

Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, FEBRUARY, 19 1880.

[No. 8.]

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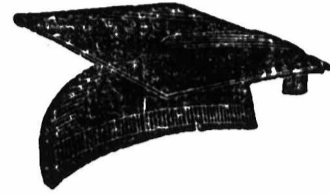
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Dominion Churchman.

THURSDAY, FEBRUARY 19 1880.

THE new Anglican Bishop of Jerusalem has left England.

Afghanistan is far from being in a settled condition. The British forces near the Khyber Pass have been attacked.

James Russell Lowell has been nominated United States Minister to England by the President. His connection with the Biglow papers first brought him to notice.

Dr. Pusey's only son, Mr. Philip Edward Pusey, died suddenly on the 4th ult., at the age of forty years. His death will command general regret. Dr. Pusey at the age of eighty was too ill to attend the funeral.

Mr. Frederick Manning died at Leamington, on the 15th ult., much esteemed and lamented. He was an elder brother to Cardinal Manning, but did not share the Cardinal's devotion to Rome.

Lord Penzance has reluctantly granted an application for a new suit against Mr. Mackonochie, the object of which is supposed to be deprivation. The reason of His Lordship's reluctance was because for the first time he had to intimate a doubt as to whether his court possessed the powers attributed to it. The *Times* and other leading English papers have in many respects turned round so far in Mr. Mackonochie's favor that they begin to think the proper course would be to let him alone. That a clergyman of blameless life, of intense zeal for his Church, who has done a great deal of good in his parish should be hounded down, imprisoned and perhaps deprived, at the mandate of a Persecution Company for the sake of what at the most are considered a few eccentricities, is felt to be one of the greatest scandals of the age.

The latest secession from the Nonconformist ranks to the Church is that Mr. Robert Vaughan, who has till lately been minister of a Congregational Meeting House at Forest Hill.

At a meeting of the Society for the Propagation of the Gospel—after a great deal of discussion on the subject of Colenso, Mr. Colley's leaving England as Colenso's Archdeacon, and his statement that he had the sanction of the Archbishop of Canterbury and the Bishops of Worcester and Exeter—the Society contented itself with reaffirming its former declaration as to the Colenso heresy. From statements made, it appeared, as the *Guardian* remarks, that "The only support he (Mr. Colley) can claim unreservedly appears to be the support of the Dean of Westminster; and that, however enthusiastically given, will hardly create much surprise, or carry much weight in the minds of Churchmen generally."

Mgr. Capel, one of the most noted of the Papal emissaries in England, has lately become bankrupt. He was the Mgr. Catesby in "Lothair" and has accumulated a large quantity of exceedingly rare art treasures, all which, including his private chapel arrangements, have been brought to the hammer.

In speaking at Hertford on the occasion of the Mayor's dinner, on November 10, Baron Dimsdale, late M. P. for Hertford, remarked: "What was the great strength of the Church of England, but that their office-bearers mingle with the people upon their festive occasions—that they take an active part in their secular as well as religious movements—that, in a word, they are not priests of a caste, but the ministers of the people!.....He always thought when they drank that toast (the Bishop and Clergy) they were not only paying a compliment, but were laying down a broad principle that the outward framework of all our political and social institutions was animated by the pervading influence of Christian principle, and based on the universal recognition of Christian truth."

In a recent pastoral, the Bishop of Gloucester and Bristol exhorts:—"Let us unite in resisting every effort to tamper with the Book of Common Prayer. Convocation has lately done us this great good service that it has shown us how very little, in the judgment of sober persons, really requires change. For the sake of the possible amendment of this little to bring the venerable book before Parliament and the country, and thus to court the certain erasure of the Ornaments Rubric and the exile of the Athanasian Creed, would be ourselves to bring about that which no extraneous hostility would ever be able to effect—the splitting up of the English Church. Much more might be said on the same subject; but this is the sum and substance."

The annual Evangelical gathering was held at Islington on the 19th. Prebendary Wilson in the chair. Among other things of no general interest which transpired, several statements were made which showed the large advance of what is generally called "ritual" among the "party." The Rev. E. H. Bickersteth said that one of the most Evangelical Bishops of the Church said that if a man who wanted to come into his Diocese objected to surpliced choirs, he might as well stay away, because they were almost universal. "They should never forget that their Lord and Master in all probability chanted the Psalms in the synagogue..... Although he always preached in a gown, he should not have the slightest objection to preach in a surplice if asked to do so by a brother clergyman..... He believed that early communion was a real help to some, and he felt the Clergy ought to endeavor to meet the spiritual wants of all her children." Canon Ryle thought they ought to tolerate the use of the surplice, the chanting of the Psalms, and turning to the East. The Rev. W. E. Littlewood, of Bath, said he happened to know that one of their Evangelical forefathers, the Rev. John East, late Vicar of St. Michael's, Bath, always had early communions, and it had been continued in his Church up to this day.

Attention has recently been drawn to the fact that the Rev. John Wesley in one of his latest sermons stated that the man who did not fast was as far from the Kingdom of Heaven as the man who never prayed.

THE SECOND SUNDAY IN LENT.

If it was true eighteen hundred years ago, it is equally true now that Christians "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This is a description of the hierarchy which subsists among fallen angels. There is an organization, and consequently a discipline among the emissaries of the bottomless pit. At the head of this hierarchy, and controlling it, there is one being, with strength and cleverness immensely superior to those of all the rest. So much so that Holy Scripture sometimes speaks of him in terms which might almost lead us to suppose that he is our only spiritual adversary. On Sunday last, we had proofs of his consummate skill, of his great power, of his unbounded daring, and of his untiring vigilance. And proof was also given of the conquest with his own weapons over the power of evil by the Redeemer. But there is a sense and there is a degree in which every Christian has for himself to overcome the evil one—in the power and strength furnished by his Master, and with the use of the same weapons drawn from the same armory. Our adversary has great wrath, knowing that every moment that passes away shortens his period of work and of conquest. He is ever a hard and patient worker, ever devising new and unexpected schemes of mischief, or perfecting one or other of his old devices. But, like the most skilful general, he so disguises his movements as to lead many people to believe that he is doing nothing at all, if indeed he does not persuade us that he has no personal existence at all, but is a mere abstraction, a perfect myth, and that we may safely put the statements of revelation aside just as we would the mythical statements of any nation, before positive history was known or thought of. When he succeeds thus far, he may be certain that the success of his scheme is assured. The conquest of evil, or of the evil one, forms much of our great business through life. And if Satan is conquered, it must be by an active power superior to his own. If evil is personified in Satan, good is personified in the Divine Christ, and Satan, if conquered, must be conquered by his living, personal antagonist. Christ and the grace of His Spirit, especially as imparted in His Sacraments, are more than a match for all the evil in the wide universe. His patience is stronger than human violence—His gentleness than the rudeness of men—His humility than the world's bitter scorn—His lovely and Divine charity, his unbounded goodness infinitely stronger than all the cruelty and the hatred which a universe of men and fiends could ever heap upon the Church of Christ.

LEAKAGES TO ROME.

III.

It has already been shown that, up to 1850 at least, the Roman Church in England and Scotland owed whatever apparent increase was then shown on paper—not to any gains from secession, but to the immense immigration of Irish, who poured into the country to carry out the railways and other engineering works which were Romanism was not enlarging its borders, but that then started. It was shown besides, not only that

its Vicars Apostolic and priests found the greatest difficulty in meeting the spiritual wants of the subjects thus unexpectedly added to their jurisdiction. Hence the importation of so many non-English monks and nuns, priests and brothers, with the opening of the monasteries, convents, and colleges, necessary for the carrying on of their operations. Notwithstanding all of which they were compelled to make the same admission, as the American and Colonial Roman bishops do now, that they were absolutely unable to supply the means of grace to their flocks, and could only do a little in the proselytizing line when it was absolutely forced upon them. What the numbers of bishops, priests, and "religious" were in these days has been shown. Let us take a leap onward to 1878—a space of nearly twenty-five years—when we should have expected that the second cause of the apparent increase of Romanism would have worked a marvellous effect. But in this year we find that the number of churches was 1,890; of priests, 1,808; of monasteries, friaries, and "religious" houses for men, 86; of nunneries, 320; and of colleges, 20: showing an increase in the space of nearly a quarter of a century of 719 churches, 879 priests, 75 "religious" houses for men, 269 nunneries, and 9 colleges. This at first sight seems a formidable increase. But we must bear in mind what had taken place during these twenty-five years. The Oxford doctrinal movement, followed by its more æsthetic development at Cambridge had been ruthlessly snubbed by the Bishops of the Church of England. As a consequence, many of those who had thrown themselves heart and soul into the movement with the one intention of elevating the standard of doctrine and discipline in the Church of England, and of obeying the "lightest word" of a bishop had taken as true the words of the hierarchy, that their doctrines were false, their practices Romish, and their behaviour towards the Church treasonable and disloyal, and had left the Fold, *magna comitante caterva*. But after all it will be found that these converts and their following gravitated for the most part to London, where the personal influence of Dr. Wiseman attracted round him the pick of those seceders, whose communities, such as those of the Jesuits at Farm Street, the Oblates of St. Charles at Bayswater under the then simple Father Manning, and the Oratorians at Brompton under Father Faber, leavened that district with an Ultramontane element of the most aggressive. The only other town in England which felt the effects of the movement in at all a similar way was Birmingham, where the first Oratory of St. Philip Neri was established by Dr. Newman. This, however, was again due to the influence of Bishop Wiseman, who at the time of Dr. Newman's secession presided over the Midland District as Vicar Apostolic and Bishop of *Melipotamus in partibus*. Of all these communities that at Birmingham most affected the Church of England and seduced from her pale many of her most promising sons. But when the magic of that siren voice is stilled, and the golden-mouthed, honey-tongued John Henry Newman is gathered to his fathers, we shall see how few men of thought and weight add themselves to the Communion of Rome.

The Tractarian movement must form the subject for another paper. In this paper we would advert to the present and chief cause of the apparent increase in Roman Catholicism during these twenty-three years, and show how far it has continued. Space will not admit of our giving statis-

tics in full. On the authority, however, of the "English Catholic Directory," published every year by authority and compiled by a priest, one of the private secretaries and chaplains of Cardinal Manning, it is sufficient to state that the greatest numerical increase took place between the years 1850 and 1860. This increase will be found to be most marked in the old stronghold of Roman Catholicism already referred to, viz.: Lancashire, Lanarkshire, the old London District—now the Dioceses of Westminster and Southwark and Midlothian, precisely the localities where the Irish labourer was most wanted, and where, as already pointed out, the majority of the seceders settled and made themselves most felt. But during these ten years, it will be remembered, Pope Pius IX had reorganized the Roman Church in England and established the hierarchy, constituting Dr. Wiseman its head under the title of Archbishop of Westminster, with the added dignity of Cardinal. The senseless hubbub raised at this time, together with the *brutum fulmen* hurled at the Pope's head by Lord John Russell in the shape of the famous Durham letter and the afterwards repealed Ecclesiastical Titles Bill, together with the discontent excited in the minds of thinking men, already unsettled by the vacillating, too often persecuting line adopted by the English bishops—the latter line being eagerly pursued by the falsely called Evangelical party with their added *clientele* of non-Churchmen of all sorts and of infidels—who then as now scoffingly followed suit in setting themselves in violent antagonism to anything that seemed to promise a revival of a real life-giving religion—helped greatly to disgust devoutly disposed persons with the pseudo-Protestantism of the period, and undoubtedly served to swell the numbers of those who, but for this, would have remained fast to their moorings. Hence the doubling in the figures during these ten years and the sanguine hopes entertained by the Romanists of that day that England was "ripe for the faith"—a hope, be it remembered, never entertained by Dr. Newman and the few who thought with him. This doubling, however, did not continue, nor do the figures up to 1878 show even an approximation to any such duplication—and this for reasons we hope to show hereafter.

