mutual greetings with the Rector and his family, and with each other. Every one admired the beauty of the grounds, and the magnificent horticultural display, for the Rector's son, Mr. J. C. Morgan, is noted for his ardent admiration of the beautiful in flowers, and his success as an amateur horticulturist. The company partook of an elegant repast, and the evening was spent in conversation, singing, music, &c. The grounds and conservatories were illuminated by Chinese lanterns, which had a very pleasing effect on the eye. The Temperance Band was present and played several choice selections of music. Many and fervent were the wishes expressed that the rev. gentleman and Mrs. Morgan—though they have both reached their threescore years and ten—might be spared yet many years to Trinity Church.

Ordination.—The Lord Bishop of the Diocese having intimated his intention of holding an Ordination in Toronto on Sunday, September 21st., I give notice that the necessary examinations will be held in the Committee Room, Synod Office, on the Wednesday, Thursday and Friday previous at 10 a.m.

Candidates will come provided with the usual *Siquis* and *Testamur*. W. STENNETT, *Examining Chaplain*.

Intending Candidates for this Ordination are requested to send in their names forthwith to the Bishop.

HALIBURTON RURAL-DEANERY.—The Rev. Dr. Hodgkin, assisted by the Rural Dean, will commence a series of missionary meetings, in this Deanery on Friday, August 29th and continue them through the ensuing week. Appointments will be made in the townships of Galway, Minden, Dysart, Glamorgan, Cardiff, Chandos, and Anstruther, in the following order:

Galway, Trout Lake, Friday August 29, Minden,

St. Pauls Church, 10 A. M. Sunday August 31st, and in the evening, in Stanhope or Snowdon subject to the Missionary's appointment.

Haliburton, St. George's Church, Monday evening Sept 1st. Cardiff, Bouleigh Junction, Tuesday evening, Sept. 2nd. Chandos, Wednesday Sept. 3rd 2 p.m. Apsley, St. George's Church, 8 p.m. Glamorgan, Pine Lake, Thursday evening Sept. 4th and Kinmount, Friday evening, Sept. 5th.

SYNOD OFFICE.—Collections &c., received during the week ending August 23rd., 1879.

Mission Fund.—*July Collection.*—St. John's, Toronto, \$6.00; Brooklin, 89 cents; Columbus, \$1.02; Ashburn, 80 cents; Omemece, Christ Church, \$2.21; St. James's, 24 cents; Snowdon (Minden and Stanhope) 40 cents; Woodbridge, Christ Church, \$2.00. *In answer to \$1,000 offer.*—Rev. George Hallen, \$10.00. *Special appeal.*—Subscriptions from Grahamsville, (Tullamore) Rev. Dr. Hodgkin, John Hooper, \$2.00; John Bateman, \$1.50; Dr. Stewart, \$1.00. T. M. Benson, Port Hope, Travelling Expenses to attend Mission Board, \$3 50.

WIDOWS AND ORPHANS FUND.—*October Collection 1879.*—A friend, Omemece 55 cents.

BRAMPTON.—The Vestry have unanimously accepted the Bishop's nomination of the Rev. C. C. Johnson to this parish.

HURON.

(FROM OUR OWN CORRESPONDENT.)

ST. MARY'S.—His Lordship the Bishop of Huron confirmed twenty-eight candidates in St. James' Church, on Wednesday, the 20th inst. He delivered a lengthy and very impressive address to the newly confirmed. St. Mary's has not at any time been a stronghold of the Church; there are, however, not a few faithful Church families even there, and it is pleasant to see so many presented by Mr. Wright, the Rector, for the laying on of hands.

PETROLIA.—The Incumbency of Christ Church, vacant by the resignation of Rev. Mr. Turnbull, has not yet been supplied. A committee—Messrs. Jenkins, Gordon, and Denham, have been appointed by the congregation to confer with the Bishop of Huron with a view "to having a suitable pastor sent there" in place of Mr. Turnbull.

LONDON.—*Memorial Church.*—The Sunday School of this Church had their annual picnic on Wednesday the 20th. Nearly six hundred persons connected with the Sunday School—teachers, scholars and parents—went by the Thames Navigation Company's boats to the Waterworks, where they enjoyed a very pleasant day. The S. School of the Memorial Church is one of the largest in the city. All of our S. Schools are largely attended, and show a steady increase in numbers.

The Indians and the Western University.—At the Grand Indian Council of the Province of Ontario, lately held at Sarnia, Rev. H. P. Chase, President, said he had an offer from the Bishop of Huron to go to England to solicit aid on behalf of the Western University, and his being now appointed President of the Council would give him considerable influence with the British Government and other officials in the way of transacting business for the welfare of his nation. And in collecting aid for the Western University he would have the opportunity of making appeals for his people to get admission for their youth into the institution, so that his people would have a chance of obtaining good learning for their people. Such an incident is a proof of the great desire of the more intelligent Indians for the advancement of their race in education.

