

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, NOVEMBER 7, 1878.

[No. 45.]

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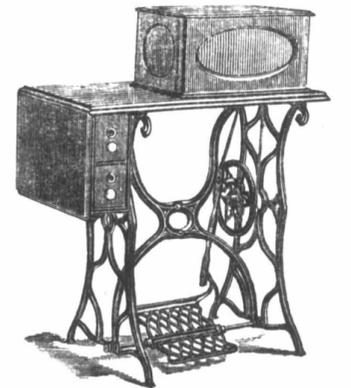
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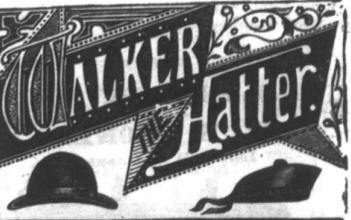


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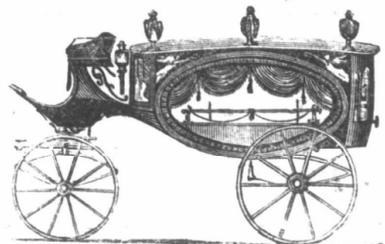
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THE WEEK.

NEW discoveries in relation to the electric light continue to be made, and a more extensive application of it to useful and practical purposes. A few nights ago, by the help of this wonderful light, a foot ball match was played by two teams belonging to the Sheffield Football Association, in the presence of about thirty thousand people. The spacious grounds on which the match came off were illuminated by four lamps of great brilliancy, thirty feet in height. The whole of the vast space occupied in the game was lighted so that the players could be seen nearly as well as at noonday. Such is the rapid advance made in the application of the electric light that the gas companies have taken the alarm in reference to the permanent security of their property, and gas shares are rapidly going down in the market.

A few days ago alarming reports were in circulation of the disappearance of the celebrated lighthouse on the Eddystone Rock, which is situated about fourteen miles south-west of Plymouth Sound, and which should be, under ordinary circumstances, visible from Plymouth Hoe. The rumor was especially circulated at Plymouth during one particular night, but was afterwards happily discovered to be incorrect. It has however been made known from a careful official examination, that the rock on which the tower is built does actually betray symptoms of being undermined by the force of the waves, and the Trinity House Corporation have already begun the construction of a new lighthouse upon a neighbouring group of rocks, which are twenty-three in number, to supersede the admirable structure of dove-tailed stone masonry, erected with so much skill by Smeaton a hundred and twenty years ago.

King Alfonso desires to save his intended assassin from the death he so justly merits, and which he will doubtless receive. The culprit is twenty-three years of age, and appears to have been weak and silly enough to imagine that had he killed the king, monarchy would have been at an end in that country. A great number of secret societies of the International character are spread throughout Spain; and, like Chartism in Wales and England, Socialism in Germany, Communism in France, and Nihilism in Russia, their object is to uproot monarchy and every other established government, to redistribute territorial possessions and to introduce and spread over the face of the earth a social anarchy, as disastrous to the moral and religious as to the political prosperity of its inhabitants.

The Convention of the Diocese of Michigan have granted an annuity of \$1,500 to their late

Bishop McCoskry. The annuity is to be continued for his life unless some future convention should interfere with it. The bishop is over eighty years of age, with a shattered constitution, and was physically unable to stand his ground. Otherwise his perfect innocence was by no means difficult of proof.

English business troubles appear to be slightly on the increase. The directors of the Colonial Trust Corporation having been charged with publishing misstatements respecting the Company's position, the charges have been investigated, and the Lord Mayor has decided that there was no ground for issuing a summons against these officers.

From Edinburgh we learn that the Lord Advocate has accepted bail in \$75,000 for John Stewart, one of the directors of the City of Glasgow Bank. \$150,000 was subscribed at a private meeting in Glasgow yesterday, for the relief of the shareholders of the City of Glasgow Bank. Five firms gave each \$15,000.

The negotiations between the Vatican and Germany are progressing slowly. Both sides are anxious to arrive at a prompt settlement concerning the dioceses of Alsace and Lorraine, which are still administered as when they belonged to France.

Mount Vesuvius continues spasmodic eruptions. There was an increased discharge of lava on Thursday night, but on Friday the volcano was again quiet.

English operatives are still impressed with the idea that the great remedy for all the ills they suffer and for those which are threatened is—a strike. The Oldham cotton operatives on Saturday unanimously resolved to resist the proposed reduction of ten per cent. in their wages. Twenty thousand hands and eight million spindles will be affected by this action.

It is said that Great Britain has purchased from Portugal, Delagoa Bay, on the eastern coast of Africa, for six hundred thousand pounds.

The fact will be universally gratifying that the epidemic in the Southern States is pretty nearly at an end. The quarantine restrictions at Mobile have been removed. The Board of health at Memphis has passed a resolution to the effect that, the epidemic being at an end, the President be requested to call upon the Governor to withdraw the proclamation of the 15th of May, establishing the quarantine. People are not advised, however, to return to Memphis, as it is not considered safe to do so as yet. At Vicksburg there was one death on the 3rd, and two in the country, with several new cases in the city.

The present state of the Afghanistan question is to the effect that England's ultimatum to the Ameer demands that a reply should be received at Peshawur by the 20th November, or otherwise the British forces will immediately invade Afghanistan.

All political difficulties in the way of the marriage of the Duke of Cumberland with the Princess Thyra, have been removed, and their betrothal is

now an accomplished fact. It is also stated that if the Duke shall retract the manifesto issued after his father's death, in which he asserts his right to the crown of Hanover, Prussia will surrender to him the Guelph moneys.

An Electro-dynamic Light Company has been organized in New York for the purpose of introducing an electric lamp for dwellings. It is said to be of simple construction and to cost about one-fourth the price of gas.

James Gordon Bennett left Paris on Friday night for St. Petersburg en route for Afghanistan, taking with him Van Woistyne, who is to become correspondent for the *Herald* in the event of war.

The Delaware, Lakawanna, and Western Railway, U.S., intends to reduce the laborers' wages from 90 to 75 cents a day, and other wages proportionately.

At the request of Mr. Layard, the British Ambassador, the Porte has telegraphed Ahmet Kaisarli Pasha to evacuate Varna definitively, and to bring the troops and war material to Constantinople.

The London *Observer* semi-officially says it understands that the statement that the British Government have applied to the other Powers for assistance in enforcing the Treaty of Berlin is unfounded.

The appointment of Lord Lorne as Governor of Canada is officially notified in the London *Gazette* of the 15th inst.

It is confidently stated that the port of Alexandria will pass virtually into the hands of England. This is a result, and it is an all-important one, of the Egyptian negotiations. By this arrangement we acquire complete control of the Suez Canal, and the practical effect of recent policy will be that Egypt is transferred from the Khedive to England and France.

The determination of Russia to remain under the walls of Constantinople, the strain she is exerting in Roumelia, the boastful tone of the St. Petersburg press, the hopelessly disorganized state of Turkey, the jealousy of Russia towards Austria, and the scantiness of the news from India, causes the greatest apprehensions in England at the present moment. Foreign politics and British relationship with them, never appear to have stood upon a more uncertain or precarious footing. Every one is looking forward with great anxiety to the next few weeks, for some turn in the state of affairs to take place. Nor is the home prospect either in politics or in commerce considered very bright; but on the contrary, in both respects, it is felt to be unusually depressing.

The Centre Huron election has come off, and Mr. Cartwright has been elected by a majority of 417. It is curiously remarked that there is nothing very surprising in the fact that the Reform constituency should elect a Reform candidate. And Mr. Horton's friends boasted they could have trebled his majority if they had liked. It is an election by a larger majority than was expected; especially after the all but universal condemnation of the late government by the verdict of the

entire Dominion, from the Atlantic to the Pacific Ocean. Strenuous efforts were also said to have been made to defeat Mr. Cartwright. But the fact that Mr. Horton's majority at the general election was 371, shows it to have been most likely that the impression was a pretty general one that it was impossible to elect a Conservative candidate; and we know very well how difficult it is when such an impression prevails, to induce some people to turn out in order to record their vote. The result is also said to be owing to the feeling that it will be an advantage on all hands to have Mr. Cartwright in the House, "because his party is not strong enough to be without leaders, and because he will be in the House to defend the policy of the late Government; an advantage to the country, because an intelligent and critical opposition is just as needful as an honest and economical administration; and an advantage to the members of the Government, because they will have the ex-Finance Minister before them to hold responsible for the financial operations of their predecessors." At any rate, it is contended that the result of the Centre Huron election is no indication that any part of the country desires to reverse the decision of the whole Dominion at the late general election.

A great deal of dissatisfaction has been expressed in certain quarters because, the country having indicated pretty clearly its leanings on State policy, and having unmistakably chosen the former administration to office, there has been no improvement in the commercial state of the Dominion. In fact, prices have declined rather than risen; and if the present declension goes on as it has begun, it is feared that the ensuing winter will be a very trying one to all the financial interests in the country. In reply, it is urged that Sir John A. Macdonald, not having been Premier of Canada in August and September last, is not responsible for the unfavourable weather during those months, nor, consequently, for the state of the grain harvested at that time; and further, that no Premier of Canada could answer for the commercial depression in Great Britain and the United States; both which countries exercise a great influence over our own Dominion.

On Monday, Messrs. Tilley, Tupper, Macdonald of Picton, O'Connor, and Pope, of Compton, were elected by acclamation.

During a fog on the Mersey on the morning of the 4th inst., the steamer *City of Baltimore* sunk the steam launch *Hercules*, belonging to the Inman line. Several workmen on the launch were lost.

England's ultimatum to the Ameer of Afghanistan informed him that the Russian embassy must withdraw, and that he must not enter into a Russian alliance, but must preserve a neutral attitude. The Ameer is reported to state that he desires British friendship, but he complained that British policy was very apt to change with each new Viceroy. The Ameer declares he is open to make a new treaty, that he is not bound by any Russian alliance, and did not invite the Russian Embassy to Cabul.

France has issued a note advising that diplomatic pressure be exerted in favor of the claims of Greece on Turkey. Italy and Germany have already consented to mediate between Greece and the Porte.

The *Berlin Post* says: "Eight weeks ago when the Treaty of Berlin was in danger, Bismarck appealed to the signatories to defend it. England, who then rejected the request, now appeals to Austria and France, supposed adversaries of Russia, for the purpose of reviving the Crimean alliance. Such attempts are useless. Furthermore, England, by fostering jealousies, certainly will not succeed in preventing friendly relations between Bulgaria and Greece."