Again this decrease in verting has been more apparent since 1873; for whereas in that year the figures stood as above, we find that in 1880, thirteen years after, they stand as under:—Of priests in England and Wales, 1,929, serving 1,158 churches and public chapels or stations. Including Scotland, they are 2,211, serving 1,436. This total does not include domestic and private chapels in the houses of noblemen and gentlemen to which the public have not access; but includes those *purely Mass priests* attached to monasteries, friaries, and "religious" houses, whose duty it is to say Masses for hire and so to support the establishments to which they belong. This total also includes those priests whose duties are purely educational or literary, who serve no missions, as well as those who act as chaplains and secretaries to the bishops, and those who by age or illness are incapacitated from actual clerical work—often from even saying Mass. Of the chapels styled public quite one-third belong to colleges, and to private or "religious" houses, to which the public are admitted only on sufferance, whilst very many, especially in Scotland, are mere stations where Mass is said, perhaps, only once a month. Of the "religious" houses of men, one, Crowle in Lincolnshire, if it still exists, consisted a short time ago of one member; whilst many—and this applies to

the female orders also—are but skeleton communities, having little other existence than on paper. Of the "colleges" the majority are mere boys' schools, a few serving only as seminaries for the clergy.

There is another unfailing test as to the increase of our newly imported religion, namely, whether the clergy is native or imported. In the official list already referred to, of purely British Roman Catholic clergy, except in Lanarkshire, Yorkshire, Northumberland, and other such strongholds of Roman Catholicism, there are but few names and of these a large number are those of 'verts or the children of 'verts. The vast majority of the clerical members of the Roman Catholic community in Great Britain are Irish or foreigners. The disturbances in Rome and Italy also, and the suppression of the "religious" houses, have driven out hundreds of priests, monks, and nuns to find an asylum there, and these have made a sensible increase in the above statistics during the last few years, the total since 1873 being as follows:—Churches and chapels, 99; bishops, not coadjutors, 3, two being due to the re-establishment of the hierarchy in Scotland; priests, 408—many of these, it must be remembered, being refugees, not missionaries, cast out of Italy, France, and Germany, chiefly Jesuits, whose headquarters are temporarily transferred to Great Britain; monasteries, and "religious" houses of all kinds, 12; "colleges," 3, two being boys' schools;—a very poor show in comparison with that exhibited in the twenty-three years immediately preceding 1880. Judging from these statistics, therefore, we may fairly set down the Roman boastings for what they are worth.

The conclusion is obvious. As long as Irishmen and foreigners are attracted to Great Britain in annually larger numbers, so long must we expect to see the list of Roman Catholic churches, priests, monks, nuns, schools, and colleges yearly on the increase. Of course it is right that the religious wants of these immigrants should be supplied, but it is hardly fair that Cardinal Manning should argue from these circumstances that Ultramontanism is the only religion that shows any signs of life. Nor, on the other hand, is it right that alarmists should jump at the conclusion that the Roman Catholic Church is carrying everything before it, or that all her 'verts are from the Church of England, or even from the ranks of the so-called High Church party. Those who thus rashly jump at such a conclusion—many of these jumpers being notoriously men prejudiced against the Church of England pure and simple—should first pass the statistics through the alembic of dispassionate criticism. This being done, they will be comforted by the reflection that, after all, Romanism is an exotic too unnatural to take root in English soil, and that, while willing to allow fair play all round, the English disposition is, on the whole, too sturdy and self-reliant to be led away by the undue and usurping pretensions of its priesthood.

BOOK NOTICES.

FAMILY CREEDS.—This is the name of a romance lately issued from the press of Belfords, Clarke & Co., under the authorship of "William McDonnell." The impression which appears to be aimed at is one decidedly adverse to Christianity: and the author's great achievement (as he fancies) is to insert an "if" everywhere before the most comforting doctrines of the Christian Creed. It may be true that the great mass of dull and dogged unbelief is owing to the action of the idea, "The wish is the father to the thought;" and that those

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who don't believe the Gospel are usually persons who prefer to indulge their vicious propensities without check or limit. Still, as illustrated in this novel in the person of its hero, there is a class who make themselves infidels from neglecting to exercise carefully the faculty of Logic. They meet, occasionally, persons professing Christianity who belie their profession and then carelessly and rashly conclude that these are the usual and legitimate fruit of Christianity! Such are his *betes noires* of Methodism, Romanism, Presbyterianism, &c.: but in portraying his "type of a Ritualistic Priest" he exceeds all bounds of imagination. The character and circumstances he describes display the author's utter ignorance of what he writes about. Fancy any man, in these days, describing a Ritualist as "standing on the Altar," saying Mass in Latin, reciting Matins at the Altar, saying the Creed and Lord's Prayer at a Faldstool! Surely some one has mischievously filled "William McDonnell's" diseased imagination with cruel hoaxes.

While, however, one may laugh at the ludicrous unreasoning of such books as the efforts of one who tries to snuff the moon: it becomes a serious matter if there appear to be a deliberate scheme for flooding the pathways of Canadian literature with such trash, intended to bolster up, under the cover of interesting romance, the patent absurdities of scepticism. Sometime or other, it is said, not a few books of this class have been published or republished in Toronto, and received misleading praise from some or other of the Toronto papers. If there be a Freethinking publisher or a Freethinking newspaper in Toronto, it is time that the cloaks should be thrown aside and the plans of the enemy laid bare. Otherwise the insidious influences may begin to mould the minds of our immature youth of both sexes, and the tare seeds presently bring forth a plentiful crop of weeds. The first step is to insert an "if" in the Christian Creed. The second may be to insert a "Not" in the positive injunctions of the Decalogue and *vice versa*. It may prove to be a *facilis descensus* from "If there be a Life Everlasting" to "Honour not thy father and mother;" and from "If there be a God who is Father and Almighty" to "Thou shall murder." History repeat itself; and we should remember the need of the maxim, *Principiis obsta*.

ROUGE ET NOIR.—This is a quarterly paper published in the interest of Trinity College, Toronto, by the Alumni of that University, and will probably be of service to that Institution. The university itself has weathered many a storm; it now stands in many respects unrivalled in the Dominion, and it will not be amiss for its friends to have an organ in which false and malicious imputations against it can be rebutted, or in which it can exhibit the exquisite amount of self-assertion. We are glad to find that Trinity College School, Port Hope, is also to receive some attention, and also that the Medical School is to have a column. This part of Trinity has not received the acknowledgment it merits, and should have been brought more prominently forward on several occasions.

There are some good papers in the first number. That on "Laconics" contains some admirable hints; but would have been twice as effective and would have better illustrated the writer's opinions had it been just half the length. We do not quite agree with the apparent object of the writer of the article on "A National University." We are more in agreement with the editorial in the middle column of page 5. The idea of a National University is grand in theory, and under some conceivable circumstances it might be grand enough in prac-

—but never at the expense of Trinity. We once had a National University here: it was the Church University—King's College. Trinity is the successor to that Institution. And never can she commit so suicidal an act as voluntarily to give up her present rights, to sacrifice her independent position and her invaluable privileges merely for the realization of—an idea. Reference is sometimes made to King's College, London. That Institution is a University in every sense but one; it does not possess the Degree-granting power, but is for that purpose affiliated to the London University. It is however, well known that the Council of that College have, year after year, unremittingly, and using all the influence they could command, sought to obtain that power; and could they once possess it, they would never voluntarily resign it. A National University here would make a Degree no more an absolute "test" than it is now. The value of any Degree must depend not only upon the University where it is obtained, but also upon the circumstances under which it is granted. As for instance the value of a Cambridge B. D. as a "test" depends upon whether it has been obtained in the regular way, or whether it has been a ten year affair. As for the nonsense referred to in the editorial mentioned above, it is simply foolish: its authors must suppose the authorities of Trinity College to be lunatics or very dishonest men; as they certainly would be either one or the other, if they were to surrender their charter and their responsibilities in the way proposed, and that merely in order to degrade themselves to a level with an institution which is the veriest sham the country has ever seen.

We bespeak for "*Rouge et Noir*" a large circulation among the friends of the University of Trinity College, Toronto.

Diocesan Intelligence.

MONTREAL.

FROM OUR OWN CORRESPONDENT.

MONTREAL: *St. James the Apostle's*.—On Tuesday evening a concert was held in the schoolroom in aid of Parochial Missions. The programme was excellent throughout and the affair a successful one. The musical portion was given by Madame Elmenhorst, the Misses Scott and Hannaford, Mr. Parker, Canon Norman, Mr. Tait, and Mr. Russell Stephenson; Rev. Canons Ellgood and Norman gave readings.

BOLTON CENTRE.—Rev. F. H. Clayton has succeeded in establishing a Church of England Select School in this place. The school is taught by Miss Nellie Willard—a very capable person. We congratulate Mr. Clayton on this evidence of the growth of his work.

FRELIGHTSBURG.—The last service in the present Church, previous to its demolition, will be held on Sunday, 22nd inst. The Bishop, the Archdeacon and many of the Clergy are invited to be present; Holy Communion will be administered: the Bishop will be the preacher. The new Church, to cost \$6,000, will be known as the "Bishop Stewart Memorial Church."

LACOLLE.—This place is still without a settled pastor. Canon Durwent preached here on 1st inst. Why do not the Lacolle people try and get the Canon?

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending February 14th, 1880.

MISSION FUND.—*January Collection*.—Perryton, \$2.20; Elizabethville, 70 cents; Dysart, Guildford, 32 cents; West Dysart, \$1.12; Charleston and Cata-ract, \$3.00; Stayner, \$2.45; Creemore, \$1.55; Banda, \$2.00; Tecumseth, Trinity Church, 82 cents; St. John's, 43 cents, Christ's, 56 cents; Clarksville, 91 cents; Brampton, \$10.00; All Saints', Toronto, \$95.89; Bowmanville, \$5.16; Collingwood, \$3.50; Albion and Monq: St. James', 89 cents, St. George's, 80 cents, Mono Mills, 71 cents, St. John's, 44 cents; St.

Thomas', Shanty Bay, \$13; Galway, Kinmount, \$1.19; Rettie's Bridge, 38 cents; Swamp Lake Roads, 71 cents; Lakefield (North Douro), \$3.75; St. John's, Toronto, \$11. *Missionary Meetings*.—Charleston and Campbell's Cross, \$3.35; Aurora, \$5.61; Oakridger, \$4.99; Cannington, \$3; Lakefield (North Douro), \$5.25; St. Anne's, Toronto, \$7.40; Waverly, \$3.50; Omemece, \$5.28; St. James', \$3.15. *In answer to \$1000 offer*.—James Sydney Crocker, balance of subscription, \$5. *Thanksgiving Collection*.—Creemore, \$2; Cannington, \$4. *Parochial Collections*.—Collingwood, \$98.90. *July Collection*.—Cannington, \$1.41.

PERMANENT MISSION FUND.—Peter Paterson, Toronto, one acct. of subscription, \$500; John Catto, \$40; Mrs. Catto, balance of \$10 subscription for 1879, \$7.50.

WIDOWS' AND ORPHANS' FUND.—*October Collection*.—Grace Church, Toronto, in full of assessment, \$37.56; Cannington, \$1.57; Omemece, \$4; St. James', 82 cents.

BOOK AND TRACT FUND.—Stayner for library books \$10.00.

SYNOD OFFICE, Toronto, Feb. 14th, 1880.

TO THE CLERGY OF THE DIOCESE OF TORONTO.—*My Dear Brethren*: In view of the terrible distress prevalent among our fellow-subjects in Ireland it becomes our duty as a Church to extend to them the assistance and sympathy which the law of Charity, as enjoined by the religion of Christ, teaches us to be ready to offer to all who need them. I would, therefore, suggest that a Special Collection be made in every Church throughout the Diocese on the evening of either Sunday, the 22nd, or Sunday, the 29th inst., as may be most convenient, to be transmitted without delay to the Secretary-Treasurer, who will forward the proceeds to the Chairman of the Mansion House Relief Committee. Begging your hearty co-operation in moving your congregations to a cheerful liberality in this heart-rending necessity, I am, your faithful friend and Bishop,

ARTHUR TORONTO.