City Churches.—*St. Bartholomew's Day.*—The 7th Battalion of Canadian Volunteers, who are at present engaged in their annual drill, after parading for Church at the Drill Shed, marched to St. Paul's to morning service. Rev. Canon Innes—Chapter House. Rev. Isaac Brock, of the Diocese of Quebec, preached at morning service. In an excellent sermon, appropriate to the day, he referred to the memorable events that have made war especially so.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

BEATRICE.—The annual fete of the Sunday School children connected with St. Mary's Church at this place, was held on Tuesday August 12th. The floral exhibition was far above the average, and the work shown by the class which has been under the kind and unwearied instruction of Mrs. Bromley, was creditable as to quantity and quality to both teacher and taught.

The Rev. Thos. Lloyd of Gravenhurst came to assist his old friend and fellow-laborer Rev. W. Crompton, and gave a pleasing, instructive and interesting address to the children. Prizes were distributed to the value of over \$9 the chief of which was supplied by the ladies of C. W. A. S. Toronto.

The women of the congregation provided an ample tea for the little folk to which they one and all did ample justice.

The parents showed their appreciation of the efforts made for the improvement of their children by coming in numbers, and although only 5 cents was charged for admission and all the young people were admitted free, the sum of \$3.10 was collected at the doors, which will be set apart for prizes at the next year's fete. The number of house-plants now grown in the neighborhood where none were grown before, and the increasing neatness personally which is perceptible, bear testimony that Mr. Crompton and Mrs. Bromley have gone in the right direction and we wish them God speed in their Christian work and labor of love.

British and Foreign.

GREAT BRITAIN.

The Bishop of Rochester has left for Niagara.

The Bishop of Lincoln, in consecrating, on the 29th ult., the new church of St. Paul in his cathedral city, which had been rebuilt at a cost of £3,680, and which now accommodates five hundred worshippers, preached a singularly interesting sermon. They were, he said, on a spot which was intersected by three Roman roads. From that point their minds might travel southward towards London, south-west towards Ilchester, or northward to the Humber. They were then within the precincts of an ancient Roman camp, of which the Roman arch of Newport was the northern gate. In some other recent excavations the columns of an ancient Roman Basilica on the west of the Roman road had been brought to light near that church, and an ancient Roman milestone had lately been discovered, dating from about 266. Contrasting the present state of the city with that of the Roman Empire at the time of the occupation of Britain, his lordship pointed out what Christianity had done even in the last twelve years for them in Lincoln. It had built them a new hospital and a new dispensary. To speak of sacred fabrics, in the year 1643 a civil war dismantled most of the parish churches of that city: "In one of the diocesan registers, made in the Episcopate of Bishop Wake (1705—1716) and of Bishop Gibson (1716—1723) the following was the record of the condition of churches in Lincoln at that time: St. Benedict; divine service once a month. St. Botolph; church in ruins, no service. St. Margaret; no service. St. Mark; service only on the three greater festivals. St. Martin; service four or five times a year. St. Mary Magdalene; service once on a Sunday in the afternoon. St. Mary-le-Wigford; service twice on a Sunday, one on week-days. St. Michael; church in ruins, no service. St. Nicholas; church in ruins, no service. St. Paul-in-the-Bail; service once on Sundays, twice on week-days. St. Peter-at-Arches; service twice every day in the week, prayers on Sunday morning, prayers with sermon on Sunday afternoons, attended by large congregations because there was no other church below hill where there was a sermon. In this church there was also public catechising in Lent, which was also the case in other churches in the city. St. Peter-at-Gowts, service once a month. St. Peter-at-Eastgate; church in ruins, no service. St. Swithin; church in ruins, no service." But now, not to speak of the religious services of the several churches, nor of the new parochial schools, but only of the fabrics of the churches, in twelve years: "St. Swithin; a grand new church has been built, and a noble chancel was now rising. St. Peter-in-Eastgate; a beautiful new church has been built. St. Peter-at-Gowts; restored, and a handsome new church, St. Andrews, had been built in the parish. St. Peter-at-Arches; beautified. St. Paul-in-the-Bail; the new church had been built in which they then were. St. Nicholas; built in 1840, lately improved and beautified. St. Michael; restored and beautified. St.

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Mary-le-Wigford; much enlarged and greatly beautified. St. Martin; a handsome, spacious, new church. St. Mark; a fair new church. St. Botolph; restored and much enlarged. To which might be added the chapel at the Training College."