On the 4th, a severe snow storm was reported at Halifax, with a prospect of snowing all night; and it looked as though winter had regularly opened. On the same day, the sleighs were out at Quebec.

The Arab tribes occupying the country between Bagdad and Bassarah have revolted and cut off communication between Bagdad and Mosul. The Government functionaries have fled.

Dean Stanley preached at Grace church, New York, on Sunday night. Bishop Potter was present. The sermon dealt with the question as to the origin and destiny of man. The speaker showed that it was not a history of descent, but of ascent of man they had to deal with. He spoke of New York city as the Babylon of the West, a new creation almost within a generation, and said the question was whether there was a corresponding development of moral nature.

On the 18th of October, twelve persons were killed and forty to fifty injured by a collision on the Pontypridd Junction on the Taff Vale Railway. At a point where the Rhondda branch unites with the main line the Llanripant and Cowbridge lines run to and from the station. One of these, after discharging its passengers, overshot the points and struck the rapidly advancing Rhondda train fair in the centre.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

THE Shield of Faith, which is the main piece of defensive armour, as necessary in attack as in defense, was never more needed by the Christian than in the present day. To quench all the fiery darts of the wicked one as well as to overcome the world, the shield of Faith must be in constant exercise; and the fiery darts against which it should be impenetrable are, unfortunately, hurled from within the battlements of the Church almost as frequently as from without its borders. For it is no less strange than true that many of those who boast of their faith, who profess to hold the notion that nothing but the exercise of this Christian grace is needed to begin, to carry on, and to mature the Christian character, are precisely those who have the least of it themselves, and who throw aside the plainest statements of Christ and His Apostles as to the grace communicated in the use of the means for that purpose, which are of Christ's own appointment. To pretend to *Gospel teaching* or to *Evangelical Christianity* and yet to ignore the agencies and instrumentalities of Christ's own institution, is so much self-contradiction, and is absurdity so glaring that the wonder is that we meet with so much of it among men who claim to be intelligent men, to know all about such matters and deny all mystery connected with them.

One of the main facts on which the faith of the Christian securely rests, and which is wholly denied or partially repudiated in the present day, is the Incarnation of the Son of God with its con-

sequent results;—and in the results of the Incarnation are included the functions of the Christian ministry as Christ Himself assigned them, and the grace flowing through the use of means, of no avail in themselves, but which are rendered effectual by His presence and blessing. Believe only that He is the Son of Man—the wisest, if you will, and the best of men—and the requisite force is lacking; you assent only to a fact which is bounded by the frontiers of human history. But believe that Jesus is the Son of God,—that His life was that of the perfect moral being manifest in the flesh, that His death was that of the everlasting Son purchasing His Church with His priceless blood,—that His mercy and His power are alike boundless, and that He helps and befriends us by His Spirit, in His Sacraments on earth, and by His majestic and ceaseless intercession in Heaven,—and life is at once irradiated by a new idea of its solemnity and its blessedness; while a firm and impenetrable defence is secured against all the fiery assaults of the wicked one, and the other portions of the Christian's armour have free and unrestricted facility for their respective purposes of attack or defense.

CHURCH MUSIC.

THE success of the Worcester Musical Festival has been complete, the collections and donations having amounted to \$7,000. On the Thursday morning of the festival week Dr. Armes' short oratorio, "Hezekiah," was given in the Cathedral. The text is compiled by the composer himself, and consists of passages taken from the Book of Isaiah, referring to the invasion of Judea by Sennacherib, the destruction of the Assyrian army and the sickness and miraculous recovery of Hezekiah. The vocal music is preceeded by a spirited orchestral introduction in the martial style, supposed to accompany the advance of Sennacherib's army upon Jerusalem. The choral writing is the best portion of the work, and proves that Dr. Armes has studied well the productions of our older cathedral composers. Dr. Armes conducted the performance of his work, after which the conductor of the festival, Mr. Done, took the baton, and the first part of the programme closed with Mendelssohn's sublime hymn, "Hear my prayer," for soprano solo, chorus and orchestra. The solo part was sung by Madame Albani with exquisite purity of voice and style, and unaffected devotional feeling. The Thursday morning's performance closed with a very satisfactory rendering of Spohr's "Last Judgment." The concluding oratorio on Friday was the "Messiah." Madame Albani's share included the airs "Rejoice greatly," and "I know that my Redeemer liveth," the first of which was given with fine bravura execution, and the other with affecting pathos. The special evening service which closed the Festival brought forward a *Magnificent* and *Nunc dimittis*, by the Rev. Sir F. G. Ouseley, and a sacred cantata, "The Daughter of Jarius," by Dr. Stainer—all composed specially for the occasion. The cantata contains much effective and masterly writing. The solo vocal music is full of melodious grace, while the choral writing is always effective, and in one instance of special mastery and power. In the first named respect we may refer to the tenor air, "My hope is in the Everlasting," and the duet for soprano and tenor, "Love divine." All the choruses told well, particularly that for female voices, "Sweet, tender flower," and, above all, that for full choir, "Awake thou that sleepest."

Sir F. G. Ouseley's two pieces of service music

are fully worthy of the reputation of the learned Oxford professor. They are written with a fluent command of counterpoint, and contain many phrases of melodious beauty. Mr. Done has conducted the performances with care and judgment; and his coadjutors, Mr. Lloyd, organist of Gloucester Cathedral, and Mr. Colborne, organist of Hereford Cathedral, have done good service in presiding respectively at the organ and piano-forte.

Allusion has already been made to the suppression of oratorio performances, and miscellaneous evening concerts in 1875, and to the virtual triumph just gained by the advocates of the festivals in their extended form—the new arrangement of opening and closing with a grand special service, and preceding and following the oratorios with a short form of prayer—being a slight and by no means unreasonable concession to the Cathedral authorities.

THE CHURCH CONGRESS AT CINCINNATI.

THE Church of the United States has recently held its Fifth Annual Congress at Cincinnati. The Congress was opened on the 15th ult., and in most respects it appears to have been a great success. Bishop Dudley presided over it, and showed that its object was not to settle central and fundamental questions, but to discuss those on which latitude of sentiment was allowed, each man being responsible for his own utterances. It would be profitable to listen to different men upon such themes. He enumerated some of the subjects which were to be considered, and showed how it was consistent with Church unity to allow diversity of opinion upon them. On the other hand, some of the questions to be discussed, such as the conflict between labor and capital, for example, not being theological, the world would perceive that the Church is not interested solely in ancient creeds, sublime architecture, and glorious music, but has a heart that beats for human welfare.

The subjects of discussion were of a sufficiently varied character. Prominence was very properly given to "The Interpretation of the Bible in relation to the present condition of Learning and Science." The Rev. F. Gardiner dwelt upon the fact that in regard to the influence of modern science upon the interpretation of Scripture, so far as science is true to itself, progressing in the actual knowledge of nature, it is an unfolding of God in His works, and consequently must be consistent with a right interpretation of His revelation. It becomes the interpreter to have enough knowledge of modern science to see that he does not force the Bible into contradiction with those conclusions which must be distinguished from the more or less probable hypotheses which are not yet assured truths. Hypotheses will be proposed which contradict the Bible. They will pass away. But more frequently hypotheses will seem to the scholar to contradict the Bible, merely because they contradict his own interpretation of it. He said the present condition of science and learning calls for the abandonment of no real truth, but it does demand a constant revision of conventional interpretations. Sometimes the mistake may indeed be made of abandoning an old error for a new one, but on the whole a more true interpretation must result from an ever-increasing knowledge of God from His works in nature and His guiding in history.

The next subject of discussion was of a purely local character and referred to the University of the South. Other addresses followed on the

comparative neglect and disesteem of the Bible. Next followed a discussion on "The Novel and its influence upon Modern Life." It was contended that it is a mistake to say that the novel is a disease of modern society, as it springs from the private side of modern life as much as the newspaper does from its public side. It was shown that the best of histories are placed in clearer light by novels of a man of genius. The customs of the feudal ages are made clearer by the works of Scott. The most vivid account of the Norman conquest becomes more interesting after the perusal of Bulwer's "Harold;" and George Eliot, in her "Romola," casts into splendid relief the events of Savonarola's time. In another department such writers as Dickens, Gaskell, Kingsley and Reade have awakened the sympathy of the cultivated classes for the suffering and the ignorant, while the novelists of Russia have distinguished themselves by raising the problems of labor to the dignity of national questions.

Dr. James De Koven introduced the subject of the New Testament doctrine of Absolution. The idea of which he described as this:—The baptized Christian who has not forfeited his birthright is in a state of salvation. If he has fallen into great sin, he is no longer in a state of grace, he is nigh unto spiritual death. The grace of baptism consists of a death unto sin, and a new birth unto righteousness. The spiritual act which is to restore the forfeited blessing must renew the forfeited grace, and repentance corresponds to the mystical death unto sin. Absolution opens the closed doors of the kingdom of heaven, and imparts the life of Christ, the renewed gift of righteousness." As to the omission in the United States Prayer Book of the words "benefit of absolution," from the Exhortation, and in the Visitation of the Sick the exhortation to a special confession and the special absolution being also left out, he remarked "It is therefore argued that this omission implies a prohibition of all private absolution. It seems to me a large generalization from narrow premises."

The Rev. S. C. Thrall, D.D., said he would accept the statements made that the New Testament doctrine of absolution must be the doctrine of the forgiveness of sins, and that this absolution is conditional upon the penitence of the individual. "Now, as the New Testament did not come down out of heaven to me personally, but mediately through the Church, so I seek the meaning of the New Testament through the Church." He thought that if the Church has no thought of a priestly power of absolution, she found a very remarkable way of presenting that thought. When in the ordinal she says, "Receive the Holy Ghost; whosoever sins thou dost remit, they are remitted; and whosoever sins thou dost retain, they are retained," this becomes very near the doctrine of absolution.

The next subject discussed was "The Sunday Question," on which the Rev. Dr. Good showed that while there was no necessity for the Puritanic and Judaic strictness in keeping the Lord's Day, yet there may be on the other hand a worldly, popularized pagan laxity in its observance or rather in its non-observance, thus leaving the Christian religion and the Christian Church in more danger from the latter than the former.

"The mutual relation of capital and labor," was the next subject for discussion, and was very practically handled from a religious point of view. "Christ in the personal life," was introduced by the Rev. W. N. McVickar, and was ably discussed. The Rev. T. A. Jaggard, D.D., gave the closing

address, in which he stated that the movement of the Congress was toward that which is true and real. He expressed his thankfulness that throughout the deliberations of the Congress there was one principle pervading all the speeches—the principle of personal love and loyalty to the personal Jesus. He said that not one bitter word had been spoken, and he believed that not a bitter thought had been cherished.