On the 5th instant the pupils attending the private school lately kept by Mr. Ed. Ransford, L.L.B., at 80 Wellesley Street, presented that gentleman with a handsome case containing elegantly bound copies of the Prayer Book and Hymns Ancient and Modern, as a token of their regret at his being obliged, owing to ill health, to give up scholastic work. An address couched in simple but affectionate language was read by Martin H. Gay on behalf of the pupils. Mr. Ransford, who was deeply affected by this mark of confidence and esteem on the part of his late pupils, replied in suitable terms and commended them heartily to his successor, the Rev. H. T. Leslie, B. A., and him to them, as one in every way fitted to gain their love and advance them in their studies.

NOTES OF A VISITATION OF THE LORD BISHOP.—His Lordship has just closed a most interesting, but perilous confirmation tour, through the northern portion of Durham and Haliburton rural deaneries commencing at Minden on Sunday, February 1st, and continuing throughout the "cold dip" which characterized the early part of this month. After divine service and confirmation in St. Paul's Church, M. St. Stephen's Mission, Stanhope, was visited for public worship at 8 p. m., the journey along the Bobcaygeon and Peterson roads, from their icy condition, being one of imminent danger, sometimes over granite ridges, literally glaciers, and sometimes round the abrupt escarpments, to avoid the jutting crags, along the edges of ravines it was almost as much as men or horses could do to proceed in safety. Service again at half-past seven p. m., at Minden, with an overflowing congregation, the arduous day's labour closed of 24 miles travelling with an average of 20 degrees below zero throughout.

Monday morning the same temperature prevailing again on the way to Haliburton, over Kushogawiganog chain of lakes, for similar services at St. George's Church in the evening, when his Lordship was joined by the Rural Dean. A large congregation was assembled here and the largest class of candidates of the tour presented by the Incumbent, the Rev. George Ledingham.

On Tuesday morning, 10 degrees below zero, upon the road again, by the Kennaway and Burleigh lines, to Poverty Lake, Monmouth, 25 miles; the weather moderating through the morning and followed by lots of snow. Service in the School House at noon, prayers being read by the Rev. Dr. Smithett and the sermon preached by the Bishop. Here the Rev. Joseph Gander joined the party and conveyed them safely through the storm over the Monck Road to the parsonage, Cardiff, when after rest and refreshment they proceeded to the School House at the Burleigh Junction. Here a most interesting service was held, the little school house in the woods, dimly lighted, literally packed with earnest and devout worshippers, and forming a rural scene worthy of the pencil of a Rubens a Titian or a Wouwermans. The trip that day covered 93 miles.

Next morning, Wednesday, 4th, 25 miles over the Burleigh Road, south, and only broken by public worship in St. Stephen's, Chandos, at noon, 15 miles out, the Bishop being assisted by the Rural Dean and the Rev Philip Harding, Incumbent. The friendly snow throughout the trip had so covered the rocks and ridges of the Burleigh as made travelling, notwithstanding the precipitous ascents and descents, comparatively safe. On again for service in St. George's, Apaley, at 7.30 p. m., after the grateful hospitality of the parsonage, with a good congregation and hearty worship.

Back again the next morning over the Burleigh and Monk Roads for a 40 miles drive, broken only by a stop for refreshment generously provided by the Postmaster at the Corners and a relay of horses. Pine Lake, Gooderham, is reached at 6 p. m. and a missionary meeting is held at 7.30 in the School House, the Bishop being attended to this point by Mr. Jabez Gander, Catechist. His Lordship and the Rural Dean, after evening prayer, addressed the meeting, and to add to the interest of the occasion, a little babe brought in his mother's arms, some three miles up the Buckhorn Road in the storm, the parties having no conveyance, was baptized by the Bishop.

Scattered for temporary accommodation through the hamlet for the night, the party proceeded on the next morning, Friday 6th, by the Monk Road and the iron region to Kinmount, when after some hours rest and hospitable entertainment in the parsonage, the appointment at Swamp Lake Road Chapel, Galway, was kept at 8 p. m., the Rev. Mr. Burkett, Missionary, accompanying us and presenting the candidates for confirmation. Divine service and a sermon by the Bishop at Kinmount closed that day's labours after a ride of 26 miles.

On Saturday His Lordship was joined at Fenelon Falls by the Rev. Rural Dean Allen, who had kindly undertaken the duty of Sunday for the Rev. Mr. Logan, incapacitated by a family bereavement. The order of services as announced commenced with the visitation of St. James' Church, on Sunday 8th, at 11 a. m., the Rev. Rural Dean Allen assisting the Bishop, after which, through a boisterous and unpleasant ride, St. Peter's Church, (Verulam), was reached and public worship solemnized at 8 p. m., closing with divine service at the Falls in the evening.

Monday, Feb. 9th. Another fearfully cold ride of 12 miles in the teeth of the storm, brought the Bishop to Cobocok, where assisted by the Rev. J. E. Cooper, Missionary, divine service was solemnized and a class of candidates confirmed at 7.30 p. m.

On Tuesday morning another 18 miles journey of hard travelling brought the Bishop to St. George's, Cameron; for divine service and confirmation at 11 o'clock, followed by a similar appointment at Cambridge in the evening. The concluding service of the tour was solemnized in St. Paul's Church, Lindsay, on Ash Wednesday, at 11 a. m., when a supplementary class of candidates from the last visitation in July to this parish, was presented and confirmed.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

MISSIONARY DEPUTATIONS.—The Diocese of Algoma and its Bishop.—This season is generally selected for bringing the claims of Missions before the members of the Church by Deputations, and I perceive they are diligently at work in the several Dioceses. Perhaps few but those who have to attend to this duty in the country, are aware of the amount of fatigue and exposure it frequently involves. If they were, they might possibly be disposed to volunteer in transporting the members of the deputations from place to place, and thus spare the hard-worked horse of the Missionary this extra labour. With a view to draw attention to this matter, I send the following recent experiences which are by no means of uncommon occurrence:—

A clerical friend who has been appointed to a deputation in this Diocese asked me to oblige him by taking his place at one of his appointments. As the distance was not very great and the weather mild, I readily consented, flattering myself that the effort was not too great for my waning strength. A short journey by rail brought my colleagues and myself to the hospitable home of our worthy brother—at one of whose out-stations the meeting was to be held in the evening. After an early tea we set out, just as the shades of night were closing around us. The vehicle provided for the transport of this somewhat formidable expedition, which consisted of three canons, was what is vulgarly termed "a Democrat," and not unappropriately named. It was unfortunately only a one-horse affair. The mild weather had softened the road as it was not macadamized. Our willing horse proved unequal to his task. As in a foundering ship we first put overboard our heaviest piece of ordinance—so we got rid of our Armstrong gun—but without avail. The lighter artillery were also soon obliged to dismount and all had to trudge in gloriously through

the slush and mud in the darkness, for more than a mile, encountering a variety of mishaps: one of us in attempting to keep out of the mud stumbled into a sweet-briar bush and suffered from the consequences, while the worthy Rector, who was also the driver—abandoning all attempts at "a circumspect walk"—trudged meekly but meritoriously thro' thick and thin beside his jaded beast, like a certain ancient here with "one shoe off and one shoe on," having lost an overshoe in the mud.

Though a little late, deputation reached the Church in fair time and were compensated by a satisfactory meeting. A kind farmer took us home for the night and we soon forgot our troubles under his hospitable roof.

My colleague, who had to attend other meetings, writes me:—"On the day you left me, Mr. M., according to appointment, took me to the G. W. R. station. The distance we had to travel was twelve miles, and it took us five hours to accomplish it. The horse, tho' a good one, was forced to stop frequently and M—and I took it in turns to walk. The wheels became solid with frozen mud, whilst the hubs gradually grew till they were a foot in diameter. Several times we were obliged to take a stake from the fence with which to loosen the frozen mud and relieve the buggy. While on one occasion I was performing this duty, I suddenly saw the space between the spokes widen to twice the distance. I had been too rough and knocked a spoke out of the wheels. The roads were so bad that T. B. failed to get through, so I had the meeting all to myself. They joined me the next day and the subsequent meetings were well attended."

But passing by these adventures of the "inferior Clergy," let me mention, while on the subject, a mishap or two of the excellent Bishop of Algoma on his late Missionary Tour in this Diocese:—

Those who are acquainted with the Diocese of Algoma know that the greater part of it is inaccessible in winter, and were the Bishop to remain at the seat of his See, he could do very little missionary work. In summer he traverses his rough and extensive territory in boats and canoes undergoing many inconveniences and dangers. But in the winter he comes to the front, not for relaxation and enjoyment, but for really hard work. On his way down in November last he narrowly escaped shipwreck, and he is constantly engaged during winter is advancing the interests of his Diocese. The Muskoka and Parry Sound Districts, which border on Toronto and are in course of settlement by emigrants and others on the free grant system, these he visits annually—passing several weeks in going from one settlement to another, with great benefit to the settlers. The remainder of his time he spends in holding meetings in the several Dioceses and pleading for his destitute charge. The good Bishop is a welcome visitor everywhere. This work involves no slight labor and exposure. About a fortnight ago, in going one dark night from one village to another where a meeting was to be held, the road was so bad that the driver upset him in the ditch. Fortunately he was not hurt—but he was unable to keep his appointment. His venerable friend, whose guest he was to have been that night, concerned for his safety, started in the dark with a lantern like the sage of old, "in search of an honest man," and when he ascertained the cause of his detention expressed his surprise at His Lordship's novel method of "spreading the gospel."

On another occasion when returning from a meeting in crossing a gully on a plank he missed his footing and had a serious fall. He escaped being hurt; but His Lordship's unmentionables met with an extreme disaster, and it is thought he never felt the benefits of a Bishop's apron more than on that occasion.

Bishop Fauquier, it must be confessed, during his Episcopate has not received the support he had a right to expect; but he has gone on uncomplainingly in the faithful discharge of his trying duties. It is gratifying, however, to perceive his prospects are brightening, and the Church is beginning to admit that his appointment is no longer deemed premature. At a late missionary meeting in this Diocese I heard an admirable Pastoral from its Bishop read, and as it has not been published, I make the following extract:

"In the Missionary Diocese of Algoma I feel an increasing interest. For some time I conceived it an organization premature. But since learning that its population of 10,000 in 1874 has risen to 60,000 in 1878, I must admit that its establishment is justified and that it demands our earnest sympathy and support. No one can read the reports of the labours and hardships undergone by its devoted Bishop and its Missionaries among the poor settlers without admiration. Nor ought we to withhold from the settlers themselves our word of commendation for their exertions in providing themselves with rude sanctuaries and in supporting the ministrations of religion amongst themselves. Surely those who are doing so much to plant the Church of

"Christ in the wilderness deserve our prayers and contributions. These claims derive additional strength from the bounteous manner in which a gracious God has this year blessed our favoured country."

It is well known that the Bishop of Niagara is one of the most vigilant and practical of our Canadian Bishops, and this most hearty endorsement of his Right Reverend Brother's cause will, it is hoped, influence those who in times past have withheld their support from this most destitute portion of our Mission field.

We are glad to learn that the Lord Bishop has forbidden one of his clergy to have an "election cake" at a tea-meeting. The practice is as indelicate as it is impolitic, and we object to publish accounts of anything of the kind.

HAMILTON.—Previous to the departure of Dean Geddes, a number of clergy representing (by request) the clergy of the Diocese assembled at the Deanery for the purpose of taking a farewell. Present—Canon Read, Rural Deans Holland, Osler and Bull, Messrs. Carmichael, Cook, Clark and Whitcomb.

The Rev. Canon Read read the following address, to which the Dean very feelingly replied. At the request of those present the Rev. Mr. Holland offered prayer for the safe passage and future happiness of the Dean and his family.

ADDRESS:—To the Very Reverend J. G. Geddes, D. C. L., Dean of Niagara and Rector of Christ Church, Hamilton Ont.:

REVEREND AND DEAR SIR,—It is with very deep regret that we have heard of your contemplated retirement from active duty in your present parish, and of your proposed removal from the Diocese and Ecclesiastical Province, of both of which you have been, from the time of their formation, so conspicuous and useful a member.

There being no endowment for the Cathedral, and the debt incurred for its completion being very heavy, we recognize the wisdom of the step you have decided on taking, in deputing to two younger men the task of completing the work you have so nobly inaugurated; thereby leaving yourself to devote your energies to the more pure spiritual duties of our holy office in any other sphere which God's Providence may open to you.