On the 1st inst., Luxulyan Church, Cornwall, the square tower of which was once the repository of the Stannary charter and of the records of the Tinnars' Parliament, was reopened after restoration. In his sermon, the Bishop of Truro, who took for his text Amos ix. 11, said there was no more beautiful story than that of the two saints from whom their church was called—St. Cyric and St. Julitta. In the year 305 there lived at Iconium, Julitta, a lady of high rank. There came a time of persecution, and this Christian lady, who had lost her husband, with two servants fled to Tarsus, but almost the very day she arrived there an order of the magistrates directed that all persons should prove they were of the religion of the empire by sacrificing to the gods of the heaten. She was taken before the magistrates, and with her child in her arms ordered to do sacrifice. She replied that she would never sacrifice to demons. And while they were on that word it was scarcely desirable to pass it over without observing that these ideas of witchcraft and the like, which lingered, one was sorry to say, even here, had come down side by side with Christianity from the old beliefs about demons. So people who chose to make payments to witches, or believe in them, were keeping alive what St. Julitta said she would rather die than do. The magistrate, seeing how resolute Julitta was, ordered her to be put to the torture. He took her child, and talked pleasantly to it to comfort it; but when the child heard its mother beginning to be tortured it struggled and screamed, and hearing her exclaim, "I am a Christian," the little thing cried out, "I am a Christian." It struggled so violently that he pushed it from him, and falling it struck its head on the marble step of his throne, and was instantly dead. The mother lifted up her heart to God and gave thanks, saying, "I bless Thee, O God, that hast taken my child before me to give unto him a crown that shall never fade away." When the very officers who stood by were touched by her sufferings, and besought her to have pity on herself, she stood up in the midst of her torturers and said, "I worship Christ, through whom the Father made all things, and now I am hastening unto my son, that with him I may enjoy the everlasting kingdom." Then the magistrate, seeing nothing was to be done, ordered her to be beheaded. Begging for a moment's respite, she made her third thanksgiving, saying, "I thank Thee, O my God, that Thou hast taken my little son, and joined him to the company of Thy saints for Thy holy and reverend Name's sake; and now, O Lord, grant me this grace, that I may be added to the number of those wise virgins who keep their lamps burning until their Lord return. My soul bless the Lord, the Preserver of all, the Maker of all." And so she died.

UNITED STATES.

NORTHERN NEW JERSEY.—The Right Rev. Wm. Henry Odenheimer, D.D., died on Thursday, August 14th, after a prolonged and painful illness, at the residence of his son-in-law, Riverside, Burlington. He was born in Philadelphia, August 11th, 1817, and was, therefore, sixty-two years old at the time of his death. He received his early education at St. Paul's college, Flushing, N. Y., under the late Rev. Dr. Muhlenberg, and afterwards entered the University of Pennsylvania, where he graduated with honors on July 30th, 1835. He was admitted as a candidate for orders on the 21st of September of the same year, by Bishop White, and entered the General Theological Seminary, New York, from which he graduated on June 29th, 1838. He was ordained to the diaconate by Bishop Onderdonk, of Pennsylvania, on September 2nd, 1838, in St. Peter's church, Philadelphia, being presented by the rector, the Rev. Dr. William Heathcote De Lancey. He became at once the assistant minister of St. Peter's, and continued such until the autumn of 1841, when, having arrived at the canonical age (twenty-four), he was advanced to the priesthood, and succeeded to the rectorship of the parish, Dr. DeLancey having been elected to the Episcopate of Western New York. Under the ministrations of Dr. Odenheimer, St. Peter's became one of the most flourishing churches in Philadelphia. In 1856 the University of Pennsylvania conferred upon him the degree of Doctor of Divinity, and on two occasions he was honored with the office of Assistant Secretary of the House of Bishops. It was during his rectorship in Philadelphia that he made two journeys to Europe, one of which was extended to Asia, and included a visit to the Holy Land. On his return, he delivered a course of lectures in St. Peter's giving an account of his travels. These lectures were subsequently published.

On the 27th of May, 1859, Dr. Odenheimer was elected to the bishopric of the Diocese of New Jersey, made vacant by the death of Bishop Doane, which occurred on the 27th of the preceding month. He was consecrated during the session of the general convention in Richmond in the following October.

Soon after this he moved to Riverside, Burlington, where he continued to reside until the division of the diocese, which took place in October, 1874, when he removed to Newark.

Dr. Odenheimer found time amid his parochial and episcopal labors to write a number of small works, mainly of an elementary and didactic nature. Among the most useful and valuable of these publications the following may be mentioned: "The Origin and Compilation of the Prayer Book," and "The True Catholic No Romanist." He wrote also an "Essay on Canon Law." His observations in the Holy Land were embraced in a work entitled "Jerusalem and its vicinity: a series of Familiar Lectures on the Sacred Localities connected with the week before the Resurrection," which was published in 1855.