THE LATE CHIEF JUSTICE HARRISON.

THE death of Chief Justice Harrison will excite universal regret and will give a shock to many who were not aware of his serious illness. He was born in Montreal, 1833, afterwards a pupil at Upper Canada College, and a D. C. L. of Trinity College, Toronto; then called to the Bar in 1855, an Alderman of Toronto for several years, a Queen's Counsel in 1867, a member of Parliament from 1867 until 1872, and appointed Chief Justice in 1875. At every stage he acted as one who felt that the prizes of life were the object of keen contest, and the reward of those who not only resolved to win but concentrated all their energy and power on the struggle. Having a strong constitution he drew upon it to the utmost until at last the ceaseless strain avenged itself when he had attained the summit of his ambition. As a counsel none of his contemporaries had so many briefs or worked them up more conscientiously. The attorney in need of the assistance of counsel soon learned where he was certain to find it faithfully given, and in consequence, in nearly every case of great importance, the future Chief Justice had a hand. He wrote for the political press, and at the same time discharged efficiently the duties of editor of the *Canada Law Journal*. He edited "Harrison's Common Law Procedure Acts," a work involving an immense amount of labour, and one which was received as a boon by the legal profession and welcomed with commendation by our judges and by the legal press in England. In this work over 5,800 decided cases were collected and analysed. The "Municipal Manual" appeared in 1859, a second edition in 1867 and the last edition in 1876. In this the author treated elaborately by the light of decided cases, our legislation in municipal matters. When he was appointed to the Judiciary in 1875, it was generally acknowledged by the legal profession that this reward had been fairly and justly earned, and had been bestowed on one who would bring to bear on the administration of justice a wide experience and a tireless energy. The business of the Court of Queen's bench was then largely in arrear, but in a comparatively short space of time the wheels revolved with becoming rapidity. Since Trinity term, 1876, about seven volumes of reports of cases decided in the Court of Queen's Bench have been published. The so-called retirement of a judgeship furnished to him no excuse for idleness, but rather reasons for exertion. The call of duty he was ever ready to obey, and that too with a cheerfulness and kindness that won grateful acknowledgement from the Bar, and now has its witness in the keen regret evoked by the announcement of his death.

At a meeting of the Bar, the following resolution was passed:—*Resolved*, That the members of the Bar now assembled, on behalf of themselves and of their professional brethren throughout the Province, express their deep regret at the loss the community has sustained in the death of the Hon. Robert Alexander Harrison, D.C.L., Chief Justice of Ontario, at the early age of 45 years, after a short but brilliant judicial career. At the Bar he

became a successful counsel, and ever conscientiously maintained the integrity of the true lawyer. As a judge he was clear in his exposition of legal principles, and honest and upright in the administration of his judicial duties. In social life his disposition won for him the affection and respect of all who knew him. As a law writer he gave to the profession and to the public municipal bodies in this Province legal works of great learning and of great practical value; and in his active and busy life he set an example of the attainment of distinction at the Bar and on the Bench by earnest work united to high intellectual qualifications.

THE FISHERIES DISPUTE.

“ENGLAND'S difficulty is the United States' opportunity.” This would almost seem to be the motto chosen by our neighbors south of us. It is true that England is in no particular or real difficulty at present. But perhaps she may be soon. The Eastern question is not so nearly settled as we all seemed to imagine, notwithstanding the fact that an ex-Premier of England told us we were deceived. And then there may be trouble in Afghanistan, and very probably there will be. That trouble may bring on a multitude of others. Russia may aid the Afghans. The Hindoos may rebel. And then—the United States need not pay the Fisheries' Award; for England will then have something else to do besides compelling her to pay it. However, the time for payment is very near—November 24th. Meanwhile the subject is warmly discussed in the United States papers as well as in English journals. The *New York Herald* has been, as might have been expected, an urgent advocate for repudiation; but a few days ago it represented that a correspondent had written that Secretary Evarts ought, in view of the outrages on their fishermen in Newfoundland and of the British Government's official justification of them, to peremptorily refuse to pay the award. “We have agreed,” he says, “to pay money for a fishing privilege, but when we attempt to use it we are driven off; of course we need not pay.” The *Herald* has evidently changed its mind, for it states in reply: “We are so unhappy as to utterly disagree with our correspondent, and we hope and expect that Mr. Evarts will hand over to Lord Salisbury the five millions and a half just as soon as the latter notifies him that he is ready to receive it. We entered into an arbitration, and are bound by the verdict of the arbitrators—that is all there is to say about that part of the question. When we come to the Newfoundland outrages and Lord Salisbury's hasty justification of them, the case stands thus:—We have bought goods of a perfectly responsible person; one of his subordinates foolishly attempts to deprive us of the goods; and his master, incorrectly informed, for the moment justifies the act of his servant, openly basing his justification, however, on the information he has received. Our course is to hold him to his responsibility as a merchant, and point out to him that he must deliver the goods ‘if it takes all summer’ to do it.”

Different as this way of putting it is both to the former mode of treating it and to the view taken of it by the other most influential journals of the United States, it is not the correct way of putting the question. The question really is as to whether the Fishery rights as purchased by the United States Government were to be absolutely independent of all municipal or other regulations.

The *Pall Mall Gazette* takes very strong ground upon the subject, and says: “This is what, according to the admirers of the *Alabama* arbitra-

tion, we might certainly have expected from America. The truth is, that while the very party with which the bargain was made still holds office in the United States, the first opportunity is seized to make a point against us when it is reckoned that other difficulties may force us to give way. Nothing else was to be expected, and for our own part we are inclined to thank Mr. Evarts for teaching our countrymen that nations generally are no more inclined to forego their advantages over one another in the 19th century than they were in the 18th, the 17th, the 16th, or the first. Let sentimentalists blame Mr. Evarts, for he has disappointed them, not us. The American newspapers of all shades of political opinion, without giving a moment's consideration, let us hope, to the fact that the quarrel has nothing whatever to do with the award of \$5,500,000 made in favor of Canada at Halifax, came forward at once with the contention that this money due, and long overdue, to us must not be paid until and unless this new difference is settled in the way they think right. Nine million dollars of the *Alabama* indemnity still remain without any reasonable claimant, and here are \$5,000,000 more to be retained.”

This may be assuming a strong position. But the language is by no means stronger than the circumstances of the case require; and we in Canada cannot help feeling that Imperial considerations are too often brought in so as to sacrifice Canadian interests. Not that we mean to insinuate that Canada could do without England for a moment. For should England really send us adrift, there would soon be no Canada at all—the great Republic would swallow us up in a very short time.

BOOK NOTICE.

SIX BRANCHES OF THE MISSIONARY WORK OF THE CHURCH.—Set forth as Subjects for Meditation during the Week of Intercession for Missions. A specimen copy for three cents, including postage. Twenty-five cents for twelve copies, postage extra. Orders, with remittances, may be sent to the Rev. Theodore E. Dowling, Carleton, St. John, N.B.

Entitled as above, the Revd. Canon Brigstocke, Rector, of Trinity Church, and the Revd. T. E. Dowling, Rector of St. George's, St. John, N.B., have, for the fifth time, united in publishing, for the use of their fellow-churchmen in Canada, a manual of devotions for the Week of Intercessory Prayer and Christian effort on behalf of the missionary work of the Anglican Church. This year the little pamphlet has become double the size of that of last year, 24 pp. for 12; is even more beautifully got up and printed; and is endorsed with the high sanction of the Bishop of Fredericton, senior Bishop of the Province of Canada. Last year we had, principally, a subject suggested with an appropriate Text and Collect for each day in the week. This year we have, in addition, a list of subjects for meditation and prayer, and a Litany for Missionary Meetings and for Private and Household Devotions. For Saint Andrew's Day, Saturday, November 30th, “General Intercession for Missions,” with eight special topics suggested: for Dec. 1, First Sunday in Advent, “England,” with six topics of prayer and meditation; Dec. 2, “America,” with nine—calling to our minds its fifteen Dioceses in British Territory, and its forty-nine Dioceses and nine Missionary Bishops in the United States, its masses of colored people, and its many tribes of Indians; Dec. 3, “The West Indies,” with four topics; Dec. 4, “Africa,” with seven; Dec. 5, “Asia,” with ten; Dec. 6, “Australia, New Zealand, and the Islands of the Pacific,” with five; Dec. 7, “General Thanksgiving,” with seven. Then follows the Grand Hymn of Praise, the same as last year, beginning—

“Thou art worthy, O Lord, to receive power,
And riches, and wisdom, and strength,
And honor, and glory and blessing.”

And, finally, the Litany above mentioned. We cordially recommend this carefully-compiled and excellent little manual to our readers. And we feel that our people are much indebted to its painstaking editors for the thoughtfulness which will enable very many, we would hope, to furnish their minds with appropriate subjects, and to turn their thoughts and prayers into concurrent channels during the week set apart by general consent in the Church.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

AVON RURAL DEANERY.—The regular quarterly meeting of this chapter was held in the parish of St. John's, Cornwallis, on Wednesday, 16th Oct. There were present Revs. Canon Maynard, D.D., Rural Dean, Professor Wilson, M.A., of King's College; J. P. Sargent, B.A., Rawdon; J. O. Ruggles, B.A., Horton; C. J. Brenton, B.A., Falmouth; H. How, B.A., Newport, and the Rector of the parish. The morning service was at 11, the several parts of the service being taken by the different clergy, Professor Wilson preaching upon the Gospel for the preceding Sunday, and the Rural Dean being celebrant. The retablo—with its frontal, the “Trisagion,” in scarlet letters on white ground—had upon it a floral cross and four vases of flowers, offerings of some members of the congregation. The *Nunc Dimittis* was, as usual, softly chanted as a recessional by the choir and other worshippers—kneeling while the sacred vessels were being carried to the vestry.

After luncheon at the Rectory two hours were spent in the routine business of the meeting, and in the somewhat spirited discussion of several topics and resolutions, introduced principally by the energetic Rector of Horton. Duty required some of the visiting clergy to return home before the evening service, which was at 7 o'clock, beginning with hymn “We love the place, O God,” as a processional. After the Litany had been said by the Rector, the Rural Dean delivered an address, impressive and forcible, on “The Visible Church—the Kingdom of Christ.” Mr. How followed on “Necessity of Holy Baptism,” and fortified his arguments, until impregnable, with texts and illustrations from Holy Scripture, together with the Church's interpretation of these from the Prayer Book. The third address was delivered by Mr. Ruggles, who, in dealing with the “Coming triumphs of the Church,” told some plain truths to evidently interested, if not altogether convinced hearers, a goodly number of whom were not Anglicans. Each address was followed by a hymn, heartily sung by choir and people; and we cannot but think that the Parish is better for the meeting of the Deanery.