At the same time, knowing how painful must be the trial which this step involves, after the faithful exercise of ministry in one parish extending over a period of forty-five years, dating from the time when that which is now one of the principal cities of the Province was a mere hamlet, we cannot but express our sympathy both with yourself and the numerous members of your congregation, who will keenly feel your departure from amongst them.

The loss occasioned by your removal from the Diocese of Niagara, and also from the Ecclesiastical Province, will be the more deeply felt from the prominent positions you have filled, with such honour to yourself and benefit to the Church, having been for a long course of years Secretary of the Synod of the Diocese of Toronto and a Delegate to the Provincial Synod, over which you were at length elected to preside as its Prolocutor.

While by all of us who have been associated with you in the ministry of the Church you will ever be regarded with the highest esteem and respect, there are many of us who will ever cherish an affectionate remembrance of happy brotherly intercourse extending over a lengthened period.

We ask you to convey to Mrs. Geddes the expression of our sincere regret of parting with a lady whose courteous hospitalities many of us have frequently enjoyed, and whose zealous work and labours among the poor, the sick and the afflicted, in the city of Hamilton will long be gratefully remembered.

We shall rejoice to hear that you have together found happiness, peace and usefulness for the remainder of your days, in whatever other field of labour may have been appropriated for you.

We are, reverend and dear sir,

YOUR FAITHFUL BROTHERS IN CHRIST.

HAMILTON, Ont., Dec. 23rd, 1879.

The address was signed by thirty-four clergymen of the Diocese.

The Dean replied. In the course of his remarks he stated:—Your allusion to my lengthened ministry of five and forty years in one place carries me back to the remote period when I first came to Hamilton. At that time there was no Church edifice—public worship was conducted in the old jail and court house. I was then a stripling but recently ordained; I am now a man of gray hairs; and with the Patriarch Jacob I can say, "With my staff I passed over this Jordan; and now I am become several bands." The Mother Church can point with feelings of satisfaction to four fair daughters comfortably settled, each with an establishment of her own. The severance of ties which have been so long cementing between the pastor and the flock cannot be effected without violence and pain;

but these feeblection that not been altc me some end discharge of the following sons have b baptism, 1,2 of holy matr committed to of a blessed involved in t ence to wh "quorum pa incidents wh I have been or Provincial more than ce me by the cl served, and respect and

HAMILTON. month of Jan MISSION F Queenston \$ Barton and C \$27.35; Alm ormo \$1.87; Burlington \$ tions:—Niage On Guarante \$10.00; Acto Nanticoke \$ Marshville \$ Omagh \$15.0 ALGOMA F \$8.00; Dum \$4.06; Guely Fergus \$3.0 lington \$6.00 Eramosa \$15 WIDOWS AN \$5.00; the V Rev. Rural I \$25.00. Offer giving Collecti

THE IRISH day the Rev. preached at The Offertory: Mr. Rowe in done by the t ties brought the last numl increase of C especially in a few years formed and thousand mer her communi of Ireland, so Church. Th pendence on quest in the r time actually against the C The Church obedience to the time of t self, casting o to her first l Apostles' doct of the Church her Bishops who had rec Mary.

THE LONDO London Asylc been without forms no part yet the unfoi for on that Church for Asylum every Holy Commu sanity. The in turn. For whom they l much as ye unto Me." T lum in his rec their labours Divine Servic vices are cond Episcopal chu large numbe and feeble, th

but these feelings are somewhat alleviated by the reflection that my labours, under God's blessing, have not been altogether fruitless, but that I leave behind me some enduring traces of my work. As regards the discharge of parochial duty I may be permitted to give the following brief summary: No less than 5,600 persons have been admitted into the Church by holy baptism, 1,258 couples have been united in the bonds of holy matrimony, while no less than 3,137 have been committed to the silent grave in sure and certain hope of a blessed resurrection. The pastoral intercourse involved in the performance of these duties, in reference to which I may without presumption say, "quorum pars magna fui," is crowded with affecting incidents which will never fade from my memory. If I have been of any service in our Synods, Diocesan or Provincial, I feel that any labour bestowed was more than compensated by the confidence reposed in me by the clergy and laity of the Diocese in which I served, and I felt honoured by such marks of their respect and esteem.

HAMILTON.—Receipts at Synod office during the month of January, 1880:—

MISSION FUND *Offertory Collection*.—Grimsby \$8.25; Queenston \$2.50; Niagara \$13.00; Welland \$2.35; Barton and Glanford \$13.09; Harriston \$5.31; Guelph \$27.35; Alma 77c; Oakville \$10.75 Omagh 83c; Palermo \$1.87; Drummondville \$9.60; Stamford \$4.80; Burlington \$3.50; Nelson \$1.50. *Parochial Collections*:—Niagara \$60.00; Omagh and Palermo \$22.40. *On Guarantee Account*.—Marshville \$50.00; Palermo \$10.00; Acton \$40; Cayuga \$125.00; Harriston \$80.16; Nanticoke \$62.50; Erin \$86.00; Port Colborne \$87.50; Marshville \$16.66; Fergus \$21.93; Alma \$29.25; Omagh \$15.00; Eramosa \$20.00.

ALGOMA FUND.—Ancaster \$18.00; West Flamboro \$8.00; Dundas \$16.52; Waterdown \$2.03; Hornby \$4.06; Guelph \$24.65; Erin \$4.30; Hillsburg \$1.60; Fergus \$3.05; Alma \$3; Orangeville \$15.00; Burlington \$6.00; Nelson \$2.17; Acton, Rockwood, and Eramosa \$15.00.

WIDOWS AND ORPHANS FUND.—Rev. W. Lumsden, \$5.00; the Ven. the Archdeacon of Niagara, \$15.00; Rev. Rural Dean Bull, \$5.00; Rev. E. A. Taylor, \$25.00. *Offertory Collections*.—Oakville \$8.00. *Thanksgiving Collection*.—Oakville \$10.55.

HURON.

(FROM OUR OWN CORRESPONDENT.)

THE IRISH CHURCH SOCIETY.—On Sexagesima Sunday the Rev. Mr. Rowe, of the Church of Ireland, preached at morning service in St. Paul's, London. The *Offertory* was given to the Irish Church Society. Mr. Rowe in his address spoke of the good work being done by the Society and fully substantiated the statistics brought forward by Mr. Fletcher in his letter in the last number of the DOMINION CHURCHMAN. The increase of Church members has been very great, especially in the West and South of Ireland. Within a few years seventeen new parishes have been formed and churches built and not less than five thousand members of the Church of Rome have left her communions and become members of the Church of Ireland, some of them now clergymen of the old Church. The Church of Ireland acknowledged no dependence on the Roman till after the English conquest in the reign of the second Henry, and at one time actually pronounced sentence of excommunication against the Church for her departure from the faith. The Church of Ireland having compulsarily owned obedience to Rome from the time of the conquest till the time of the Reformation, she then reformed herself, casting off the additions to her faith, returning to her first love and continued steadfastly in the Apostles' doctrine and fellowship. The Reformation of the Church of Ireland was effected by herself, all her Bishops assenting thereto, two only excepted, who had received their appointments from Queen Mary.

THE LONDON ASYLUM.—During no period since the London Asylum received its first inmates, have they been without Church Services on the Lord's Day. It forms no part of the parochial duty of any clergyman, yet the unfortunate patients are not the less cared for on that account. The late Rector of Christ Church for some time held divine service in the Asylum every Sunday morning and administered the Holy Communion to the insane in the intervals of sanity. The city clergymen now discharge the duty in turn. For this there is no salary, but He from whom they hold their commission has said, "Inasmuch as ye did it to the least of these ye did it unto Me." The Medical Superintendent of the Asylum in his recent Annual Report bears testimony to their labours:—"Every Sunday morning we have Divine Service in the amusement room. These services are conducted by the clergymen of the several Episcopal churches in the city. With our present large number of patients, many of them old and feeble, the amusement room is scarcely conveni-

ently situated or sufficiently easy of access, to be used as a church, and it ought by all means to be replaced as soon as possible for this purpose by a chapel built on the grounds." He purposes when a proper chapel is provided to "ask the clergymen of the city outside of the Episcopal Church to provide us a service in the afternoon—an addition which would be a great boon to the patients, many of whom, of course, belong to other than the Episcopal Church." The daily service, he says, is well attended, and highly prized by the patients, and the thanks of the Institution are due to the clergymen who read the service and preach to them from year to year without pecuniary reward. This service is in every sense gratuitous and even unasked for.

LONDON: *St. Paul's*.—The Annual Missionary Meeting was held on Wednesday evening, the 4th instant. His Lordship the Bishop presided. On the platform were the Ven. Dean Boomer, Vens. Canon Innes, J. B. Richardson, A. Brown, J. W. P. Smith, E. Davis, Dr. Darnell, W. F. Campbell, J. Roe, J. Campbell, R. Fletcher, E. E. Newman and the Secretary-Treasurer of the Diocese, Mr. C. R. Reed. After the meeting had been opened by singing a hymn and prayer, the Bishop addressed the meeting. He spoke of the wonderful prosperity that God had vouchsafed to the Church in this city. A few years ago there was in it but one church with two clergymen, and now there are no fewer than seven churches in the city and suburbs. He referred to the work done towards the spreading abroad the knowledge of Christ, and to the example set to the city and the Diocese at large by the congregation of St. Paul's. Fully one-fifth of the whole amount contributed by the Diocese had been given by this congregation. He trusted that St. Paul's would this year do more than ever, notwithstanding the many appeals for help from those parishes desiring assistance towards building churches. He referred to the prosperity of the Diocese; the increased number of clergy; the number of churches and parsonages largely added to; the many missions that had become self-supporting; and funds for the relief of the superannuated clergy, and widows and orphans. Rev. J. B. Richardson spoke of the great value of annual meetings, and he pointed out the ways by which interest in mission work might be increased: first, by the greater devotion to the person and work of Christ, as whenever the preaching of Christ was made the prominent feature the interest in missions was greatest; and second, by receiving further information as to the actual needs of the Diocese, and of the places for which assistance was asked. Still another way to excite fresh interest was by securing help from the laity who were most largely benefitted by the efforts put forth in this cause. Mr. E. R. Reed spoke of the desirability of laymen taking an active part in all Church and Missionary work. He said that one-half of the collections made on these occasions were for some foreign mission work, as the Algoma, Mexico, and the great North-West. Rev. J. Roe, agent for the Irish Church Mission, spoke of the great need of the Missions of the Church in Ireland, and that the only remedy for the evils existing there is the pure and unadulterated word of God. Rev. W. F. Campbell spoke of the work being done by the clergy in the different parts visited by him. The meeting was closed by a hymn and the benediction by the Bishop.

WALKERTON.—The quarterly Meeting of the Deanery of Bruce took place at this place on Wednesday Feb. 4th. The Rev. Rural Dean Cooper and about half the clergy of the Deanery were present; apologies were sent by most of those who were absent. Divine Service was held in St. Thomas' Church morning and evening. The Holy Communion was administered in the morning. The Rev. W. Shortt, Rector of Walkerton, being the celebrant. The sermon was preached by the Rev. Rural Dean of Bruce, who took his text from 1st Cor. 4th chap. 1st verse. "Let a man so account of us, as of the minister of Christ and stewards of the mysteries of God." The congregation was small, but all listened with rapt attention, and every one remained to receive the Holy Communion with the clergy. In the evening the prayers were said by the Rev. A. Forbes, of Paisley. The lesson being read by the Rural Dean, the sermon was preached by the Rev. Mr. Edelstein, of Hamper, from St. Mark 9th chap. 48rd to 49th verse, and was an excellent discourse. The Rural Dean then addressed the congregation on the necessity of diligently and properly using the means of grace as the Church directs, in order that we may obtain the Holy Spirit's blessing and guidance, so that there may be no need of those spasmodic revivals of religion which are now so common around us. The meeting in the afternoon was at the Rectory, and matters of importance were discussed. It was resolved that the next Quarterly Meeting of the Deanery should be held at Walkerton in the month of May.

ALGOMA.