Correspondence.

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

DEAR SIR.—Allow me space to acknowledge the receipt of \$5 from Mrs. and \$5 from Miss Girdlestone of Galt, which I have gratefully devoted towards the purchase of a stove for our little place of worship at Sequin Falls.

I am sorry to tell you that, in reply to my appeal to the *Orangemen* of Canada for help to the above and its neighboring church of Dufferin, I have received only one reply, and that was an offer of \$25 from a brother Orangeman on condition that I would turn out as picture-peddler and get him 250 subscribers to an illuminated Lord's Prayer, in which the Heavenly Father is represented as an old grey-haired man seated on a globe with cherubim around him. I need not say, that I declined being the vehicle for disseminating idolatry. Yours etc., WILLIAM CROMPTON, Traveling Clergyman, Diocese of Algoma.

Family Reading.

GOLD IN THE SKY.

CHAPTER VI.—"WHERE IS SHE?"

Even before gloomy November was fairly ushered in, its approach was heralded to London by three dense yellow fogs; and Basil Crawford lighted the gas in his dingy law-chambers with some satisfaction, for the atmosphere accorded with the state of his mind. Any extra brilliancy and buoyant sunshine he would have resented almost as a personal injury.

He was thoroughly dejected and cheerless. In spite of his devotion to it, business had not lately used him well; he had had nothing to do, and prospects generally looked blank and black. At times he almost wished his business were one of active bodily labour—something in which he could work at all times, and which would be more satisfactory than having to wait till it came to him.

About a week before this time he had received an invitation from a friend in South Wales, to go and stay with him for the pleasures of shooting and fishing there; and although his first impulse was to write and refuse it, he had until now delayed answering it, whilst he turned the invitation and its inducements over in his mind. When he had lighted the gas for the third morning's fog, his spirits felt somewhat brighter, and he had no sooner sat down before his leather covered table than an impulse roused him. The result of this was he sent out for a "Bradshaw."

Close under the gas he held it, and with a frown on his face, which was puckered up to enable him to understand its difficulties, he scanned page after page with some eagerness. He was right in his surmise. His idea had not been a bad one; he would, in consequence, write, and accept his Welsh friend's invitation, for "Bradshaw" revealed to him the possibility of reaching his place via Atherton.

He would not stay there, not even for one night; but he should like to pass an hour in the place, visit his godfather, and hear about mutual friends. It was rather too hard that they should continue to keep him in the dark for so long as to those things he most wanted to know. It had always been a settled conviction of his, that "if you want a thing done you must do it yourself," and, in this present case he felt very sure he should never be

satisfied about his friends unless he went to Atherton and had a personal interview.

Four days later he descended from the train at the familiar little station.

The familiar garden-gates were soon in sight—for the Majendie's house was scarcely a mile from the station—they swung open so easily to the touch, and the gravelled drive was, as usual, in trim and perfect order.

All was still and quiet. The doctor was out on his rounds; Mrs. Majendie was taking her usual after-luncheon nap ere she went out for her daily drive, and there were no signs of Gwendoline visible, at any rate from the front of the house. When he had rung the bell, the above information was tendered him by the servant who appeared, and to whom he was well known. Miss Gwendoline was at home, and he then put the question, "Where is she?"

But this apparently was difficult to answer, and information was obtained from another domestic, to the effect that about ten minutes before she had been seen leaving the drawing room for the garden, where she would probably be found.

Basil Crawford wished for no further assistance; he announced his intention of finding her unaided, and passing rapidly through the drawing room without disturbing Mrs. Majendie as she lay asleep on the blue sofa, he went out into the garden, and crossed the lawn. The dead and fallen leaves were carefully swept up, and the oppression of damp autumn and coming winter was comparatively little felt in this little healthful sloping garden.

There she was! No second glance was needed to assure him of that fact, the only wonder was that, after his first sight of her, and involuntary movement in her direction, he did not follow it up, but remained where he had stopped as he came out of the dense shrubbery.

She was not alone, and the two figures he saw would, to any eyes gifted with sufficiently artistic perceptions and feelings, have composed a pretty picture. But to Basil Crawford it was as ugly a picture as he could have seen.

On the sunny side of the kitchen-garden, and bordering a narrow lane which led to a common, Dr. Majendie had built a good substantial wall, partly to train his fruit-trees on, and partly to protect his apples and gooseberries from agile boys with greedy fingers. Basil Crawford distinguished a man on horseback, and a horse's head above the garden wall; the figure was turned from him, but he recognized Claude Egerton at once—his make, and his fair hair, and his light tweeds, were unmistakable, as unmistakable to him as the profile of the other figure, which had advanced close under the wall, and as near as possible to the figure on horse back.

