

# Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, AUGUST 12, 1890.

[No. 88.]

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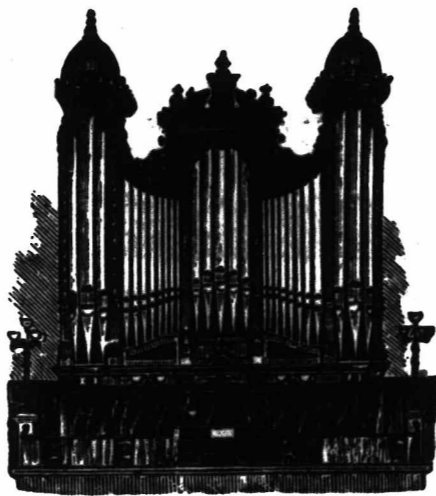
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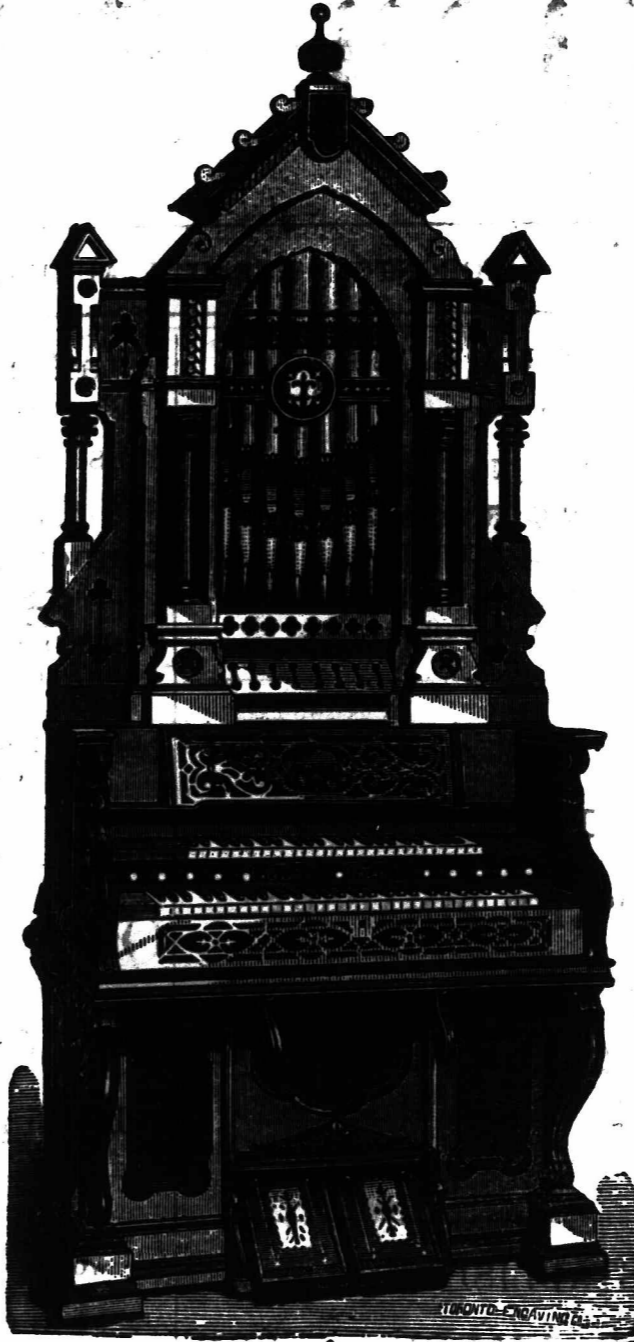
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# Dominion Churchman.

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THURSDAY, AUGUST 12, 1880.

A LEADING firm in the city of London has promised £500 stg. towards the building of Truro Cathedral, if other firms will contribute to the same extent.

One hundred and twenty new members are announced for the "City Church and Churchyard Protection Society," as the result of a meeting lately held in the Mansion House. The solicitors of the Metropolitan Railway have formally announced that no city church or churchyard will be interfered with by the railway.