HALIFAX.—*St. Mark's*.—On the evening of the 24th ult. a pleasant social meeting assembled in the school room to meet their esteemed pastor, and to bid him and his amiable family farewell, and a pleasant voyage home to his native land (England) where he purposes continuing his ministry. Mr. Grindon gave a short *resumé* of his ministerial work during the past three years, the time he has been pastor of *St. Mark's*, detailing the various difficulties under which he has labored, the encouragement he had received from some, and the trials and disappointments his manifold duties subjected him to. He also complimented those present on the good feeling that now existed in the church, and strongly advised them to continue these social gatherings, which were of so much advantage in the maintenance of that cordiality and good feeling, so necessary to the true welfare and prosperity of a congregation. Mr. Grindon leaves with the best wishes of all for the future welfare and prosperity of him and his family.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

RICHMOND.—For years before I entered the ministry I felt that a “parochial mission” would be of great benefit to almost any parish, if conducted

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gular quarterly a the parish of ay, 16th Oct. aynard, D.D., .A., of King's awdon; J. O. brenton, B.A., and the Rec- t, and the Rec- service was at e being taken Wilson preach- ding Sunday. The retable n," in scarlet on it a floral rings of some e *Nunc Dimite* a recessional bers—kneeling carried to the

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vening of the assembled in emed pastor, nily farewell, s native land ung his min- resume of his ee years, the k's, detailing ehas labored, l from some, his manifold mplimented t now existed them to con- 1 were of so of that cor- y to the true gation. Mr. of all for the him and his

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on wise and sound principles, and that idea has been much strengthened by observation and experience since. Consequently in the early part of this summer I decided upon having such a mission in this parish. The next step was to find a "Missioner,"—to find a brother clergyman to conduct this important work. He must be more than an ordinary man. It was absolutely necessary that his judgment should be good, that his learning should be acknowledged, that he should be able to speak with force and eloquence, that he should be loyal to the Church and Prayer Book, that his personal holiness should be more than ordinary, and last but not least, that his belief as a Churchman should, as nearly as possible, coincide with those of the parish-priest. Such a priest I recognized in Rev. Francis Partridge, of Rothsay, St. John; and now that the mission is a thing of the past, I feel that my estimate of him was correct.

Next the consent and approval of our Bishop was asked for and obtained with regard to the special effort in contemplation. This was cordially given and the preparations began. Here let me say that the mission is an ordinary country parish, with a parish church and four out stations.

We began to prepare about six weeks before the time fixed upon for an effort:—

1. The most earnest of the people were called together and the object of the mission was explained to them and their help asked in the work. This they were to give by joining in a weekly service of intercessory prayer for a blessing on the mission, by distributing among the Church people a printed form of prayer, with the same object, and by circulating leaflets with regard to it.

2. Fifty small posters were put up about the country, to call attention to the services.

3. A Selection of hymns, chiefly taken from Hymns A. and M., was cheaply printed on sheets.

4. A mission choir was formed—this we feared would be a difficult matter. It was overcome, however, by issuing a general invitation to all who would come and help us in this way to meet on a certain night. Out of those who responded we were able to form a good choir, which practised faithfully three times a week until the mission began.

On Saturday, the 19th of October, the missionary arrived and was introduced to the lay helpers, and members of the choir, the same evening. The next day the mission opened.

The plan was as follows: *Sunday*, Oct. 20th, 10.30, a.m., Morning Prayer, with a sermon explaining the object and method of missions, Holy Communion; 4 p.m., Litany and instructions of the devotional life; 7 p.m., evening prayer and mission sermon. *Week days*, 3 p.m., communicants' class; 4 p.m., Litany and instruction; 7 p.m., short mission service, hymns and mission sermon, silent prayer for five minutes and then the *After Meeting*. Prayer by the missionary, and instruction. *Sunday*, Oct. 27th, 10.30 a.m., morning prayer, holy communion and sermon; 4 p.m., Litany and instruction; 7 p.m., evening prayer and sermon; then the solemn renewal of Baptismal Vows by the large numbers of Church people present. This was one of the most impressive scenes that can be well conceived. Then the missionary in a short address said good-by to the people and choir.

The sermons were upon the subjects of "The Saviour's Invitation," "Sin," "The Great Sacrifice," "Hindrances," "The ten Virgins," "Christian idleness," "The Christian hiring," "What think ye of Christ?" and "Christ's perfect example as well as perfect sacrifice." The afternoon instructions were clear, practical directions with regard to the devotional life. The instructions at the after-meetings were fearless, forcible expositions of the distinctive teaching of the Church.

Thus you see, the weapons used in this work were prayer, instruction and earnest appeals to the careless and the sinner. There was no undue excitement, there was great earnestness.

The object of the mission was eminently fulfilled, if we may judge from externals. The visible, direct or indirect results were that large numbers of people had the gospel forcibly preached to them. Six adults and three infants were baptised, and about 30 were added to the roll of communicants. A Guild was formed for carrying on

the work of the parish in a more systematic way, the whole community was solemnized and a new zeal produced, which, added to the deepened conviction gained by many, that the Church's doctrine and practice is the doctrine and practice of the apostles, are a grand preparation for the ordinary pastor's labors. An advance has been made in one week, which, under ordinary circumstances, would have taken years of hard work. My object in sending you this sketch of the mission, which has just been concluded in our parish, is that many earnest parish priests, throughout the length and breadth of Canada, may have their attention drawn to a means of building up the Body of Christ and deepening the spiritual life of her members, which, if wisely used, I am firmly convinced, would be followed by the happiest results.

HENRY H. NEALS.

Richmond Rectory, New Brunswick, Oct. 30th, 1878.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

On the 28th ult., the Bishop, accompanied by Mrs. Williams, left Quebec, to hold confirmations in the Rev. H. J. Petry's Mission. On the following day a goodly congregation met at the Church in Danville. Nine candidates were presented, all except two being married people. In the afternoon, Mr. Petry drove the Bishop down to Pope's School House, six miles distant, on the Warwick Road, where an appropriate service was held, and an impressive address from the Bishop. Afterwards, all the congregation remained to consult with the Bishop regarding a site for a church. There was a slight difference of opinion on this matter, a few wishing the church to be built adjoining the school house; the majority were in favor of accepting Mr. Chadsey's offer of a two-acre corner lot at Kingsey-Siding Village (a mile and a half nearer Danville), where the nucleus of quite a village is forming round the railway station. On Wednesday the Bishop drove to the distant but important mission of Troutbrook, eight miles away, where a large congregation was assembled in the neat little church. Seventeen candidates, chiefly married and elderly people (some of whom had been brought up as Methodists), were confirmed. Before the Bishop left the Church on the occasion, he kindly shook hands with, and said an encouraging word to each of the candidates. Very many of the congregation also stayed behind to grasp the Bishop's hand. His Lordship returned home to Quebec on the following day, Thursday.

ONTARIO.

OTTAWA.—The following address was presented to the Lord Bishop on his arrival from England: To the Right Reverend John Travers Lewis, D.D., LL.D. Lord Bishop of Ontario.

May it please your Lordship,—

We, the undersigned Clergy, Churchwardens and Lay Delegates of Ottawa and the neighbourhood, avail ourselves of this, the earliest opportunity to welcome you on your return home after a prolonged absence. We render thanks to Almighty God for your return in safety; as well as for His care of you during your stay in the mother country.

We unite in the fervent prayer that your restored health may be continued; that you may long be spared to watch over us in the Lord; and that God's choicest blessings may rest no less upon you and your family than upon the diocese over which the Holy Ghost hath made you overseer.

We thankfully congratulate you on the measure of peace and prosperity we are permitted to enjoy.

We fervently hope that the consultations of the august assembly of eminent prelates from the widely scattered English-speaking race may redound to the Glory of God and to the continuously increasing prosperity of His Church. We confidently anticipate that the Lambeth Conference—the occasion of your absence—may prove a reassurance to Christendom that the Anglican communion does not depend for its existence and catholicity upon the good-will of any earthly

power or any local circumstances; but upon the integrity with which, under all the changes of human governments, and the varying vicissitudes of political organizations, she holds the Truth, once for all delivered to the saints. And we pray that God may hasten the time when His Church shall again be one; and that the world may be led to acknowledge His Son our Lord and Saviour Jesus Christ.

In the assurance that our prayers will be answered, and confidently relying upon the promised aid of the Holy Ghost to direct and bless our labours, we are encouraged to hope that the work of the diocese will continue to prosper under your Lordship's Administration.

We have the honour to be, Your Lordship's humble servants, J. S. Lauder, Archdeacon of Ottawa; H. Pollard, St. John's Church; Thomas D. Phillips, Trinity Church, Archville; E. W. Harrington, of St. Albans; W. C. Clarke, of St. Albans; T. R. Smith, St. John's Church.

The following was his Lordship's reply:

Ven. Archdeacon, Reverend brethren, and brethren of the laity,—I receive the address with great thankfulness to Almighty God and to you. Some five months ago I was dismissed on my mission to England with your prayers and good wishes, and it seems most appropriate that on my return I should be received with this solemn service to-night. I thank God for all his mercies, and especially for this opportunity of rendering humble thanks to Him for having permitted me to return to renew my work in that particular part of his vineyard in which I am appointed to labor. This is not the time to enter upon any discussion of the momentous occasion which called me to England. I hope I shall have an opportunity of addressing my reverend brethren on this subject on another occasion, and also of addressing the congregation of this church on a similar topic. All I can say is that, according to the sentiment in England, it has been the most remarkable, as well as the most important, meeting connected with the Anglican Church, which has occurred since the great Reformation. I believe that the work which God gave it to do it has done well; but, of course, in attempting to make laws, we could not bind consciences, and we had nothing to do but give the deliberate opinions of one hundred bishops of the Church of Christ, holding most responsible positions in the world. The deliverances of 100 such men, indeed, in any position in life, must have great weight, but it must have immense weight when claiming to come from 100 successors of the Apostles, holding rule over dioceses scattered over the world. I believe, therefore, their deliverances will have a most marked and lasting effect upon the welfare and future destiny of the Anglican communion throughout the world, but I will not say more on that subject. What I wish more particularly to do is to express the heartfelt thanks that I wish to express to you, my reverend brethren and brethren of the laity, for your kindness this day in meeting me at the station on my return home, and particularly in assembling to unite in prayers and praises to Almighty God. I pray fervently that God's blessing may rest upon you. I am particularly pleased, Venerable Archdeacon, with that portion of the address in which you congratulate me on the harmony, good-will and success which seem to attend our labours in this diocese. If any of that is due to my powers of Administration, I am sure that a great deal more is due to you, my reverend brethren, who have assisted me in my arduous duties, for I believe never has it fallen to a bishop of the Church of God to have during 18 years—and it is a long time—a more faithful, loyal, and devoted body of Christian workers. May the diocese of Ontario have always the pleasant record of being able to say that the bishop, clergy and laity have worked harmoniously together, and therefore successfully, in the best interests of the Church of Christ and of the immortal souls committed to our charge. With these words I have again the honour to reiterate the great gratitude and thankfulness I feel to Almighty God for having again brought me to my own sphere of work, after what I believe to be a most important crisis of the Church.