DEAR SIR.—I must ask for space to acknowledge with a grateful heart the following: From a friend in Galt, \$2; from Rev. Mr. Hallen, Toronto, \$2 for mission work; from Harry Stewart, Orangeville, per Rev. A. Henderson, \$5, and from "Five Cents," \$7 for Dufferin Church.

The letters accompanying these sums were most encouraging to me. Mr. "Five Cents" says: "the amount (\$7) has been raised by putting five cents daily away, and I venture to recommend this plan to others; even one cent a day will produce a large amount if all would do it." The Rev. A. Henderson says, "Harry Stewart is a little boy, about twelve years of age, belonging to my Sunday School. He collected the enclosed (\$5) in small sums."

Our Heavenly Father has indeed been very gracious to me, and the response to my appeal in the DOMINION CHURCHMAN so hearty that I have been enabled to donate \$49 (forty-nine dollars) to the Church at Sequin Falls, and \$52 (fifty-two dollars) to that at Dufferin, in addition to purchasing for each a stove and the necessary piping. But my Christian friends and fellow churchmen must please to remember my *office*, given below in full, and they may rely upon it, by God's continual help, I do not mean to relax my efforts, and hope they will keep me in their living remembrance. To-morrow (Feb. 4), I set out to meet my Bishop, and neither will rest in his course until we have reached the verge of this portion of the Diocese. Our goal is Lake Nipissing, some forty miles further north than I have hitherto travelled, and I can show from letters that in four places our fellow churchmen are looking forward in hope that a parson will go amongst them regularly and that they may be assisted in getting for themselves places of worship. I was at Dufferin the other day when a friend said to me, "Mr. Crompton, there was a woman here yesterday named Mrs. B—; she heard you were coming north of Spence and she left this message for you: 'When you have travelled seven miles north of Maganetewan village you will see a road to the east many miles long; all down that road there are many Church families. You cannot mistake it if you will ask for *Distress Valley*.'" Poor soul, she put me into great distress to think that our route was so fully occupied that I could see no way whatever of satisfying their craving for the "Bread of Life," unless God puts it into the hearts of our people outside to raise more money for the sending forth of additional parsons.

Monday, Jan. 26th, as I was getting into my cutter to leave Rosseau, a man came up to me whom I knew lived in the neighbourhood of Nipissing. I was pleased to see him and we shook hands heartily. I said, "Why, William, I shall be up your way, God willing, next month." "Ah, Mr. Crompton," he said with a sigh, "you promised me to try and get to us twelve months ago, and you have got no further than Spence yet; besides, they told me on the road they would keep you amongst them." Shall I confess that my next ten miles was not a happy one. I feel no shame in saying I shed many tears. But then I called to mind how we had been blessed hitherto, and I determined to write to you and state all this to the world, if you could give me room, feeling confident that He who had begun the good work would also bring it to perfection. In that trust I write and wait. I know the Bishop and I are going to open up a space of country which alone demands the labours of at least four travelling clergymen. So far we have not one to meet the demand, but the knowledge of that fact will not hinder me from using my utmost endeavours to build places of worship and obtain church sites; and if no other plan can be devised, then I shall pray those of my congregations who have a fortnightly, to be content with a monthly service. This is not a good plan, but I can see no other way by which we can keep the sheep or train the "Lambs" which our Saviour has given into our hands. I hope on my return, March 3rd, to find as hearty and ready a response to this my letter, as I have hitherto been favoured with by my brethren. The difficulties are being removed. Oh, let no one attempt to shift his shoulder from the burden.

Asking for the prayers of all on our arduous journey I remain, &c.,

WILLIAM CROMPTON,
Travelling Clergyman,
Diocese of Algoma.

Aspdin P. O., Feb. 3, 1880.

Sacrilege is not usually held to be a form of edification. It was, therefore, somewhat startling to read in the *Rock* of November 28, under the head of "Church Building," that "Several Churches in Lowestoft and neighbourhood have this week been entered, and their collection boxes rifled."

"M. Thiers has been accredited with the picturesque expression, which has been verified, says the *Abbe Martin*, more than ever: 'The man who devours a priest, dies of the meal.' The saying applies

equally to Monarchies and Republics, for it is a fact that both forms of government have perished more than once in consequence of having partaken of such a repast."

The following advertisement, cut out of a Manchester paper and forwarded to us, is perhaps unique:—"CHAPEL.—To be let, near Bowdon Railway Station, a chapel suitable for public coffee-rooms, toy warehouse, fancy bazaar, printing establishment, billiard-rooms, &c.—Apply to Joseph Sherlock, 12 Dale Street, Manchester.—[The National Church.]

Correspondence.

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

CHRIST CHURCH SUNDAY SCHOOL.

MEDAL SYSTEM.

DEAR SIR.—I continue my account of the Sunday School movement here, for the purpose of drawing the attention of other localities to the great importance of the subject, and of eliciting suggestions of improvement on our plans. In the school of Christ Church a new general system of teaching and arrangement was yesterday promulgated. This had been elaborated by the Archdeacon and some of the teachers, and had received the closest possible attention. I will give it you in full, and if improvements can be suggested from any quarter, we shall be glad to consider them, as our object is to render our system as nearly perfect as possible. First, as to the classes, and their studies. We have 26 classes, 16 of girls, 12 of boys. These are divided into four divisions, Infant, Junior, Intermediate, and Senior. There are 10 Infant classes, whose pupils are taught the *Calvary Catechism*, and the Leaflet for "the little ones" obtained from the Rev. Mr. Holland of St. Catherines. As these children do not read, the teaching is of course oral. There are 8 Junior classes, whose pupils read. They are taught the *Church Catechism*, and from the Leaflet for "the little ones." The leaflets are distributed each Sunday to each teacher and pupil, who study the lessons contained in them for the next Sunday. There are two Intermediate classes, whose pupils are taught from the book entitled "An Exposition of the *Church Catechism*," Canadian edition, revised and enlarged by a clergyman of the Diocese of Toronto, published by Willing and Williamson, Toronto, and paper A from Mr. Holland. The Exposition and the paper A are studied during the week by both teacher and pupil, and the latter are catechised on them the next Sunday. There are 8 Senior classes, whose pupils are taught the Exposition, the Collect, and the Gospel for the day. The lessons in the Exposition and the Collect are committed to memory, the Gospel is read in the class, and the teacher catechises on it from a book entitled "Notes, questions, and answers on the Gospels, for the Christian Year." New edition, thoroughly revised: London National Societies. Depository Westminster," a copy of which is supplied to each teacher. Twenty minutes are devoted on the conclusion of the lessons to practice in singing, under Mr. Kemp's leadership, in which all the pupils who desire to join form themselves in front of the leader. The others retain their places in their classes, but stand up during the practice and behave themselves in as orderly a manner as if they were in Church. This practice, it is intended shall evolve itself into a regularly constituted choir. The school is opened, and closed by services prepared for the purpose, and printed on cards, a copy of which is distributed to each teacher and pupil before the bell rings for the opening.

Now as to the Gold Medal, and the Book prizes. In order to stimulate both teachers and pupils, a system has been devised, and is now being carried out as follows:—For the Gold Medal—Each class is provided with a silver or nickel medal. Nickel ones can be procured for about 85 cents each. There are Maltese crosses, about an inch square, having on one side engraved the letters C. C. S. S. Those for the boys are provided with a pin, and are fastened on the left breast; the girls wear theirs by a purple ribbon around the neck. This medal is awarded every Sunday to the pupil securing the highest number of marks for that day. In case of a tie the holder is determined by lots. The keeper of the medal book enters the name of the holder in each class every Sunday, and on the last Sunday of the Christian year, the Sunday before Advent Sunday, (this year the 21st November, 1880), the pupil of the whole school who has held it the greatest number of times will receive the Gold Medal. In case of a tie, the contestants are to be examined by the Archdeacon in the studies of his or her class, who will award it to the most deserving. It will be formally presented at the Christmas Festival by his Lordship the Bishop of the Diocese. In addition to the Gold Medal, book prizes are to be presented on the following plan:—From Sunday 8th February to the Sunday before Advent Sunday,

21st November, both inclusive, there are 42 Sundays. Each pupil may obtain 6 marks, making a possible 252 marks—deduct 6 marks for holidays during the hot months, 86 marks, and also for a margin 86, and we have 180. Each pupil therefore securing 180 marks will be entitled to a handsome book prize, and the scholar securing the highest number over 180 shall receive an exceptionally valuable one, such as, possibly, a handsome case, containing a Bible, Prayer Book and Hymn Book. The other prizes will be given according to the number of marks over 180. In case of a tie in the greatest number over 180, the contestants will be examined by the Archdeacon, in the studies of their respective classes, who will award the prizes to the most deserving. All the prizes will be presented along with the Gold Medal, at the Christmas Festival, by his Lordship the Bishop. I may here say that our marks are as follows:—Punctual attendance 1; late attendance $\frac{1}{2}$; absence 0; perfect lesson 3; imperfect 2; entirely deficient 0; conduct, if good throughout, 2; if not, 1, or 0. Perfect marks, therefore, for each Sunday will be 6.

The announcement of these changes in our system yesterday produced a stir among both teachers and pupils, which augurs well for the future excellence of the school. A powerful stimulus has been furnished, by the medal system. Teachers will be stimulated as well as pupils. They now see the necessity of preparing themselves during the week for the proper catechising of their pupils. Their pride is appealed to, for each one will naturally desire to see his or her class furnish the victor for the Gold Medal, and recipients of the valuable book prizes, and will of course take a deeper interest in the studies than under the old system it was possible to create. The awarding of a medal in each class, on each Sunday is a most powerful stimulant. When I see, as I already have seen, the silent tears trickling down the cheek of a pretty little girl who has been defeated in the struggle for the silver medal, I sometimes think that possibly the strain is too great; but these are extreme cases, and it is obvious that a zeal, a heartiness, and an enthusiasm is created by the system, which no other one can possibly evolve. I find too, that one of our most distressing difficulties is being reduced, the absence of teachers. No one but a superintendent can estimate the mischief which this produces. The absence of a single teacher disorganizes the whole school; the absence of four or five, and I am sorry to say, that this is my frequent experience, creates a confusion which, if properly understood by the teachers, would occur less frequently than it does. In the first place, it disheartens the pupils, they do not take a proper interest in their studies, they do not like to be transferred for the day to another class, and they do not like to say their lessons to a stranger. Besides this, the superintendent is compelled to break up the classes of his best teachers, and ask the loan of their best pupils to take charge of the classes of the absentees. This, neither teacher nor scholar can possibly like. It occasions too, a most serious impediment in the marking of the competitors for the Gold Medal, and the book prizes. Since, if a pupil is taken out of his or her class, by the superintendent, and desired by him to take charge of the class of an absentee teacher, it is impossible satisfactorily to award the silver medal, or to arrange the number of marks. I have been obliged to resort to this compromise. If I take away, say two pupils from a class, these two are marked in the medal book as holders of the silver medal, and they are also marked six marks—the highest, while the teacher actually gives the medal to that pupil remaining in the class who obtains the highest number of marks. In this way that class will appear as having three pupils each scoring one for the Gold Medal. There is something incongruous in this; but if any one can point out a better solution of my difficulty I shall be very happy indeed to adopt it. So soon as teachers appreciate the injury done to the school, and especially to their own classes, by their absence, I feel certain their attendance will be more punctual. Our teachers have been desired to be especially careful in their marking, and particularly as to the marks for attendance and for conduct. They are imperatively requested to mark nothing for attendance if a pupil reaches school after the bell has rung for the opening; this reacts on the teacher, for if he be not present at that time, he must be a little shamefaced in refusing to mark a little delinquent, who is no worse than himself. So soon as Mr. Kemp has trained his choir sufficiently, his Lordship the Bishop will attend in the body of the Church once a month and publicly catechize the whole school. His first Sunday will be devoted to the *Church Catechism*, as far as the articles of belief.