According to the *Philadelphia Press*, in the northwestern prairies of Canada, wheat often produces 40 or 50 bushels an acre, whereas in South Minnesota 20 bushels is the average crop, in Wisconsin, in Pennsylvania and Ohio 15. Within five years it is calculated that four million acres of this fertile land will be under wheat cultivation. This means an addition to the wheat products of the world of a hundred million bushels, being the amount exported last year from the United States. A large opening will be immediately created for the work of the Church.

Mr. Gladstone is so unwell that it is considered likely that he may have to withdraw from the House of Commons for the rest of the session. His attention to public business and his constant attendance in the House have had considerable effect upon his physical powers. He has congestion of the lungs, and is in a decidedly critical condition.

A joint naval demonstration in Turkish waters is in course of preparation. All the powers are agreed in giving the command to England. The demonstration will be suspended should the Porte promptly settle the Montenegrin question.

The Rumba rebellion in India is not yet quelled. One of the leaders has been shot, and others have been sentenced to various terms of imprisonment.

Further trouble has arisen among the Afghans. Through the mismanagement of General Haines, a weak and unreliable brigade was allowed to proceed seventy miles from its support against eight thousand men and thirty-six guns. Two-thirds of the British force were destroyed.

An international exhibition is expected to be held in Rome in 1885.

The Tichborne claimant's case is to be appealed to the House of Lords.

The Princess Louise and Prince Leopold embarked at Quebec on board the "Polynesian" for England, on the 31st ult.

The Rev. Dr. Maynard, F.R.H.S., Rector of St. Paul's Church, Brooklyn, N.Y., leaves for England by the Cunard steamship Gallia, on the 4th inst., intending to spend his vacation in Scotland, collecting material for a new historical and illustrated lecture.

## THE TWELFTH SUNDAY AFTER TRINITY.

THE invisible things of Him from the creation of the world are clearly seen, even His eternal power and Godhead." This is the manifestation of the truth of God to all mankind without exception. And very majestic and sometimes awfully grand, as well as benevolent and good, is this manifestation. To His people Israel He displayed other features of His character, which could never have been gathered from the works of nature. And sublimely glorious was the exhibition of the greatness and the lovingkindness of the I AM THAT I AM. So glorious was it, indeed, that "the children of Israel could not steadfastly behold the face of Moses." But this glory was to be done away. It was to be lost in the far greater splendor of the Sun of Righteousness. It was to fade into a magnificence of infinitely greater glory in the Advent of a Kingdom of Messiah. For after all, though the Mosaic system had sacrifices of atonement, it was the system of condemnation and had no sacraments of life. And "if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

In the new Dispensation the great gulf between earth and heaven has been bridged over, and a communication with God, through His Blessed Son, has been opened to man. The two natures, which in the person of Jesus are inseparably joined, touch two spheres of being—there, the uncreated and the Divine—here, the created and the human. And in consequence of His having these two natures, we lay hold of His pure and sacred manhood, and we come into real communion with Deity. It is God's perfection, it is God's example, it is God's teaching, it is God's pardoning love with which we are brought in contact. And eye hath not seen, nor hath it entered into the mind of man to conceive the infinite and eternal glories which shall, in endless succession, manifest themselves in the future developments of the Kingdom of our God and of His Christ. Now, with all the surpassing glory of the Christian's present position and privileges, yet in comparison with the future, we now "see through a glass darkly." Now, life and immortality are enlightened by the Gospel; but then, the full beatific vision which is the final goal of the present Dispensation shall be such an exhibition of transcendent glory that only an Infinite Mind can comprehend it. Now, we have sacraments as means of communion with the Saviour; but when we come to the presence of the Redeemer in His Kingdom, it will be by the pure river of the Water of Life, in the shade of the Tree of Life, the very leaves of which are for the healing of the nations.

## MODERN SCIENCE.

MARK TWAIN says:—"There is something fascinating about science in the present day. One gets such wholesale returns of conjecture out of so trifling an investment of fact." The remark is a forcible one and commends itself to

every one who knows anything of the speculations of the present day in regard to the origin of species, the exact number of billions of years the earth has existed, or the pre-Adamite existence of man—for speculations they are, every one of them, all resting upon so-called scientific deduction, notwithstanding the circumstance that, as presumed matters of fact, they belong to history rather than to science. The *Living Church* in a recent number, after a review of Dr. Winchell's "Pre-Adamites," has the following:—"The 'developments' of modern science are truly wonderful. The way it demonstrates the antiquity of man is surprising. The famous Calaveras skull, which was taken from a tunnel under Table Mountain, was supposed to be proof positive that man existed before the present geological epoch, and therefore the book of Genesis must be a myth. Unfortunately for this 'pre-historic' man, however, Dr. Southall, in his 'Recent Origin of Man' (p. 188), tells us that a Mr. Brier, a miner, whose brother is a reliable minister of Alvarado, California, was one of the two men who took the skull from a cave in the sides of the valley, and placed it on the shaft where it was found; and that the whole object was a practical joke, to deceive Prof. Whitney, the geologist."