BILLINGS' BRIDGE.—The congregation of Trinity Church are greatly indebted to the kindness of

the Rev. A. J. O'Loughlin, of North Gower, for a particularly interesting lecture on "Jerusalem and the Temple," delivered in the Division Hall, on Thursday evening, October 24th, in aid of the Church Building Fund. Briefly to attempt a description of such a comprehensive effort, would be to do the lecturer an injustice. It may then suffice to say that his description of the configuration of the country surrounding the "holy city;" of the stupendous efforts which must have been expended in preparing the temple platform, *e. g.*, (the well-nigh incredible undertaking), of closing an area of 35 acres with a massive wall—this space being then filled up for the purpose of securing a good foundation—his accurate description of the wonderful masonry, as well as his critical remarks upon the explorations conducted at the site by Lieutenant Warren, R.E., all tended to mark the thorough mastery of the subject by a master mind. Peculiarly pleasing were the References to those sacred spots, in and about the city, which must always awaken in the Christian's mind most solemn recollections of deeply momentous events. In connection, with the objects to which the proceeds of the lecture were devoted, permit your correspondent to say that the difficulty attending the erection of a church in this struggling mission, especially during the hard times, is very great. The walls, however, are now quilt, and the congregation are desirous of at least adding the roof before the winter comes. If any kind friend feels disposed to assist by sending a trifle either to the secretary or treasurer of the building committee, or to the incumbent, such contributions will be most gratefully acknowledged.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending Nov. 2nd, 1878:—

WIDOWS' AND ORPHANS' FUND.—*October Collection*—Toronto, St. Luke's, additional \$5.00; St. Thomas's, \$3.20; St. Peter's, \$97.63; Trinity College Chapel, \$24.15; Aurora, \$18.10, Oakridges, \$7.36; Bradford, \$2.50; Middleton, \$2.00; Coulson's, \$1.75; Grafton, \$12.00; Dysart, Haliburton, additional, \$2.05, West Dysart, 62 cts.; Barrie, additional, \$5.00; Brampton, \$14.43; Cavan, St. Thomas's \$8.09, St. John's \$4.03, Christ's \$3.73, Holy Trinity \$1.15; Stayner, \$7.59, Creemore, \$2.50; Banda, \$1.91; Innisfil, \$3.00; Church Hill, \$2.00; Orillia, \$20.00; Trinity College School Chapel, Port Hope, \$20.43; Carleton, \$4.00; Etobicoke, Christ Church, \$12.47, St. George's, \$11.65. *Annual Subscription*—Rev. C. W. Paterson, \$5.00.

MISSION FUND.—From Church Association, per B. Homer Dixon, Hon. Sec., for Rev. J. E. Cooper, \$75.00; Rev. W. H. French, \$75.00.

The Regular Quarterly Meetings of the Standard Committees of the Synod of the Diocese of Toronto, will be held at the Synod Office, Toronto, on Thursday and Friday, the 14th and 15th Nov., 1878. Thursday, Nov. 14—Clergy Trust, 11 a.m.; Land and Investment, 1 p.m.; Widows and Orphans' Fund, &c., 1 p.m.; Executive, 3 p.m.; Sunday School, &c., 4 p.m.; Church Music, 7 p.m. Friday, Nov. 15—Mission Board, 12 m.; Audit, 1 p.m.; General Purposes Fund, 2 p.m.; Printing, 2.30 p.m. Wm. P. Atkinson, Secretary. Synod Office, Toronto, 1878.

We have received a communication from England stating that the Lord Bishop embarked for Quebec, on the 31st of October.

St. Luke's.—A surpliced choir is now adopted at this church. It consists of twenty-two members, and made its first appearance on the festival of All Saints'.

COOKSTOWN.—On Wednesday evening Oct. 30th, notwithstanding the inclemency of the weather, the congregation of St. John's Church turned out in full force to greet their recently arrived incumbent, the Rev. Joseph and Mrs. Fletcher, with a surprise party at the parsonage. An abundance of good things in the way of substantial provisions and fanciful cates was most generously provided by the ladies, who at once installed themselves as mistresses, and set forth a display of the necessary

refreshments for the body, whilst the younger portion ministered to mental gratification by their varied vocal and instrumental performances. Before separating, a few words expressive of his warm appreciation of their kindness were addressed to them by the incumbent, who begged the members of the Church to second his labors amongst them by their united and hearty co-operation in carrying forward the work of the Church. The "twelve baskets full of fragments" would inadequately represent the presents left by the retiring guests, in the shape of flour, oats, vegetables, and other substantial requisites for man and beast, together with a very elegant table lamp. The event following close upon the late visit of the Revd. Dr. Hodgkin on behalf of the Mission Board, on which occasion we are happy to say the Rev. gentleman's appeal was cheerfully and heartily responded to, speaks well for the zeal of a parish which has held a prominent position in missionary efforts.

NEWCASTLE.—St. George's.—On Saturday, Oct. 27th, the Rev. H. Brent, M.A., gave in the course of his sermon an interesting account of his ministrations in this parish during the last twenty-five years. On Monday several members of the congregation, representing the whole body, presented their pastor with a handsome epergne, as a memorial of the occasion. The following is the inscription on the epergne: "Presented to the Rev. Canon Brent by the congregation of St. George's Church, Newcastle, on the 25th anniversary of his incumbency of the parish, as a slight token of esteem, Oct. 28th, 1878."

WEST MONO.—The 18th Sunday after Trinity, was one of unusual interest, not only to the churchmen in this mission, but to those of the town of Orangeville, as on that day was opened for divine service one of the neatest brick churches in the Diocese of Toronto. The chancel is fitted up with great taste, stained glass windows, handsome carpet, communion table, covered by a beautiful cloth, the gift of a churchman in Orangeville. The whole interior fixing was the work of Mr. Morley, L.R., in charge of the mission, who deserves much praise for the great taste exhibited. The beautiful little church is situated on a hill overlooking, as it were, with a mother's eye, the residences of those who worship within its walls, and from its door can be viewed the town of Orangeville, four and a half miles distant. In the morning the Ven. Archdeacon of York and Commissary of the Bishop of Toronto, preached. In the afternoon, the Archdeacon baptised, and the Rev. Alex. Henderson, B.A., of Orangeville, preached. At the evening service, the Archdeacon delivered an excellent discourse from the words "What think ye of Christ?" Mr. Morley read prayers at all the services, which were crowded. The church is very fortunate in having the valuable services of Miss Annie Jackson, daughter of Mr. Robert Jackson, on whose property the church is built, as organist. Great disappointment was expressed at the absence of the late esteemed minister of the mission, who found it impossible to be present. It was by his (Rev. Thos. Geoghegan's) energy and zeal that this church was started. Mr. Morley was the recipient from his friends in Toronto of the following gifts for his church: Robt. Wilkes, Esq., a handsome silver communion service, valued at \$25.00; Rev. A. H. Baldwin, the mottoes which adorn the walls; John Catto, Esq., a fine linen communion cloth and napkin; and a friend, two handsome papier-mache collection plates. The churchmen of the mission are also much indebted to the Rev. W. F. Swallow, of Mono Mills, for the plan of the church, which has stamped that gentleman as a church architect of honorable mention.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—Receipts at Synod Office during the month of October, 1878:

MISSION FUND.—*Offeratory Collections*—Lowville \$1.65; Nassagaweya, 56c; Killridge, 83c; Carlise, \$1.01; Palmerston, \$7.16; Norval, \$3.00. *On guarantee account*—Homer, \$31.25; Dunnville, \$100.00; Eramosa, \$20.00; Cheapside, \$37.50; Marshville, \$50.00; Cayuga, \$125.00;

Nanticoke, \$62.50; Fergus, \$49.00; Rothsay, \$19.00; Huston, \$30.00; Caledonia, \$108.34; Palermo, \$35.00; Luther, \$17.00; Harriston, \$34.00; Georgetown, \$62.50; Norval, \$75.00; Rockwood, \$25.00; West Flamborough, \$100.00. *Donation*—Thorold, \$4.00.

ALGOMA FUND.—Fergus, 30c; Thorold, \$1.50. AMARANTH MISSION.—*Special subscription*—Rev. C. R. Lee, M.A., \$2.50.

WIDOWS' AND ORPHANS' FUND.—*Offeratory collections*—Stoney Creek, \$2.00; Ancaster, \$15.78; Fort Erie, \$8.85; Bertie, 76c; Welland and Fonthill, \$27.00; West Flamboro, \$3.12; Rockton, \$1.12; Erin, 4.46; Erin (proceeds of Harvest Festival) \$10.00; Reading, \$2.25; Hillsburg, \$2.40; Omagh, \$1.23; Palermo, 52c; Drummondville, \$15.00; Stamford, \$5.79; Barton and Glanford, \$11.80; Palmerston, \$6.08; Caledonia, \$12.32; York, \$14.00; St. George's, St. Catharines, \$16.98; Christ Church, St. Catharines, \$10.00; Hornby, \$4.53; Thorold, \$19.50; Port Robinson, \$6.84; Fergus, \$5.52; Alma, \$1.54; Drummondville, \$10.00; Orangeville, \$6.00; Milton, \$6.18; Rothsay, \$1.66; Moorefield, \$1.21; Drayton, \$1.40; All Saints, Hamilton, \$5.28; Georgetown, \$6.58; Niagara, \$47.00; Clifton, \$14.50; Queenston, \$2.40.