The question of an annual examination of all the *Christ Church Sunday Schools* of Ottawa, when a valuable Gold Medal, a number of silver ones, and a number of book prizes will be awarded is under consideration, but there is little doubt that this suggestion of his Lordship the Bishop will be adopted. If it be, I will send you the details of the scheme so soon as they are settled. I have been, possibly, unnecessarily minute in my account of our proceedings; but I have been entirely influenced by a hope that perhaps other

schools may benefit by our example, and that other superintendents will through you, supply us all with suggestions of further improvements. I cannot close without saying that his Lordship the Bishop has been a tower of strength to us in these matters. He has assisted in every possible way, attended our meetings, suggested changes, and impressed their importance with all the great weight of his experience, knowledge, and high position. Many excellent people looked upon some of these changes as dangerous innovations; but when they appeared stamped with the imprimatur of the Bishop of the Diocese, than whom, all admitted, there could be no better judge, our difficulties disappeared like snow before the south wind, and everything is now working smoothly, harmoniously and well, and we all thank him most sincerely for it.

WM. LEGGO, Supt. C. C. S. S.

OTTAWA, Feb. 9th, 1880.

EVENING COMMUNIONS.

SIR.—In my last I pointed out that the Church, having power to decree rites and ceremonies and also authority in controversies of faith, does not in every particular literally follow the example of our Lord. Our Lord in instituting the Blessed Sacrament of the Altar most undoubtedly used unleavened bread; and the cup with which He blessed contained both water and wine; yet the Church does not insist that the priests shall literally follow His example in celebrating the Holy Communion, and on every occasion use unleavened bread, but says that should they use bread such as is usual to be eaten it shall suffice, and gives no direction about the water. I said also that Evening Communion do directly tend to irreverence. To those of our Clergy who have adopted this innovation for the express purpose of lowering the faith of the laity in the Blessed Sacrament to their own dead level it were useless to say a word; but to those who may be tempted to adopt Evening Communion with the earnest desire to increase the number of their communicants I would say that if they will search they will find that Scripture not merely affords no real countenance, to but implicitly condemns the practice. The Church of Corinth at one time appeared to have allowed of Evening Communion, proceeded by the *Agape*, from which the wealthier members went drunken to the Altar of their Saviour. St. Paul reproved them severely for this sacrilege and bid them eat at home, but as this regulation was insufficient to meet the evil he said, "The rest will I set in order when I come." How much ground does this promise cover? At any rate we may infer that St. Paul's visit caused the *Agape* to be dissevered from the Eucharist, and a second result of his visitation of that Church would seem to have been the ultimate prevalence of morning celebrations, and the fearful scandals of the Corinthian practice, which combined the ordinary physical excitement of a late hour with the evils of indulgence at a previous meal, appeared to have caused Evening Communion to be abolished. Are we so much better than the Corinthians that we can afford to reverse the rule of St. Paul? and is there not the same danger of similar sins occurring if Evening Communion are adopted now as there was then? Evening Communion may for a time augment the number of communicants, but that they will sanctify more souls is an assertion of which I am absolutely incredulous; but I am fully persuaded on the other hand that they will seriously injure many an individual soul, besides being a dishonour to our Blessed Lord.

Parkdale.

H. BOVELL

PRIVATE BAPTISM.

I avail myself of this opportunity to make a remark or two respecting the "Protest" of Mr. W. J. Muckleston in the same issue. The Rev. P. Harding has a Church in his mission, and, therefore, in refusing, if he does refuse, to baptize in private houses, he is merely observing the direction of the Rubric, which your correspondent will find preceding "The ministration of Private Baptism of Children in Houses." Mr. Muckleston appeals to the fact that when St. Paul, "stiff from the scourging and stocks at Philippi," "baptized the jailor and all his household," he had no alternative, if they were to be baptized at all, inasmuch as there was no Church in which to perform the ceremony. I feel quite sure that Mr. Harding, if placed in similar circumstances, would act precisely as the Apostle did. The question is simply this: Are the Rubrics of the Church to be observed or are they to be ignored?

Peterboro, Feb. 12.

VINCENT CLEMENTI.

SUBSCRIBE FOR THE "DOMINION CHURCHMAN."

Fam

THE CUI

All unexpected rumour set in whence it arose took the parish was about to it was, and no rival lady had she was not th pleasantly cor not asked her

Green-eyed community. one another's vowed it must two designing Mrs. Herriker it was one of What with lad each other pe levelled appa which provoke the case discl the public—t maidens were Lake.

And yet—th riage in view a way in which house proved i going into it— might be belie use to a bache be a lady in t had not a siste

With this ay in the wind, ar not one of ther to share his he widow Herrik world was at a hostilities we exchanged. ill-feeling ceas phorically sho men cause tog viction had se Topcroft.

Miss Cattled fox. Cattledo better tell it in It was Mond at breakfast: coffee, and talk wards through while. What was blue enoug some light, wri it.

"Are you f Cattledon?" "I am, John she added, turri going after tha you have no ob me."

"Go by all Davecn. "It i Jemima, if it is ny with you; h tion. As for m write that will the morning."

Miss Outledo chair that wou aged invalid, he ford. But, as was not so la meant to get a are often just a liard, who knew and everything to a certain sho they sold most and new. So w morning. Catt not miss the mo for that.

"It might do for once, John Thus admoni her and reaped deacon's ministr make his appea unusual omissio pleased Cattled "We had bett

Family Reading.

THE CURATE OF ST. MATTHEW'S.

CHAPTER V.

All unexpectedly a most distressing rumour set in; and though none knew whence it arose, a conviction of its truth took the parish by storm. Mr. Lake was about to be married! Distressing it was, and no mistake: for each individual lady had good cause to know that she was not the chosen bride, being unpleasantly conscious that Mr. Lake had not asked her to be.

Green-eyed jealousy seized upon the community. They were ready to rend one another's veils. The young ladies vowed it must be one or other of those two designing widows; Mrs. Jonas and Mrs. Herriker, on their parts, decided it was one of those minxes of girls. What with ladylike innuendoes pitched at each other personally, and sharp hints levelled apparently at the air, all of which provoked retort, the true state of the case disclosed itself pretty clearly to the public—that neither widows nor maidens were being thought of by Mr. Lake.

And yet—that the parson had marriage in view seemed to be certain; the way in which he was furnishing his house proved it. No end of things were going into it—at least, if vigilant eyes might be believed—that could be of no use to a bachelor parson. There must be a lady in the case—and Mr. Lake had not a sister.

With this apparent proof of what was in the wind, and with the conviction that not one of themselves had been solicited to share his hearth and home—as the widow Herriker poetically put it—the world was at a non plus; though polite hostilities were not much less freely exchanged. Suddenly the general ill-feeling ceased. One and all metaphorically shook hands and made common cause together. A frightful conviction had set in—it must be Emma Topcroft.

Miss Cattledon was first to scent the fox. Cattledon herself. She—but I had better tell it in order.

It was Monday morning, and we were at breakfast: Cattledon pouring out the coffee, and taking anxious glances upwards through the open window between whiles. What could be seen of the sky was blue enough, but clouds, some dark, some light, were passing rapidly over it.

"Are you fearing it will rain Miss Cattledon?"

"I am, Johnny Ludlow. I thought," she added, turning to Miss Deveen, "of going after that chair this morning, if you have no objection, and do not want me."

"Go by all means," returned Miss Deveen. "It is time the chair went, Jemima, if it is to go at all. Take Johnny with you; he would like the expedition. As for myself, I have letters to write that will occupy me the whole of the morning."

Miss Cattledon wished to buy an easy chair that would be comfortable for an aged invalid, her sick aunt at Chelmsford. But, as Miss Cattledon's purse was not so large as her merits, she meant to get a second-hand chair, which are often just as good as new. Dr. Galliard, who knew all about invalid-chairs and everything else, advised her to go to a certain shop in Oxford Street, where they sold most kinds of furniture, old and new. So we agreed to go this same morning. Cattledon, however, would not miss the morning service; trust her for that.

"It might do you no harm to attend for once, Johnny Ludlow."

Thus admonished, I went over with her and reaped the benefit of the young deacon's ministry. Mr. Lake did not make his appearance at all: quite an unusual omission. I don't think it pleased Cattledon.

"We had better start at once, Johnny

Ludlow," she said to me as we came out; and her tone might have turned the very sweetest of cream to curds and whey. "Look at those clouds! I believe it is going to rain."

So we made our way to an omnibus, then on the point of starting, got in, and were set down at the shop on Oxford Street. Cattledon described what she wanted; and the young man invited us to walk up-stairs.

Dodging our way dextrously through the things that crowded the shop, and up the narrow staircase, we reached a room that seemed, at first sight, big enough to hold half the furniture in London.

"This way, ma'am," said the young man who had marshalled us up. "Invalid-chairs," he called out, turning us over to another young man, who came forward—and shot down-stairs again himself.

Cattledon picked her way in and out amid the things, I following. Half-way down the room she stopped to admire a tall, inlaid cabinet, that looked very beautiful.

"I never come to these places without longing to be rich," she whispered to me with a sigh, as she walked on. "One of the pleasantest interludes in life, Johnny Ludlow, must be to have a good house to furnish and plenty of money too—dear me!"

The exceeding surprise of the exclamation following the break-off, caused me to look round. We were passing a side opening, or wing of the room; a wing that seemed to be filled with bedsteads and bedding. Critically examining one of the largest of these identical bedsteads stood the Reverend William Lake and Emma Topcroft.

So entranced was Cattledon that she never moved hand or foot, simply stood still and gazed. They, absorbed in their business, did not see us. The parson seemed to be trying the strength of the iron, shaking it with his hand; Emma was poking and patting at the mattress.

"Good heavens!" faintly ejaculated Cattledon; and she looked as if about to faint.

"The washhand-stands are round this way, and the chests of drawers also," was called out at this juncture from some unknown region, and I knew the voice to be Mrs. Topcroft's. "You had better come if you have fixed upon the beds. The double stands look extremely convenient."

Cattledon turned back the way she had come, and stalked along, her head in the air. Straight down the stairs went she, without vouchsafing a word to the wondering attendant.

"But, madam, is there not anything I can show you?" he enquired, arresting her.

"No, young man, not anything. I made a mistake in coming here."

The young man looked at the other young man down in the shop, and tapped his finger on his forehead suggestively. They took her to be crazy?

"Barefaced effrontery!" I heard her ejaculate to herself: and I knew she did not allude to the young men. But never a word to me spoke she.

Peering about, on this side of the street and on that, she espied another furniture shop, and went into it. Here she found the chair she wanted; paid for it, and gave directions for it to be sent to Chelmsford.

That what we had witnessed could have but one meaning—the speedy marriage of Mr. Lake with Emma Topcroft—Cattledon looked upon as a dead certainty. Had an astrologer who foretells the future come forth to read the story differently, Cattledon would have turned a deaf ear. Mrs. Jonas happened to be sitting with Miss Deveen when we got home; and Cattledon, in the fulness of her outraged heart, let out what she had seen. She had felt so sure of Mr. Lake!

Naturally, as Mrs. Jonas agreed, it could have but one meaning. She took it up accordingly, and hastened forth to tell it. Ere the sun went down, it was

known from one end of the parish to the other that Emma Topcroft was to be Mrs. Lake.

"A crafty, wicked hussy!" cried a chorus of tongues. "She, with that other woman, her mother, to teach her, has cast her spells over the poor, weak man, and he has been unable to escape!"

Of course it did seem like it. It continued to seem like it as the week went on. Never a day dawned but the parson and Emma went to town by an omnibus, looking at things in this mart, buying in that. It became known that they had chosen the carpets: Brussels for the sitting-rooms, colour green; druggat for the bed-chambers, Turkey pattern: Mrs. Jonas fished it out. How that impudent girl could have the face to go with him upon such errands, the parish could not understand. It's true Mrs. Topcroft always made one of the party, but what of that?

Could anything be done? Any means devised to arrest the heresy and save him from his dreadful fate? Sitting nose and knees together at one another's houses, their cherished work all thrown aside, the ladies congregated daily to debate the question. They did not quite see their way clear to warn the parson that Emma was neither more nor less than a Mephistophiles in petticoats. They would have assured herself of the fact with the greatest pleasure had that been of any use. How sly he was, too—quite unworthy of his cloth! While making believe to be a poor man, he must have been putting by a nice nest-egg; else how could he buy all that furniture?

Soon another phase of the affair set in: one that puzzled them exceedingly. It came about through an ebullition of temper.