Claude Egerton rose in his stirrups, and, bending low over the wall, he handed down a fanciful little basket, which, as far as Basil Crawford could see, contained a blooming mass of rich and rare hot-house flowers in luscious confusion.

The autumn afternoon sun fell warmly on the group and the red wall, and Gwendoline's golden head was uncovered; her pale grey dress in its straight hanging lines, fell about her as she stood with arms stretched up to receive the blooming fragrant gift, the sunshine played merrily on the red wall, and on the golden head, and making shadows in the folds of the pale grey dress.

At length she held the basket lower, and he let go of it. He would probably be soon going now, and it occurred to Basil Crawford that his position was an unpleasant one. He would return by the shrubbery to the house, for he could stand there no longer, and it would be a pity to disturb that garden scene.

He turned once more to look at them ere he disappeared. Claude Edgerton was still bending over the wall, eagerly speaking to her, and her face, instead of being upturned, was bent over the flower basket, and the sun was shining as brightly as if it were a spring day.

So this was where she was. He retraced his steps very leisurely, saying to himself, with bitterness, "This is how the absent ones are always forgotten; when we return unawares, we learn how we are valued."

Once more in the drawing room, he found Mrs. Majendie still asleep. He would wait a short time for Gwendoline, stay half an hour or so, and hurry on his way.

He had waited perhaps five minutes by the gilt mantelpiece clock, when his ire increased against Gwendoline, not only for keeping him waiting, but for the cause of that delay, till an idea shot through his mind of going, and leaving but a verbal message that he had been. They would, he knew, be more than astonished at his giving them such a brief and unexpected visit, and he had some sort of feeling that their surprise would be a sort of punishment to them for the way in which they were treating him. He determined to stay three more minutes by the clock, and then, if Gwendoline had not made her appearance by that time, he would wait no longer.

This new idea so gained on his favor that he barely waited till the allotted time was up, when he rose, and stole softly from the room. In the hall he drew out his card case, and, in a somewhat spiteful manner, threw down three cards on the table, to testify that he desired to make a morning call on each, and to pay his respect to all three of them. He then took up his hat, and gently opened and closed the hall-door, and, with bitter feelings in his mind, he walked back along the drive. In all the numbers and numbers of times he had left that familiar house he had never done so, feeling towards its inhabitants as he now felt towards them. He knew they would be hurt by his mode of treating them, but he had a feeling that they deserved this slight. Poor fellow! in his unreasonable proceeding he was not unlike the man in the fable, who cut off his nose to spite his face.

He felt rather guilty when he shut the gate behind, and was once more descending the hill to the station; but when he had recalled the picture in garden, he felt justified in his behaviour.

There was a short cut to the station and he was just leaving Atherton main street for this narrow walk when he heard his name pronounced. He looked hastily round, and perceived Bessie Vernon close behind him. She looked greatly astonished and pleased, and, half doubtfully, he stopped and shook hands with her.

"When did you come, Mr. Crawford?" she inquired.

"Oh—oh, I only called in passing; I have not come to stay."

"Are you going away directly? Did you see them up at Birdshill?"

"No, I was unfortunate enough not to see them."

"Dear me! What will they say?" Basil Crawford began to feel uncomfortable, and to wish he had been a moment earlier, and so missed this eager friendly young lady.

"I am sure Mrs. Majendie was at home," she continued.

"Yes, but she was asleep, and I did not like to wake her."

"Oh for shame, Mr. Crawford! that was not true friendliness at all. Was Gwendoline not in? She told me yesterday that she should sit indoors all the afternoon, and finish something she wished to do herself to her dress for to-morrow."

"No, she certainly was not sitting indoors at needlework," he said somewhat rashly.

"Then you did see her after all—I cannot understand you—or did you not see her?"

Bessie's round hazel eyes looked straight and searchingly at Basil Crawford; they were pretty, innocent eyes, and whilst they were directed so unflinchingly at him waiting for an answer, he felt considerably embarrassed.

"Yes, I saw her, but she was so—so well employed, I did not like to disturb her." Under the full gaze of those round eyes he found it impossible to answer otherwise, or equivocate in any way.

"Was she in the garden?" was the next question.

"She was," he replied, with some sharpness; adding, "and now you must excuse me, but I must go and catch my train."

"Stay a moment," she said, "there is not a train for three-quarters of an hour." She looked at her watch ere she said this, and as the round hazel eyes were again lifted, he detected a different expression in them which set him wondering.

"I will walk a little way with you, Mr. Crawford," she said. "You have very seldom been alone along here, some of us have always been with you; but I do not think you and I ever walked here alone before."