SOUTHERN RELIEF FUND.—Georgetown, \$1.046.

DRUMMONDVILLE.—Friday, November 1st, was observed here as the twenty-first anniversary of the opening of All Saints' Church, the weather proving very fine for this time of the year. The Holy Communion was celebrated at half-past ten o'clock. This was followed by Evensong at half-past one. This latter service was fully choral, and was beautifully rendered, with the able assistance of the Rev. G. H. Patterson and his well-trained choir of boys from De Veaux College. The Rev. Mr. Pine and other masters of the school were also present. The Rev. C. L. Ingles, the Rector, the Rev. S. Battin, of Niagara Falls, N. Y., the Rev. Mr. Raikes, of Suspension Bridge, N.Y., the Rev. T. H. M. Bartlett, the Rev. E. J. Fessenden, of Chippawa, the Rev. W. Houston, of Clifton, and the Rev. C. E. Whitcombe joined in singing the processional hymn, which was No. 302 of the revised edition of H. "Ancient and Modern." The other hymns were 428, 160, 427 and 224 (recessional). An excellent sermon was preached by the Rev. M. Whitcombe, on the subject of the Communion of Saints. Later in the afternoon, the congregation enjoyed a good substantial repast in the Town Hall, which was followed by a very interesting address from the Rector, who spoke feelingly of the successive improvements in the worship and furniture of the Church since its opening. A few remarks, appropriate to the occasion, were made by Mr. Redpath, and by Rev. Mr. Patterson, who took occasion to congratulate Mr. Ingles on his having ministered in the parish for upwards of thirty years. The company parted after singing the Doxology and the National Anthem.

CLIFTON.—The following address, signed by Mr. William Leggett, Church Warden, and about forty pew holders, was the other day presented to Rev. E. J. Fessenden, Incumbent of Christ Church, on his removal to take charge of the Church at Chippawa:

To the Rev. E. J. Fessenden, M.A., Incumbent of Christ Church, Clifton.

REV. AND DEAR SIR,—Although your removal about to take place from your present charge to Chippawa, is intended as an advancement justly due to you, and one we doubt not that will prove beneficial to yourself and family—giving, we sincerely trust, increased comfort, and less of that arduous labor with which we really believe you have been overburdened, yet we cannot, as members of your church here, permit your leaving us without this warm and kind expression of our friendship and esteem for yourself and for Mrs. Fessenden and your family. Believing as we do that you have but one thought—that of serving faithfully your divine Master by ministering unto Him—we fervently hope that you may long be spared in health and peace to pursue your sacred calling, and that with your estimable wife and family you may long enjoy at Chippawa that happiness, unity and joy which we feel sure you will ever appreciate as a preparation only for that

future Life which is the Christian's only hope. Heartily wishing you, with your amiable partner and family, every gratification in your sojourn at Chippawa and home there, and rejoicing that your removal will not be far from us, we beg your acceptance of this purse (such as it is) as a souvenir of our kind and affectionate regards.

(Signed), Wm. LEGGETT, Church Warden, Christ Church, and about forty pewholders.

Clifton, Sept. 30, 1878.
Mr. Fessenden replied in affectionate terms, thanking his friends for the expression of their kindness and esteem.

HURON.

(FROM OUR OWN CORRESPONDENT.)

BAYFIELD.—The Ruri Decanal Chapter of St. George's met on the 16th October. Morning prayers were said, the blessed sacrament celebrated, a fair congregation being present, a large proportion (a pleasing feature in the parish of St. Mary's) communicating. The preacher on the occasion was the Rev. H. Jarvis, of Guysboro, who took for his text "Great is the mystery of Godliness." In the evening a large congregation assembled, every part of the church being well filled. After evensong the Rev. Rural Dean Hamilton preached. The meeting of the Chapter on afternoon of the same day, at the Rectory, was profitably spent, a code of rules for the use of the body having been adopted, as well as the consideration of other matters pertaining to the Chapter and the parishes within its jurisdiction. Those who worshipped for the first time in our new house of God were highly gratified with the church and services, especially the chanting and singing. It is not less cheering to report that in Antigonish efforts for raising funds for an organ are being crowned with success.

GALT.—The Rev. W. Crompton, travelling missionary of Muskoka, gave an address in Trinity Church on Sunday morning, the 27th Oct., in which he told such a tale of his mission work in Muskoka that all hearts were moved, and the offertory showed that his appeal was answered. The church having a good many calls on them lately were not able to give more than the overplus of the average collection, morning and evening, but by special envelopes the offertory given to him was \$55.94. In the evening he gave a beautiful sermon, and though the Galt Church is pretty well filled with Dr. Tassie's college boys, there was not a sound heard from them through the long sermon, and every boy joined in the singing with all his heart. The Mayor was so struck with what he heard that he said he thought Galt ought to be able, every year, to send \$200 towards the salary of a missionary for Muskoka.

LUCAN.—The Rev. Mr. Lampman, who was some years since Incumbent of this mission parish officiated after an absence of twenty years in the church of the Holy Trinity, Lucan. He commented on the great changes that had taken place in the congregation since he had last ministered to them. The greater part of the members of the congregation whom he now recognized even at that time in the full bloom of manhood; they had now grown hoary-headed and the infants who had received from his hand the holy rite of baptism, had now arrived at that period of life, when life itself seemed all sunshine, bright and joyous with hope. His remarks were attentively heard by those to whom he spoke of time gone for ever, and of a future brighter with a never-dying happiness than the fairest dreams of the present life can present. What a joyful and yet solemn meeting must that in Trinity Church have been as minister and people were brought to enquire what fruit and how many fold the good seed sown there twenty years since had brought forth!

PARIS.—On Friday evening last the congregation of St. James' Church presented an address of welcome accompanied by a purse, to their pastor, the Rev. R. O. Cooper, in the Town Hall, on his return from his wedding tour.

After this an entertainment, in which the friends of the Rev. Gentleman took part, was given under the able superintendence of Mrs. C. Morrison, late of Toronto. The Hall was crowded to excess

and the committee feel gratified at the success of the entertainment both financially and otherwise.

The following is a copy of the address presented to the Rev. Mr. Cooper and his reply:

PARIS, Oct. 25th, 1878.

To the Rev. R. O. Cooper, Incumbent of St. James' Church, Paris.

REV. AND DEAR SIR,—The members of your congregation would offer you their congratulations on the important step in life you have recently taken, and in extending a cordial welcome to Mrs. Cooper, venture to express the conviction that the interests of the parish, which have been so well cared for by you, will be much furthered by her operation.

Highly appreciating the conscientious manner in which you have fulfilled the very important duties devolving upon you, they beg your acceptance of a purse as a slight token of esteem, sincerely hoping that, in the providence of God, you may long be spared as a faithful worker in his service and that your labours may be abundantly blessed.

On behalf of the congregation of St. James' Church.

GEORGE STANTON.

J. W. ACRES.

To which the Rev. Gentleman replied in suitable terms.

LISTOWELL.—The progress of the Church and the earnestness of her members may be pretty fairly estimated by the edifice for Divine worship, and it gives us great pleasure, from time to time, to note the Churches erected for the assembling themselves together, throughout the diocese. In Listowell the Churchmen are about building a Church that will manifest their earnestness in their professions as attached members of the old Church. It is to be of white brick with stone dressings, of modern Gothic architecture, with a basement designed for the Sunday School. This Church will be 36 x 72 feet, with transepts on each side, extending 7 feet from the main building and 20 feet wide. The tower will be 12 feet square and 51 feet high. There will be sitting capacity for 400 people. The Church will be heated with hot air, and will have all the modern improvements. The site has been purchased, and we hope to see the good work soon commenced.

The following address of condolence was presented to Mrs. Halpin, at her residence, on Thursday, October 25, 1877, by the Principal and students of Huron College.

DEAR MADAM,—In deep sympathy with you for the irreparable loss you have so lately sustained, we, the Principal and the students of Huron College, beg to be allowed to approach you with words of comfort and consolation in the hour of your trial, feeling as we do, that while you and your family have by God's providence, been deprived of a loving husband and father, we also have to mourn the loss of a kind and generous friend. In his official capacity as lecturer, Professor Halpin had few equals; and as Principal of the College, I must ever retain a grateful reminiscence of the many kind offices he so willingly rendered during the whole period we have been permitted to work together, and we as students to the very great assistance rendered us while following out our classical course, which he was so able to do, as well as so many acts of courtesy and kindness shown to us by him as well as yourself. Praying that the Almighty may so temper this bitter trial as not to cast a permanent cloud over your life, and with every wish for your future happiness and welfare,

Believe us, dear Mrs. Halpin,
Ever to remain, yours most sincerely,

M. BROWN, LL.D., Principal,

Wm. B. Graham, B.A., R. F. Dixon, E. Stewart Jones, Robert McCosh, R. H. Gardiner, A. W. Hastings, Ezekiel Hamilton, E. M. Inghand, Students.

British and Foreign.

ENGLAND.

Two important meetings, under the auspices of the Home Reunion Society, have been held at Bradford and Dewsbury, at which addresses were given by Earl Nelson, the chairman of the Society, and at which a

large number of Nonconformists were present. In the course of his speech at Bradford Lord Nelson said: They did not ask the Nonconformists to reverse their past action by rejoining a Church with the same errors against which they originally protested, but rather to bark back to first principles which they held in common; and to be ready to amend on both sides what had interfered with that original union. The Church of England had always maintained in theory her original Catholic freedom, and whilst drawing more definite bonds around her priesthood, and the teachers of her youth, she really demanded no test but the profession of the Apostles' Creed from her general members at their baptism, and their death. They knew that a good many of the Nonconformists had been turned out of the Church, and he said that thanks were due to the Nonconformists for having got rid of the persecuting spirit. In the time of the Georges the Church was kept as a political means of supporting the Hanoverian dynasty, and when the Catholic Emancipation Act and the repeal of the Tests and Corporation Acts were passed, some people said the Church was gone forever. He thought that she was only gone because she was put down as a persecuting institution. Agwin, referring to the rules of the Society, he said there was some hope of unity, but they could not say what they were going to do when they united, as the whole thing was growing. All they said was, "Will you meet us?"