Mrs. Jonas had occasion to call upon the rector one afternoon, concerning some trouble that had turned up in the parish: she being a district visitor and presiding at the mothers' meetings. Mr. Lake was not at home. Emma sat in the parlour alone, stitching away at new table-cloths and sheets.

"He and mamma went out together after dinner," said Emma, leaving her work to hand a chair to Mrs. Jonas. "I should not wonder if they are gone to the house. The carpets were to be laid down to-day."

She looked full at Mrs. Jonas as she said it, never blushing, never faltering. What with the bold avowal, what with the sight of the sheets and the table linen, and what with the wretched condition of affairs, the disappointment at heart, the discomfort altogether, Mrs. Jonas lost her temper.

"How dare you stand there with a bold face and acknowledge such a thing to me, you unmaidenly girl?" cried the widow, her anger bubbling over as she dashed away the offered chair. "The mischief you are going to do poor Mr. Lake is enough, without boasting of it."

"Good gracious!" exclaimed Emma, opening her eyes wide, and feeling more inclined to laugh than to cry, for her mood was very sunny, "what am I doing to him?"

How Mrs. Jonas spoke out all that was in her mind, she could never afterwards recall. Emma Topcroft, gazing and listening, could not remain ignorant of her supposed fault now; and she burst into a fit of laughter. Mrs. Jonas longed to box her ears. She regarded it as the very incarnation of impudence.

"Marry me! Me! Mr. Lake! My goodness!—what can have put such a thing into all your heads?" cried Emma, in a rapture of mirth. "Why, he is forty-five if he's a day! He'd not think of me: he couldn't. He came here when I was a little child: he does not look upon me as much else yet. Well, I never!"

And the words came out in so impromptu a fashion, the surprise was so honestly genuine, that Mrs. Jonas saw there must be a mistake somewhere. She took the rejected chair then, her

fears relieved, her tone softened, and began casting matters about in her mind; still not seeing any way out of them.

"Is it your mother he is going to marry?" cried she, the lame solution presenting itself to her thoughts, and speaking it out on the spur of the moment. It was Emma's turn to be vexed now.

"Oh, Mrs. Jonas, how can you?" she cried with spirit. "My poor old mother!" And somehow Mrs. Jonas felt humiliated, and bit her lips in vexation at having spoken at all.

"He evidently is going to be married," she urged presently, turning to the charge.

"He is not going to marry me," said Emma, threading her needle. "Or to marry my mother either. I can say no more than that."

"You have been going to London with him to choose some furniture: bedsteads, and carpets and things," contended Mrs. Jonas.

"Mamma has gone with him to choose it all: Mr. Lake would have got finely taken in, with his experience. As to me, I wanted to go too, and they let me. They said it would be as well that young eyes should see as well as theirs, especially the colours of the carpets and the patterns of the crockery ware."

"What a misapprehension it has been!" gasped Mrs. Jonas.

"Quite so—if you mean about me," agreed Emma. "I like Mr. Lake very much; I respect him above everybody in the world; but for anything else such a notion never entered my head; and I am sure it would not enter his."

Mrs. Jonas, bewildered, but intensely relieved, wished Emma good afternoon civilly, and went away to enlighten the world. A reaction set in: hopes rose again to fever heat. It was neither Emma Topcroft nor her mother, why it must be somebody else, argued the ladies, old and young, and perhaps she was not chosen yet; and the next day they were running about the parish more than ever.

(To be continued.)

REV. BERNARD GILPIN.

DIED 1888. AGED 65.

A clergyman, exemplary for his piety, useful labours, and great benevolence. He was Archdeacon of Durham, and Rector of Houghton-le-Spring. On account of his extraordinary piety and zeal, he was styled "the great apostle of the north."

An information against him having been forwarded to Bishop Bonner, his friends apprised him of his danger, and advised him to withdraw from the kingdom: but his zeal was of too ardent a character to admit of his profiting by this counsel; and anticipating the fate of martyrdom, he ordered his steward to prepare him a long white garment to wear at the stake, and awaited with composure the arrival of the expected messenger with the order for his arrest. He was soon apprehended, and set out for London on horseback. His favourite maxim was, "All things are for the best!" Proceeding on his journey, the horse fell and broke the rider's leg. "Is all for the best now?" said one of his attendants jeeringly. "I still believe so," replied the good man, and so it proved. For the accident detained him, and before he was sufficiently recovered to finish his journey, Queen Mary died. The summons for further proceedings was withdrawn, and instead of coming to London, he returned home in triumph to the no small joy of parishioners. The remainder of his life he devoted to Him who had preserved his life from destruction. And at last Bernard Gilpin died in peace with the Lord, after illustrating the truth:—"All things shall work together for good to them that love God."

When sensible that his end was approaching, he told his friends of his apprehensions, and spoke of his death with great composure. He was soon after

this confined to his chamber, but retained his senses to the last. A few days before his death, he desired that his friends, acquaintance, and dependants, might be called into his chamber; and, being raised on his bed, addressed himself to them on matters of eternal concern. To his scholars, called in by his request, he said, "that this was their time if they had any desire to qualify themselves for being of use in the world; that learning was well worth their attention, but virtue much more so." He also sent for several persons, who had hitherto made no good use of his advice, and upon whom he imagined his dying words might have a better effect; but his speech began to falter before he had finished his exhortations. The remaining hours of his life he spent in prayer, and broken conversation with some select friends, mentioning often the consolations of the Gospel; declaring they were the only true ones, and that nothing else could bring a man peace at the last.

"All's for the best."

Deserted by each faithless friend,
When fortune's smiles no more attend,
Submissive to his Father's will,
The patient Christian trusts Him still;
Still walks in duty's rugged way,
Looks up to God both night and day,
His joy and peace, oh, who can tell?
In weal and woe with him "All's well."

Or passing through death's gloomy vale,
If fears invade, and doubt assail,
While leaning on the staff and rod
Of his unchanging faithful God,
A gleam of heavenly light appears,
The Saviour wipes away his tear;
Triumphant over death and hell,
In life and death with him "All's well."

Children's Department.

THE OLD NURSE.

STORY FOR THE YOUNG FOLKS.

CHAPTER VI.

The summer sun rose in its usual glory on the ensuing morning at Avonhurst, and the flowers Alice had loved to tend, looked as bright as ever in its radiance; but Alice herself was laid on a bed of sickness with a saddened heart. The violent excitement she had undergone, together with the exertion of her hasty flight to Nurse Amy's cottage, and chill damp cold of her return in the evening, combined to bring on an attack of fever, and for some days her life was despaired of.

She rallied, however, by degrees, and as her bodily ailments diminished the deep impression made upon her mind by the events of the last few seemed to gain strength and consistency. In the retirement and quiet of a sick room our faults are apt to rise before us more distinctly than we have ever seen them before, and this was now the case with Alice. The author of a most valuable little book has wisely said:—

"That distraction of mind which active employment is apt to produce, will be much corrected by the habit of self-examination; the feelings will become calmed, the hurry of the thoughts hushed, and the heart better prepared for entering even with childlike confidence upon coming duties."

Alice read much and pondered much during her long confinement to her own room, and she prayed earnestly for that Divine help, without which her most determined resolutions would have been unavailing. After six weeks had elapsed, Alice returned to the daily routine of her usual pursuits, and though at first very weak, endeavored to leave off her invalid habits, and for her mother's sake to return as much as possible to her former occupations.

"Now, Ann," said Alice, as soon as she was comfortably established on the sofa at the open window, on the second

morning after she had re-descended to the drawing-room, "I feel I can bear it—tell me all about dear Nurse; yet stay—first—" Alice's lips quivered, and her voice faltered for a moment, (it was but for a moment,) and then she continued, "first give me my drawing board, dear Ann, (I see it on the shelf,) and let me look at that picture again. Nay, no explanations! of course, I was sure Henry would take yours!" and Alice having carefully examined her drawing put it aside in a portfolio.

Then Ann sat down by her side, and tenderly taking the transparently white hand Alice extended towards her between her own, proceeded to relate every minute particular connected with Nurse Amy's last moments, and wisely judging it would be best for Alice to know the whole truth, she did not keep back from her how earnestly her nurse had longed to see her once more; nor how even at that solemn moment her heart yearned for her foster-child, and felt for the awful though salutary lesson she was so soon to receive.

Alice now lay perfectly calm on the sofa; no sobs nor tears now escaped her; she had exhausted them in her hours of repentant sorrow, and was now successfully striving to regain a cheerful composure of countenance and manner. For a little while after Ann had finished her account she remained silent;—her pale face looking of a more marble whiteness from being contrasted with the braids of black hair which were just visible under the border of her cap; but soon she spoke again, and begged Ann once more to repeat to her the last words of her beloved nurse.

"She said, 'Bless you, my dear child' repeated Ann, 'the blessing of an old friend be upon you, and upon her whom I fain would have seen once more before I died. I know she will grieve deeply when she finds I am gone; but this is a lesson she will never forget, and, it may be, it is best as it is. Give her my Bible, Miss Ann, and keep my watch yourself, it is an old and faithful servant, and I know you will often look upon it for old Nurse Amy's sake—now let us pray!"

"Then she died in her prayer!" said Alice, gently, "and it was a blessed death—a happy end to an active, useful life,—she has spoken the truth, Ann, I shall never forget this lesson; things will never look the same to me again, the first link in the chain is broken, it is the beginning of trouble."

"Oh, do not speak so, dearest Alice!" exclaimed Ann; "of course you must feel weak and low now, just recovering as you are from so severe an illness; but it will pass away, and you will be as usual again, my own bright Alice!"

"Your own bright Alice I hope I shall always be," she replied, and a sweet smile passed over her pale features, "but you would not wish for the naughty wild Alice of former days to continue as she was, would you? This is the first time since I was old enough to feel it really, that death has removed from me one whom I really dearly loved—it has been an awful warning, and you know I cannot but feel when I look around me on 'the changes and chances of this mortal life,' that it is the precursor of other sorrows—I shall be happier, believe me, Ann, if instead of the high spirits for which I was once famous, I can substitute, by God's help, an even cheerfulness, and a persevering and orderly exertion of my powers of mind and body in those 'daily duties' which the poet tells us, done

Painfully at first, at last shall bring repose
To the sad heart that struggles to perform them."

Mrs. Forester then entered the room, and Alice was soon talking cheerfully to her on various subjects. At her earnest entreaty, Mrs. Forester had allowed her to take Nurse Amy's niece, Lucy, as her maid—it was to spare Alice's own feelings that she at first demurred; but Alice had made up her mind to the pain which she girl's presence at first produced, and never repented of her resolution.

A few days more brought a letter from Henry to Mrs. Forester, containing his urgent suit for the hand of his cousin Ann. This was a far greater surprise to Ann herself, than it was to Alice, who had expected its arrival daily for some time. But I will not tarry on this part of my story,—Ann was very happy, Mrs. Forester rejoiced in her daughter's happiness, and Alice warmly sympathized with them both. She was never idle a moment, but busied herself unceasingly with preparations for the wedding. What mattered it to her if the gossips, so abundant in every country place, expatiated on the paleness of the beautiful bridesmaid; and remarked how much less Miss Alice laughed and sang than she used to do? Alice was always cheerful and always useful, and even her friend, Mrs. Hayter, was astonished at the energy and clearness with which she entered into every little arrangement for the village feast, and the exactitude with which she performed every part that was appointed her.

At last the wedding-day came—the important moment came,—passed—was over; and Alice, after one long and tearful embrace, parted with her sister. It was a bitter moment; but Alice soon recovered the calm cheerfulness which was becoming more habitual to her every day, and in a short time Mrs. Forester would almost have fancied Nurse Amy was beginning to be less constantly in Alice's thoughts, had she not observed her to stand frequently for some minutes in a deep musing before her own picture of Avonhurst church, and the monument of Sir Mowbray de Bellinger, which she had hung up over the chimney-piece of her own sitting-room.

(To be concluded.)

STORY.

In old times, before guns and gunpowder were used in war, soldiers fought mostly with swords and spears, hand to hand.

To protect themselves when they went into battle they wore armor, covering their bodies. Sometimes the armor was made of tough skins or leather; sometimes of iron or brass.