"Never" he said.

"Never," she echoed, and the melancholy in her voice made him turn and look at her.

She however looked straight along the dull uninteresting little path, and they two, so strangely assorted, walked silently for several yards, when suddenly she said, "You saw Gwendoline in the garden, and you would not interrupt her because she was not alone, and was quite unaware of your presence—one of the Egertons was with her?" He did not answer; when she added, with some vehemence—"It is not in the least necessary; I know a great deal more than you do. I know that you were angry and jealous at what you saw; but it is what you might see any day. He is always there, always dancing after Gwendoline; but it is a great comfort to me to feel that somebody else is badly treated and neglected." Basil Crawford noted tears in the round eyes, and a certain quiver in the clear voice. "I am sorry for you, and I am sorry for myself; but I am glad I met you." With this strange jumble of expressions she came to a sudden end, and Basil Crawford felt a sudden pity and sympathy for the childish incapacity to bear her own burden which she exhibited. She was unused to trouble, and at the first taste of it she pined for help and sympathy; turning at once and instinctively to the one whose case resembled her own, she threw her burden at his feet.

"Bessie," he said, "what has come over you child? You were always the merry sprite of the community. The last time I saw you when we all dined at the Hall last spring, and many a time since then I have remembered your joyous frolicsome manner that evening; it made us laugh and be merry whether we would or no."

"Ah yes, that was long ago, before everybody was so unkind and dreadful! I should be just the same again to-morrow, only—I am so unhappy that I shall never be happy any more."

"Oh nonsense, Bessie! I cannot allow you to say that; every one's sky becomes overcast at times, but the gold may yet be in the sky; although we fail to see it."

"I am so glad I met you. It is such a comfort to me to feel that you are just as badly off as I am. Do you understand what I mean?"

"Yes, I think so," he said with a smile; "but you must try and look bright again. I shall probably not come here for some months at least, unless I get invited to Gwendoline's wedding; then, of course, I must come, and I hope then to see you as cheery as"—

"To Gwendoline's wedding!" she cried, in so loud a voice that he involuntarily said, "Hush!"

"She dropped her voice, but it was in very firm tones, nevertheless, that she said, "You will not find me very cheery in that case; you will find me dead and buried too, probably, before that could come off."

The vision was too appalling. Bessie began to weep over her own remains; and in spite of his sympathy and sorrow for her, Basil Crawford began to feel conscious of an inward amusement at this poor child's desperate views of her own case.

"I am getting thinner already," she continued; "my blue dress hangs like a sack about me; I shall be obliged to have them all taken in. Are you getting thinner Mr. Crawford?"

Basil Crawford was not quite sure about that; and, somewhat to his relief, they had now reached the station gate. Bessie offered to see him off, but he gave his advice that it would be better for her to return at once. There were tears on her face, and he felt no desire that the porters, who knew him well, should think that they had been caused by him.

She accepted his advice, and when he shook hands with her she again expressed some kindly words of sympathy and an offer of undying friendship.

He watched her for a few yards down the lane, saying to himself that she was a poor ill-used good-hearted little soul, in whom he should always feel from this time a deep interest.

As he sat down in the carriage, the words which he had used to the servant at Birdshill crossed his mind. When he heard that Gwendoline was at home, he had said, "Where is she?" As he recalled where she had been, and the picture she had there made, he said with a full return of the bitterness which Bessie somewhat chased away, "It was to be! I felt before, and now I know it to be so. When they invite me to Gwendoline's wedding, I wonder whether they will expect me to accept the invitation?"

(To be continued.)

THE RECTOR'S CALL.

"Good morning, Mrs. Minty!" observed the rector, as the door opened to his knock.

The door seemed to have a surly creak with it, and opened scarcely wide enough to let the rector in, although Mrs. Minty invited him to enter, and brushing some invisible dust from a chair with her apron, asked him to sit down.

The rector saw at a glance that Mrs. Minty was not pleased, but he could not surmise what was the matter. He had accidentally heard of the sickness of her daughter, and at the first opportunity he had called to see the young girl. Not seeming to notice the mother's manner, he said: "I hear that Miss Maria is sick."

"Yes! and she might ha' died for all she's seen of you!" replied Mrs. Minty, with an energy that almost shook the good rector out of his seat. The rector was a meek man, and overlooking the readiness of her reply, he asked: "how long has she been sick?"

"Two weeks and over," replied the mother.

"Have you had a physician?" inquired the rector.

"Had a physician! What a question! Why the girl has been almost dead! I wonder you got here before she was dead! Had a physician!" These last words Mrs. Minty fairly ground out between her teeth, with ill-suppressed scorn.