At the Winchester Diocesan Conference the question of Disestablishment was raised by a paper from Lord Selborne, in which he combated the theories of the Ritualist agitators for the rupture of the union between Church and State, and proved that, so far from there being any probability that disestablishment would free them from obligations, it would, in this respect, leave matters exactly as they are. In all cases where property is held by religious societies it is so held on condition that the compact made by the persons who derive benefit from it is observed, whether as regards the services they conduct or the doctrine they teach; and it is obvious that a Nonconformist and a Churchman can alike be forced to respect these conditions or to resign their emoluments. It is, it might have been supposed, sufficiently evident that there is no other religious communion in England, or even in Europe, in which such elasticity can be found as in the Established Church of this country; and it is a singular proof of the obliquity of Mr. Mackonochie's vision that he either cannot or will not realise what is patent to everyone else.

The death of Bishop Mackenzie, late Suffragan of Nottingham, will be heard with surprise and regret by all who knew him. His failing health compelled him lately to retire from the post which he filled with much energy and success.

A munificent gift of £1,000 has been given anonymously to the S. P. C. K., through the Rev. Brownlow Maitland, to whom it was handed at the recent Church Congress by a gentleman he did not know.

The *Whitehall Review* says that the High Church party have sustained a severe loss by the death of Lord Chelmsford, whose assistance they had reckoned on in the Mackonochie appeal.

The *Nonconformist* says that the proprietors of Wesley College, Sheffield, have resolved, by a majority of thirty-six, to continue the use of the liturgy of the Church of England in their services.

The Bishop of Gibraltar, in a pastoral letter which he has just issued, states that a Nonconformist congregation has offered him 1,000 Greek Testaments for circulation in Cyprus, and his Lordship says that from the cordial relations which have always existed between him and the Greek bishops, he sees no reason to believe that any difficulty will be raised as to their distribution.

After sixteen years of toil and anxiety the Cathedral Church of St. Mary, Tuam, has been rebuilt from its foundation, and was consecrated by the Bishop, Dr. Bernard, on Wednesday, October 9th. The sermon on the occasion was preached by the Bishop of Cork. There was a large congregation to witness the ceremony, some of the clergy coming from great distances. The new cathedral has cost £16,000, a large sum considering the fewness of the NonRoman population in the west of Ireland and the comparative poverty of the middle classes. The work has not been done by the generosity of a single Churchman, as was the case with our Dublin Cathedrals, but by the contributions of the many.

The "Sunday Closing Act" came into operation in Ireland on Sunday, 13th ult., and was faithfully carried out. The cities of Dublin, Cork, Belfast, Waterford, and Limerick, are exempted from its general provisions, but are obliged to close two hours earlier on Sunday, that is to say, at seven o'clock instead of at nine p. m., as heretofore. The advantage of this new rule was easily to be seen in the quietness of the

streets Sunday evening; and the next morning's police return showed a decrease in the number of arrests for drunkenness. No breach of the peace is reported as having taken place anywhere, though there was considerable grumbling in many quarters.

We have had, says *Church Bells*, some attractive missionary meetings lately in Dublin. The Bishop of the Falkland Islands gave an interesting account of his work in South America and the adjoining islands, and on Monday afternoon another missionary bishop, Dr. Webb, of Bloemfontein, addressed a large audience on behalf of his Central African work. The Bishop of Niagara is working on behalf of the S. P. G. in the north of Ireland.

We understand that about £60,000 has been promised towards the endowment of the new see of Liverpool, but several of the larger donations are to be spread over a period of five years. The above mentioned sum includes £10,000 from the Society for the Increase of the Home Episcopate. The Bishop of Chester contributes £1,000.

In addition to the Diocesan Conferences at Winchester, Oxford, Carlisle, and Lincoln, conferences have also been held in the dioceses of Bath and Wells and Ripon. This is the first year in which a Diocesan Conference has been held at Ripon.

UNITED STATES.

The late Church Congress held at Cincinnati may be taken to have been a grand success both as regards its effect on the Church itself and on the outside world. In his address at the opening the Bishop of Ohio said of the Congress: It represents no party in the Church, but invites men of all habits of mind, and shades of opinion, and schools of thought to meet upon a common platform and discuss their differences. It rallies the best thought of the Church to speak out its convictions upon living, practical issues. We are glad to have the world know that the Protestant Episcopal Church is not afraid to let men think. Built upon the essential faith of the creeds, the house is as broad as its foundations. Liberty of thought within these limits is the atmosphere in which truth thrives. The *Cincinnati Gazette* writes: "It may safely be said that no conference or gathering of any one denomination in this city was ever attended by so many prominent people of other Christian bodies as the present Church Congress." And another paper says: "The good spirit and the liberal disposition shown in the discussion will be a strong commendation of this Church in its catholicity and sincerity. The local difficulties in other denominations are turning the thoughts of many towards this venerable Church, and this Congress has shown her in a favorable light."

Most of the United States bishops who attended the Lambeth Conference have returned to their Sees, where they have been warmly welcomed. They have all taken the earliest occasions of expressing the great gratification derived from their visit to England, and their high opinion of the advantages that will result to the Church from the late meeting.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

We are not responsible for opinions expressed by correspondents.

CHURCH MUSIC.

DEAR SIR,—I see that, strangely enough, I did not read the first paragraph of Eralc's letter of the 10th instant, in which, I now see, he does speak of an anthem, although he appears to speak solely of "hymns and psalms" in his second, to be joined in by "the whole congregation."

As regards the tunes set to "Hymns Ancient and Modern," it seems to me that a very great error prevails as to their difficulty. I have never found any great difficulty in teaching them to country choirs, and I know that while the tunes of which I spoke last week soon wear out, both the choirs' and congregations' appreciation of the good, sound, churchly tunes of "Hymns Ancient and Modern" is enduring, and I think it is each clergyman's duty to raise, as far as he can, the taste of his people in Church music, and not to pander to the popular taste. Certainly music written expressly for the Church, by thorough musicians, one would naturally expect to be better adapted for expressing the adoration, praise and prayer of worshippers, and raising their hearts heavenwards, than secular pieces set to the hymns, or than the attempts of untrained musicians. And

there are other tunes, also, which although they are good music, evidently written by men versed in the theory and composition of music, are not, to my mind, at all churchly. For instance, there are two tunes, each written for, and often sung to the Hymn "Pilgrims of the Night,"—and both, no doubt, well known to most readers of the "Churchman"—instead of the very excellent tunes set to it in the hymn book, and composed by Monk and Dyke. I have thought, I hope not too uncharitably, that the singers and hearers of these tunes must think rather of their prettiness than of the beautiful words. But Dyke's beautiful tune—does it not almost irresistibly lift the hearts of singers and hearers into the very choirs of angels and archangels, and we hear, as in one passage the treble C is sustained while the other parts move in oblique progression, the "angels of Jesus, angels of light, singing," and then in the music of the last line, "soft and low," the truth is forced home to our hearts that we are still "pilgrims of the night," looking for the better country, journeying to the home of Light and Life? I feel sure that if our clergy would only, one and all, teach their choirs the sound Church tunes of "Hymns Ancient and Modern," they would be adopting one very effective plan of raising men's souls to high and holy things, and of deepening and strengthening their religious character.

Faithfully yours,

The Parsonage, WILLIAM ROBERTS.
Amherst Island.

PRIMITIVE ELECTION.

DEAR SIR,—I would like to ask this question for information: I take your paper but am not a Churchman. Does George Stanley Faber, B.D., in *Primitive Election* give the true exposition of that point in doctrine as received by the English Church?
W.

Family Reading.

RAYMOND.

CHAPTER XVII.

Raymond came quickly up the steep ascent which led to Highrock House without the least suspecting the close vicinity of Hugh Carlton, who continued by the trees growing near the gate; he at once perceived Estelle still walking slowly to and fro in the moon-light, and hastened towards her, the unseen witness of their interview noted, with bitterness, how her slender frame was swayed like a reed in the wind, by the mere sound of his footfall on the path.

"Dear Estelle," exclaimed Raymond, with her hands in his, "I do not like to think that I am come to take leave of you for so long a time."

She could not answer for a few minutes, while she struggled with the tide of feeling which rushed over her at the thought of his distant journey, but he was to much occupied with his own sensation to observe her agitation. He turned, and walked by her side; while Hugh, who was watching her keenly, could see how tightly her hands were clasped together, and how her head drooped, as if weighed down by a load too heavy for her power of endurance. Estelle's natural pride and independence of character, however, soon came to her aid; she drove back the strong emotion that almost mastered her, lifted up her head, and said to Raymond in a tone which struck him as being cold and indifferent, "You go very early to-morrow morning do you not?"

"Yes; so early that I did not wish any one to be disturbed in order to see me before I went, as I could have said my last word to-night, but my Kathie will not think of losing a moment when we might still be together, and she is coming down to breakfast with me before daylight. Oh, Estelle, you cannot conceive how it wrings my heart to part with her! I thought I could have borne it better than I find I can; and it is only the imperative sense of duty that compels me to carry it out."

"It will be better for you perhaps, when the parting is over, and you fairly gone—these last moments cannot but be intensely trying." And Estelle's voice trembled as she spoke.

"No, I do not feel that; I dread the time when she will be completely out of my reach. I am haunted by terrors as to what may happen in my absence."

"I will do all I possibly can to keep her safe for you," said Estelle, believing that Raymond was alluding to Mr. Harcourt's probable attempts to rob him of the heiress, in which idea, however, she was quite mistaken.

"I know you will," said Raymond; "but although it is some comfort indeed to feel that you will be near her always, yet I cannot forget, Estelle, that neither you nor any one else, can save her from the worst peril which must ever hang, like a menacing cloud, over those who are parted on earth. Life is terrible in its awful uncertainty—death has been the enemy of human love ever since the days when the first mother wept over her slaughtered son, and so it will be till the end of time; who can say that I shall escape the inexorable foe, which may tear from me that one most precious life?"

"None can be exempted from the possibility, of course, though I see no reason to fear it in Kathleen's case young and strong as she is; but, Raymond"—and Estelle drew a long breath before she finished her sentence—"be sure of this—that human love has far worse enemies than death."

"Worse? how is it possible? What is there that can be worse?"

"Treachery and betrayal, oblivion and change!" she replied, in a low voice.

"Change! That can never affect Kathleen or me," he said hastily.

"Not you," said Estelle, "but—"

"Not Kathleen," he interrupted, almost fiercely, "Estelle, you cannot mean to hint that she could ever change?"

"Not willingly," she answered; "but, Raymond, I had better tell you exactly what I mean, for I have been anxious to do so for some time past, and I have not had the courage; I have felt so afraid that you might think I doubted dear Kathie's love for you—which I do not, indeed—I know that you have all her heart most fully and most sincerely; but she is young, and easily led, as you know, and I do dread the result of your absence extremely, because I believe that Mr. Harcourt has formed a deliberate purpose to win her away from you during that period, if he possibly can."