St. Paul the Apostle was a prisoner in the great city of Rome some time before he was put to death. While he was kept there he was chained by one hand to a soldier who kept him, and he had plenty of chances to see and watch other Roman soldiers.

St. Paul wrote several letters or epistles to the Churches while he was a prisoner in Rome.

St. Paul had begged the Christians to "be strong in the Lord," and went on to tell them how they might be strong.

He said "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Most likely it was seeing the soldiers around him that made St. Paul think of calling it armor—that which we must put on.

The soldiers wore on their heads a close-fitting helmet or head-piece, so that if a sword should strike them on the head it would not cut through.

St. Paul said we must have a helmet: it must be the hope of salvation. If we know what the Lord Jesus has done for us, and what a blessed home He is making ready for us, the hope of this will make us lift up our heads, and be glad and strong, like a soldier whose head is covered by a safe helmet.

Then the soldiers put on a breast-plate, as it was called; this was a piece of armor that covered the breast and back, so that the enemy could not drive his spear into the heart.

St. Paul said we must have the breast-plate of righteousness to cover us. The Lord Jesus can give us that righteousness, or goodness, for a breast-plate.

On his feet the soldier wore strong, heavy sandals—a kind of shoe. So he was ready to march with a firm, quick step wherever his captain sent him.

St. Paul said Christian soldiers must be shod, too, so as to be ready messengers: not to do such cruel errands as the Roman soldiers were often sent upon, but to carry the Gospel of Peace.

Around his body, below the breast-plate, the soldier wore a strong belt, or girdle. What do you think the Apostle said we must wear for a girdle?

He said we must be girt about with truth. Yes, that is it; the Christian soldier must be true and honest and sincere, or he cannot be strong to fight against sin.

Then the soldier had a shield, which he held on his arm; a large, round shield, with which he could quickly cover any part of his body in the fight. No matter how many sharp arrows or darts were shot at the soldier, if he only held up his shield they could not harm him.

Did St. Paul think of a shield for his Christian soldiers?

Oh, yes; he said we must take "the shield of faith, whereby we shall be able to quench all the fiery darts of the wicked."

What is faith? You know it is believing. To have the shield of faith means to have a sure trust in God.

When the soldier had covered himself with all this armour, he took his good sword in his hand, and then he was ready for the fight.

Must we have a sword?

Yes, indeed! St. Paul said, "Take the sword of the Spirit, which is the word of God."

The word of God—what God has said, and told us to do—that is the very best sword we can take to fight against sin with, is it not?

Now, dear little friends, perhaps you think that St. Paul was only writing to grown up people about this armor; perhaps you think you are too little to, put it on yet.

You could not wear such armor as the Roman soldiers wore, to be sure. Such a helmet would soon make your head ache, and you could not have lifted the heavy shield.

But each little child can put on the Christian armor about which St. Paul wrote such beautiful words.

For it is made, you know, not of brass or iron, but of faith, and hope, and love, and goodness.

Pray God to put this armor upon you, and to make you strong to stand against the wicked one, so that you may be Christ's faithful soldier to your life's end.

THE BEST PHYSICIAN.—Hope awakens courage, while despondency is the last of all evils; it is the abandonment of good—the giving up of the battle of life with dead thingsness. He who can implant courage in the human soul is its best physician.

SELF-EXAMINATION.—Examine your lives, weigh your motives, watch over your conduct, and you will not take long to learn or discover enough to make you entertain charitable opinions of others. Be harsh in your judgment of self; be tender in your judgment of others.

APPRECIATION.—Notice everything that is done by others to contribute to your benefit or happiness. Nothing seems more ungracious than the passing over without a remark, and apparently without thought, the thousand and one little efforts and attentions which are intended to sweeten domestic life.

ATTENTION, MOTHERS!—No hired help can ever make up for the lack of knowledge and qualifications in the mistress of a household. A mother who has allowed her daughter to grow up un instructed in the mysteries of housekeeping has been guilty of an unkindness toward her own child which will be life-lasting in its unhappy influences.

JUSTICE.—Unless you are just, you cannot be completely and consistently kind. Justice never frowns on kindness, and kindness never interferes with justice.

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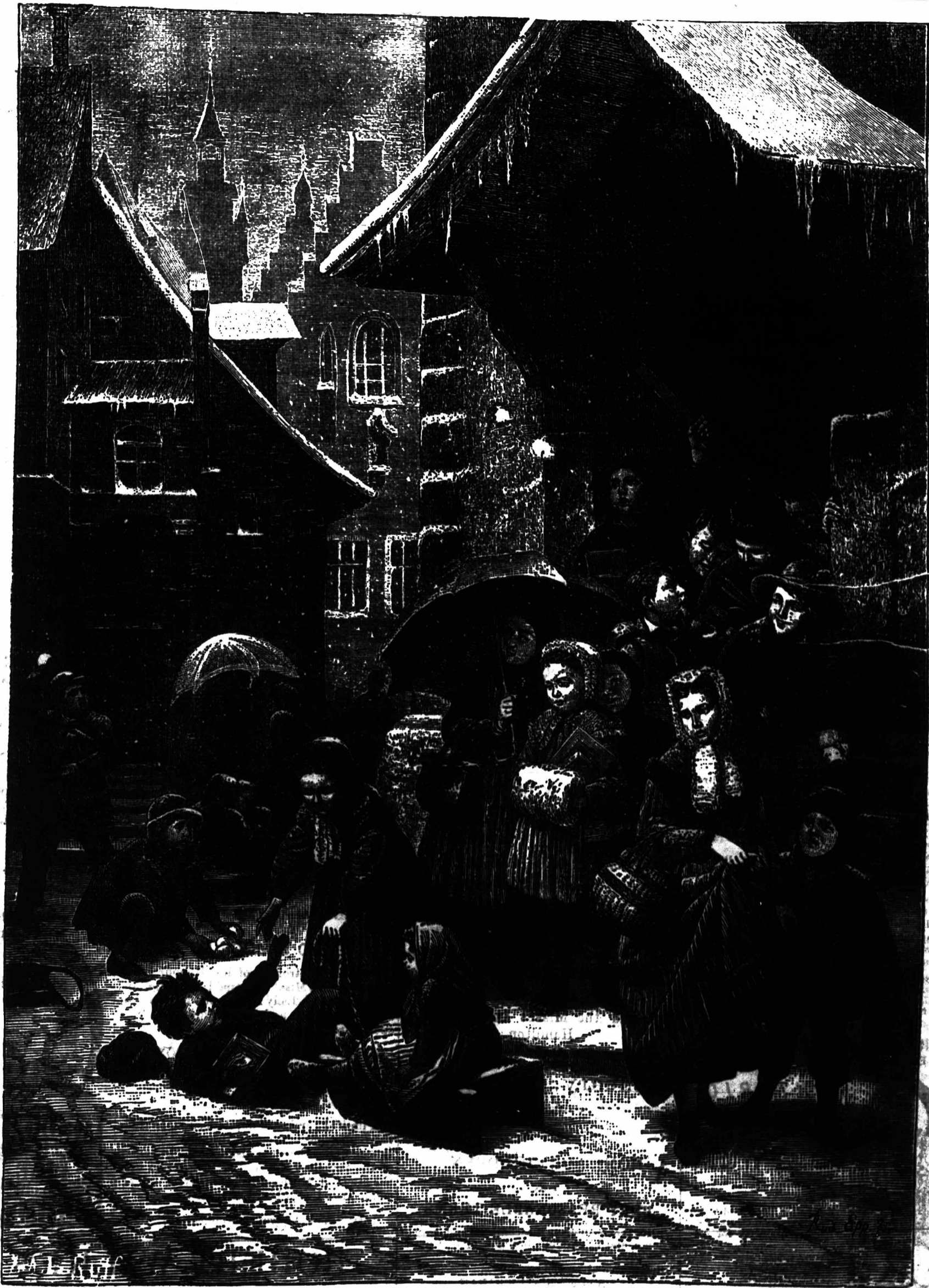
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WINTER AMUSEMENTS.

What glorious fun it is to have regular pitched battles with snow-balls! And can anything be jollier than sliding down hill or skating on the polished ice. Yes, it is all this and more to the well-fed, well-clothed boys; but how is it with other poor boys, who are sometimes obliged to go out in the cold, cold snow, bareheaded, bare-footed, and often have to creep into an empty barrel and spend the night there, not having any warm, comfortable home to go to. My dear children do you ever think of these poor boys, when you rise from your breakfast of hot coffee or tea, toast, meat, &c. Don't turn so coldly away, if they happen to hold out their hands to you for a few cents to buy bread. Don't say in that scornful tone:—"Now, mamma, I wouldn't let such ragged fellows come into the kitchen; very likely they will steal something before they leave." Perhaps you would steal if you were starving? Wouldn't you though? Well, I hope you wouldn't but your principles might change if you were half-starved. Circumstances alter cases now and then, you know. It is hard to see these poor boys turned from house to house and nothing given to them. A warm breakfast would do them so much good and make them so happy. How many could give them a breakfast, also shoes for their feet; yes, and a cap and a thicker jacket too. How many poor girls and boys could be clothed and fed comfortably with money so many children spend extravagantly and foolishly!



CHILDREN'S WINTER AMUSEMENTS.

THE BEST WAY.—It is better to encourage what is right than to punish what is wrong.

THE LAND OF PEACE.

There is a blessed Home
Beyond this land of woe,
Where trials never come,
Nor tears of sorrow flow;
Where faith is lost in light,
And patient hope is crowned,
And everlasting light
Its glory throws around.

There is a land of peace,
Good angels know it well;
Glad songs that never cease
Within its portals swell;
Around its glorious throne
Ten thousand saints adore

Christ, with the Father One,
And Spirit evermore.

O joy all joys beyond,
To see the Lamb who died,
And count each sacred wound
In hands, and feet, and side;
To give to him the praise
Of every triumph won,
And sing through endless days
The great things He hath done.

Look up, ye saints of God,
Nor fear to tread below
The path your Saviour trod
Of daily toil and woe;
Wait but a little while

In uncomplaining love,
His own most gracious smile
Shall welcome you above.

GRATITUDE AND LOVE.—It is a dangerous experiment to call in gratitude as an ally to love. Love is a debt which inclination always pays, obligation never.—*Faciel*

LOVE AND SYMPATHY.—Man, with all his boasted strength of mind, needs womanly love and sympathy. It is not as a worker alone that he wants a wife. If this is all he needs, hired help can do it cheaper than a wife.

SHOW THIS PAPER TO YOUR FRIENDS.

BIRTHS, MARRIAGES and DEATHS.

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DEATHS.

Well asleep sweetly in Jesus, on Monday, the 6th of February, 1880, Mrs. M. L. Mondelot, daughter of the late George Houghton, Esq., of her Majesty's Royal Engineers.

BIRTHS.

At the Parsonage, Delaware, on the 4th inst., the wife of the Rev. G. D. Martin of a daughter.

Church Directory.

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

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

TRINITY.—Corner King East street and Erin street. 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 and 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Gayley, M. A., Rector. Rev. C. H. Mockridge B. D., Assistant.

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

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

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

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

CHURCH OF THE REDEMPTION.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Sotimus 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 Braddalbane and St. Vincent streets. Sunday services, 8 and 11 a. m. and 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. Patterson, 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. MATTHEW.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

ST. MARTIN'S.—Strachan St. Queen West. Sunday services, 8, 11 and 7 p. m. and 4 and 7 p. m. Daily services, 6.30 and 9 a. m. (Holy Communion after Matins,) and 2 and 5 p. m. Rev. E. Harrison, M. A., Incumbent, 35 Lamley street.

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

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

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

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

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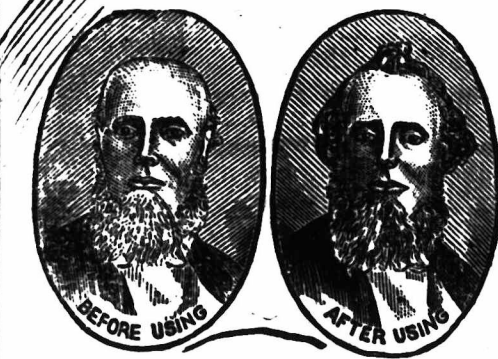
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