It now became evident that Mrs. Minty, on each day of her daughter's sickness and the rector's delay in calling, had added to her wrath, and it had now reached a degree of intensity that suggested strategy or flight. The rector resolved to try the former first.

"Ah! you have had a physician?" he observed.

"How did he happen to call?"

"How did he happen to call? Well, did one ever hear of such a question as that?"

"Perhaps some one told him that Miss Maria was sick; or perhaps he was passing and dropped in," interjected the rector.

"Do you suppose I'd let my own daughter lie sick in the house and not send for the doctor?" fairly screeched Mrs. Minty.

"Oh, you sent for him!" said the rector.

"Do you think he'd come if we didn't send for him? How'd he know Maria was sick?" replied the mother looking at the rector as though she pitied his stupidity.

"Do you always send for the physician when you want him?" asked the rector, with provoking mildness.

"Well, I declare," exclaimed Mrs. Minty. "What do you ask such a question as that for?"

"I did not know, said the rector, "but that as you expected the clergyman to find out as best he could that your daughter was sick, without sending for him, you might do the same thing with the physician."

Something had been gradually dawning upon Mrs. Minty's mind, which the last words of the rector, uttered with inimitable good nature, resolved into a full intellectual surmise. Her severe face relaxed into a broad smile, "Oh, I see! I see!" she exclaimed. "I thought them was mighty queer questions. Well, I guess I ought to ha' sent for you too, seeing as how I sent for the doctor. And you didn't know Maria was sick?"

"No," observed the rector. "If I had I should certainly have called before this. I accidentally heard of her illness this morning for the first time."

"Well, really, I hope you'll excuse me! Step over this way, Maria's in the back room; she'll be all sorts o' glad to see you!"

—It is not to have every sermon a trumpet blast, nor converts published by scores, that is to be called leavening with the gospel; but it is to witness a steady and devout attendance on the preaching of the Word, and attention to it, and hearers led to the grace of secret prayer, and men made more upright in business, and women led to forsake worldly vanities, and the whole congregation brought nearer to God in all the duties of life—this is to have the leaven doing its healthful work, which is the result to be sought for by the preacher.

MRS. MINTY'S CALL.

Minty! "observed the rector to his knock. He gave a surly creak with it, enough to let the rector invited him to enter, and stepped from a chair with a thud down. He perceived that Mrs. Minty was not surmise what was suddenly heard of the rector and at the first opportunity the young girl. Not in her manner, he said: "sick."

"I died for all she's seen," he said, with an energy that drove the rector out of his seat. He, and overlooking the rector, asked: "how long has she been sick?"

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claimed Mrs. Minty. "question as that for!"

rector, "but that as to find out as best he is sick, without sending the same thing with

dually dawning upon the last words of the rector's surmise. Her broad smile, "Oh, I l. "I thought them s. Well, I guess I seeing as how I sent don't know Maria was

If I had I should this. I accidentally morning for the first

Excuse me! Step back room; she'll

sermon a trumpet by scores, that is to gospel; but it is to attendance on the attention to it, and ret prayer, and men ss, and women, and the whole con- in all the duties ven doing its health- to be sought for by



Children's Department.

IN THE NURSERY.

Our engraving this week is, we hope, the picture of a scene found in many of the happy homes to which the DOMINION CHURCHMAN comes as a welcome visitor. It is so true to the life that we fancy we can almost hear blithe little voices with glad surprise exclaim: "Oh! Mamma, here's our Baby!" Well, dears, we hope it is in many respects like your pet, in having the care of a tender mother and a kind, gentle little sister to play with it and to love it.

We do not know by what pretty name "your baby" is called, but we hope each one has received the *Christian Name* given in Holy Baptism.

This baby's name is Irene. Is it not a pretty one for a baby? Papa will tell you that it means "peace," and certainly this little one looks very graceful and happy lying on Mamma's lap, with one hand catching at her sister's curls whilst trying to make a meal from the other fat dimpled little fist.

But you would perhaps like to know what the other little girl is called. Her name is Beatrice, which means to "make happy," which is what all little girls can do if they will only try.

There are few more beautiful things to be found in this world than young, happy life, and few sadder things than young life without the happiness which God likes to see in all His creatures.

"The young they laugh; Laughs not the sky?
The winds they laugh as they pass by;
The sun he laughs; and nature's face
Beams with a joyous, laughing grace.
Yes, laughing; ever she renews
Her verdant fields, her mourning dew."

We pity the man or woman who can look in to "The Nursery" upon such a picture as our artist has drawn and not feel better and purer for the blessed sight.

Yes, Mother! you have your cares and anxieties, but they are blessed ones if rightly viewed—wholesome strengtheners and encouragers to holy faith and hope.