"Very likely he has," said Raymond, with a scornful toss of his head; few men have seen my beautiful Kathleen without wishing they might be fortunate enough to win her, and an unprincipled fellow like Harcourt may possibly even make the attempt; but what does it signify to me if he does, or if a thousand such as he is, do the same? Kathleen is mine—mine heart and soul—and I defy the whole world to move her from truth and faithfulness to me."

Estelle winced at the ring of anger in his tone; but the very infatuation on his behalf in Kathleen's power of constancy made her endeavour still to open his eyes to the dangers which she felt convinced were menacing his happiness, even at the risk of causing him to be offended with himself.

"When you asked me to come and live here," she said, "was it not because you wished Kathleen to have a friend, who might help to guard her, during your absence, from the influence which others might gain over her, in consequence of her guileless and impressible disposition?"

"Yes; but my fears never went beyond the risk that her innocence might entangle her in difficulties with unscrupulous men, whom she might look upon merely as pleasant acquaintances while they might accuse her of encouraging their pretensions. I never, for a single instant imagined that any power on earth could make her inconsistent to me; and I would hardly have borne a suspicion of her truth from any one else but yourself, Estelle."

"I have never suspected her," said Estelle, quietly, though his words had been like a stab to her sensitive heart; "but in spite of all you say, Raymond, I believe there is reason to distrust the designs of others. I chanced to hear a conversation between Mr. Carlton and Mr. Harcourt, which shows that Kathleen's own parents are anxious for the success of his plan."

"I can believe it," said Raymond, contemptuous—

ly. "Mr. Carlton would, probably, not let truth or honour stand in the way of an alliance with a future peer; but neither he, nor his wife, would ever coerce Kathleen against her will. They consented to her marriage with me because she wished it, though they would have preferred a titled connection for her then, as now; and they might be glad enough to see her smile on that scoundrel Harcourt; but so long as she holds firm to her pledge, they would not dream of distressing her by any constraint. As for Kathleen, I will stake my life on her truth—a life which would be worthless without her. If she were to fail me do you think I could live?"

His tone was so vehement as to be almost fierce, and Estelle felt she could say no more. It was plain that any further remark on the subject would only irritate without convincing him; and she could not bear that the last hour they were to spend together should be marred by so painful a conflict; so she turned to him with a sweetness which touched him inexpressibly, "If I have been too much alarmed, it is, doubtless, because your happiness is so very dear to me; but you can understand, I think that no one will be so thankful as myself if I prove to be quite in the wrong."

"I know that well, dearest Estelle; you are the best and truest friend ever a man had, and you will guard my Kathleen for me as jealously as I could myself. And how will this year pass for you, I wonder? I wish I could feel as sure that I shall find you unchanged, when I return as I do that Kathie will be the same."

"You need not doubt it," said Estelle, quietly "I shall be unchanged!"

"Yes, in your friendship for me, you will be so I am sure—you are not one to give it or to recall it lightly; but, Estelle, if a great love come to you, as come it will some day, friendship, however steadfast, will sink to a lower place, and practically be lost in presence of a mightier power. I cannot complain if it is so, though I am too human and selfish not to regret it bitterly."

"You will have nothing to regret," she said, in the same unmoved tone; "as you will leave me, so you will find me, if I am alive upon this earth at all; but do not let us speak of me, Raymond. Tell me all the details of your voyage, and the dates when you expect to land, and to reach your estate. I want to be able to track your course from day to day."

He complied, telling her how he meant to spend each week till his return; and lamenting as he did so, that for the latter part of his stay he would be in a locality where the posts were so irregular that he should scarcely be able to receive any letters from home.

For another ten minutes they paced slowly along together, with the moonlight streaming full on Raymond's splendid figure and Estelle's bowed head. Then, while she was counting the precious moments almost by the very beating of her heart, he said, at last, that Kathleen would be expecting him, and he must go. In silence they walked down to the gate; they were now so near to Hugh that he could almost hear Estelle's hurried breathing. Raymond opened the gate, and passed through it; and then, with that barrier already between them, he took her hands in his and bade her farewell.

"Be bright and happy," he said, "till we meet again." These were the last words she heard him speak, and they pierced her to the very soul.

"Bright and happy while he is gone!" she almost shrieked out, as the echo of his footsteps died away; and then she flung out her arms, with a wail of inconsolable anguish, and letting her head fall on the uppermost bar of the gate, wept out her heart in a passion of tears, which seemed to rend her very frame like a mortal convulsion.

And Hugh Carlton stood within the shadows, a few paces off, and saw it. He read the full depth and meaning of that cruel agony but too well, and straightway the uncurbed will rose up within him, like a demon unchained.

"She loves him," he muttered, clenching his hands; "but she shall be mine—she is mine! Oh, Estelle! star of my life!"

(To be continued.)

There are strings in the harp of every life, which, though covered with dust, give out music when the wings of truth stir the air.

Children's Department.

TO A CHILD.

Come, thou little smiling boy,
Father's hope and mother's joy;
Come, and I will talk to thee,
Whilst thou sit'st upon my knee.

We will talk of Jesus's love,
How he lives and reigns above;
How he dwells in hearts below,
Ev'ry blessing to bestow.

Come, and I will tell thee how
He, who made the beautiful bow,
When the summer cloud is seen,
When the earth is cloth'd with green,
Was a little child like thee,
Though from sin entirely free.

He, to save my child from hell,
(Oh! who can the wonder tell!)
Left the bright abodes above,
Flying on the wings of love.

Down to earth the Saviour came,
Jesus is His precious name;
On the cross He shed His blood,
There to make our peace with God.

He can save thee now from sin,
Make thee clean and pure within;
Then receive thy soul at last,
Where thy bliss shall ne'er be past.

Come then, little smiling boy,
Father's hope and mother's joy,
Come, and bless the Saviour's name,
Praise the bleeding, dying Lamb;
Seek the Spirit's holy power
From this highly favored hour.

HEARTS AND HANDS.

One day a teacher said to his class:

"Boys, you can all be useful if you will. If you cannot do good by great deeds, you can by little ones."

The boys said nothing, but the teacher saw by their looks that they thought he was mistaken. They did not believe that they were of any use. So he said:

"You think it is not so, but suppose you try it for one week."

"How shall we try it?" asked one.
"Just keep your eyes opened and your hands ready to do anything good that comes in your way all the week, and tell me the next Sunday if you have not managed to be useful in some way or other," said the teacher.

"Agreed!" said the boys.

The next Sunday those boys gathered round their teacher with smiling lips and eyes so full of light that they fairly twinkled like the stars. He smiled as he looked at them, and said:

"Ah! boys, I see by your looks that you have something to tell me."

"We have, sir, we have," they said, altogether; then each told his story.

"I," said one, "thought of going to the well for a pail of water every morning, to save my mother trouble and time. She thanked me so much and was so greatly pleased that I mean to keep on doing it for her."

"And I," said another boy, "thought of a poor old woman, whose eyes were too dim to read. I went to her house every day and read a chapter to her from the Bible. It seemed to give her a great deal of comfort. I cannot tell how she thanked me."

A third boy said: "I was walking along the street, wondering what I could do. A gentleman called me and asked me to hold his horse. I did so, he gave me five cents, and I have brought it to put into the missionary box."

The next said: "I was walking with my eyes opened and my hands ready as you told us, when I saw a little fellow crying because he had lost some pennies in the gutter. I told him not to cry, and I would try to find his pennies. I found them, and he dried up his tears and ran off, feeling very happy."

A fifth boy said: "I saw my mother was very tired one day: the baby was cross, and mother looked sick and sad. I asked mother to put baby in my little waggon: she did so, and I gave him a grand ride round the garden. If you had only heard him crow and seen him clap his hands, teacher, it would have done you good! oh! how much better mother looked when I took the baby in-doors again!"

GOD IS HERE.

Kneel, my child, for God is here!
Bend in love, but not in fear;
Kneel before Him now in prayer;
Thank Him for His constant care;
Praise Him for His bounties shed
Every moment on thy head;
Ask for light to know His will;
Ask for love thy heart to fill;
Ask for faith to bear thee on,
Through the might of Christ, His Son;
Ask His Spirit still to guard thee
Through the ills that may betide thee;
Ask for peace to lull to rest,
Every tumult of thy breast;
Ask in awe, but not in fear;
Kneel my child, for God is here!

ONE FORM OF RUDENESS.

A breach of politeness, and one which is most annoying to refined and sensitive people, is the very general practice of interrupting one's conversation. The impunity with which this is done has degraded rational conversation, which ought to be the greatest charm of social intercourse, into a farce. A man or woman who has anything to say, that is worth saying, desires to say it in his or her own way; and those who have brains to appreciate it will be equally desirous of hearing it without interruption. Yet it is a common thing for a parlor conversation to partake more of the babble of Babel than a conversation among rational beings who are supposed to know and appreciate what others say. One begins to relate an incident and before he has finished two sentences some parrot in fine clothes chimes in with her senseless gabble, breaking the thread of discourse and compelling the narrator to begin again or abandon the attempt to instruct or entertain.

This is the grossest impoliteness; but it is as common an occurrence as conversation itself. It is hardly too much to say, that nine out of every ten people who indulge in this habit are incapable of carrying on a rational conversation on any useful topic, and they indulge in these breaches of etiquette by way of covering their retreat and hiding their ignorance.

We suggest to young people—and old ones, too, for that matter—that there is a promising field for social reform. Never interrupt a conversation by interjecting remarks, however appropriate and witty they may seem. All sensible people will respect you, and conclude that you have good sense and know how to use it to the best advantage.

BIRTH.

On Tuesday, the 22nd inst., at Elm Farm, Lower Horton, the wife of Hugh B. Rathbun of a son.

MARRIED.

Oct. 1st, at St. Augustine's, South Kensington, London, G.B., by the Rev. H. Cooper Key, assisted by the Rev. F. DeCrespigny, Philip A. Champion DeCrespigny, second son of the late Sir Claude W. DeCrespigny, Bart., to Rose, eldest daughter of Admiral Sir A. Cooper Key, K.C.B.

DEATH.

Entered into heavenly rest, on the 27th inst., at the Rectory, Mahone Bay, N.S., in the 66th year of her age, after a protracted illness, borne with the most exemplary christian fortitude and resignation to the Divine Will, Anne Freeman, beloved wife of the Rev. W. H. Snyder.—"Asleep in Jesus—blessed sleep."

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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