But to the picture of the engraver we will here add one of the poet for

THE MOTHER.

A babe doth rest upon her breast,
It is her latest bloom;
A hidden bud she cherisheth,
That soon to light will come.

And lovely is the open flower,
Freshly sweet and fair;
And wondrous is the forming bud,
Warm shrouded from the air.

Dear as to Eve the stainless blooms
Of Eden's central tree,
Are, mother! to thy heart the babes
That blossom forth from thee.

The clustering valley-lilies white
Have soft broad leaves above;
And safely grow the innocents,
Shielded by mother's love.

THE POWER OF CHRISTIAN LOVE.

Not long ago a missionary in New Zealand assembled all his converts to Christianity for a farewell service. The service concluded with the celebration of the Holy Communion. Among the first to come up to the table of the Lord was a man who knelt down at the further end of the row. Hardly, however, had he got there, when he rose from his knees again and walked back to his place, having to traverse the whole length of the church to get to it. Before the missionary could recover from his surprise at this strange proceeding the man had walked back and knelt down in his old place, receiving the Holy Communion with the rest.

On asking the native, after service, what were his reasons for this curious conduct, the missionary received the following answer: "When I went up to the table of the Lord, I knew not whom I was to kneel with; then I saw a man beside me who killed my father and drank his blood only a few years ago! I had sworn to kill this man the first time my eyes should behold him again! Now you can imagine what I felt when I came to kneel beside him. Something seemed to urge me with terrific force, till I could bear it no longer and went back to my place. But when I got there I saw the heavens opened and the last great Supper of the Lamb, and I thought I heard a voice saying to me, 'By this shall all men know that ye are

My disciples, if ye have love one to another.' That overpowered me, and at the same moment I seemed to see another vision—a cross and a man nailed upon that cross—and heard a voice saying, 'Father, forgive them, for they not what they do.' Then I returned to my place before the altar."

HYMN.

Blest are the pure in heart,
For they shall see their God:
The secret of the Lord is theirs,
Their soul is Christ's abode.

The Lord that left the heavens,
Our life and peace to bring;
To dwell in lowliness with men,
Their pattern and their King.

He to the lowly soul
Doth still himself impart,
And for his dwelling and his throne
Chooseth the pure in heart.

Lord, we Thy presence seek,
May ours this blessing be:
Give us a pure and lowly heart,
A temple meet for Thee.

—Are we not somewhat presumptuous in supposing that our influence with the young can be more powerful than the whole current of home life? Are we sufficiently careful to inculcate obedience to parents, and the self-denial involved in helping them at home rather than the personal pleasure of attendance at daily evensong? Are we as alive as we ought to be to the dangers of gossip, of undesirable companionship, of the loss of maidenly modesty, which it may be feared is too general a consequence of young people being out of their parents' guardianship even in church-going?

Another practical view of the matter is this; if parents never go to church, their children grow up to consider it will be needless or impossible for them also when they have homes of their own, and thus the evil grows worse from one generation to another. A few years since a dying man in his last charge to his wife besought her not to follow their previous habits, but to take her children to church instead of sending them. This charge seems to point out the root of the mischief; if we could see whole families going together to the house of God, as we did thirty years ago, we should have fewer defections among our promising young people, because the Church and the home influences would pull together, instead of in opposite directions, as is so frequently the case. Surely then it is worth at least an equal effort to win the parents, and when won to guide and keep them.

—The Bible, of all books, is true to the life. How few of the wealthy, the comfortable, the high in station, came out from among their brethren at the call of our Lord, when He walked in the flesh through the cities of Judea! Nicodemus only came to Him secretly. The young man who had great possessions went away sorrowfully. Pilate saw no wrong in Him, but he could not withstand the clamor of the Jews.

—I have even known good people who took the relish out of their daily food by grumbling at it; and were no better than the dog that loses his taste of one morsal by overhaste to make sure of the next. And these good folks called themselves Christians. I will not deny that they were; but if God loves a cheerful giver, then He must love a cheerful receiver, too; and sure I am that they would be as niggardly in their giving as in their receiving, even though they were rich.

—If a man be lifted up by wealth, by worldly station, he is but placed on a lonely hill-top, with a world beneath him ever in his gaze, and drawing it away from the sky. He becomes proud, self-confident, given to think only of his own things, suffering and loss temper the mind, and like well-polished glass to the eye, give it lengthened vision.

Church Directory.

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

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

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

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

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

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

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

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

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

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 4 & 7 p. m. Daily services, 6.30 & 9 a. m., (Holy Communion after Matins), and 2 & 8 p. m. Rev. R. Harrison, M. A., Incumbent, 38 Lumley St.

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

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

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

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