In order to prevent apparent disagreements between science and religion, it is quite as necessary for science to confine itself to its domain and to be sure of its facts, as it is for religion to discard mediæval interpretations upon scientific subjects.

## WESTMINSTER ABBEY AND THE LATE PRINCE IMPERIAL.

WHEN the proposal was first made to place a memorial to the late Prince Imperial, who fell a victim to his rashness in the Zulu war, almost every Englishman was astonished; and when it was found that Dean Stanley persistently advocated such a step, he would certainly have been thought crazy, had it not been remembered that he had already done some very extraordinary things, and had put up some very queer memorials in the Abbey before. It was also discovered that the Crown was very anxious to have the monument there. But this fact did not prevent the whole nation from asking, What service had the Prince Imperial rendered to England or to any other country? As an individual, he represented hereditary enmity to England. He went to South Africa, not to aid the country of his shelter, but to train himself more effectively to disturb a government friendly to England. He died, not in valorous battle, but in flight necessitated by a piece of the most perfect foolhardiness ever heard of. Had he lived and become successful to his heart's desire, he would have deluged France with blood, and waded through slaughter to the Imperial throne. But by a merciful Providence all this was prevented; and there were not a few who thought that gratitude to Almighty God was a fitting return for the evil that has been prevented. But however that may be, all England, except the Court and Dean Stanley, would have felt that another desecration of England's chief sanctuary would have taken place had the monument been erected there. But as most of our readers know, the subject was brought before the House of Commons and, by a large majority, a resolution was passed affirming that the erection of

the proposed monument in Westminster Abbey, would be inconsistent with the national character of the edifice.

The *Guardian* remarks:—"It is impossible not to be full of pity for the inheritor of a great name dying bravely in barbaric warfare, even though it may be said of him, as of Parson Walker at the Boyne, what business had he to be there? In him centred a world of ambitious hopes, but Englishmen have no concern with them. He was the only son of his mother, and she is a widow, and she has earned universal respect by the fortitude and dignity with which she has borne extraordinary reverses of fortune."

#### IN MEMORIAM.

FELL asleep in Jesus, after a short illness, caused by bleeding of the lungs, on Saturday, June 26th, at his father's residence, Ramsay, in the 22nd year of his age, William J. McArton, youngest son of John McArton, Esq.

The deceased was a young man of no ordinary promise and intelligence, being possessed of great natural ability and brilliant talents, which he warmly devoted to the good of the Church he so dearly loved. He had for some years past ably filled the position of organist in St. James' Church, Carleton Place, without regard to personal inconvenience or trouble. He had been a non-resident student of the University of Toronto; and had only recently returned from passing his third year's examination in May, at which he was successful in taking second class classical honors. It was his ambition to take an Honor degree in Classics at the University, and then proceed to Holy Orders; but it was not destined to be realized—the disease from which he had for some years been suffering assuming a sudden and fatal turn. The Church in this parish has sustained a loss in his death which can hardly ever be replaced; but while we cannot but mourn over the sudden termination of a life so useful and so promising, we have the comfort of knowing that "it is well" with him, and our hope is that our dear brother departed is at peace, calmly awaiting the resurrection of the just.

#### TO CORRESPONDENTS.

We should feel obliged by correspondents writing their communications to this paper as legibly as possible, especially when proper names occur. It is sometimes a matter of considerable difficulty for printer and proofreader to decipher what is written *currente calamo* unless the subject is one with which they are familiar. We regret extremely the occurrence of mistakes, but they will necessarily occur where the copy is not particularly clear.

#### CHURCH THOUGHTS BY A LAYMAN.

No. 29.

##### THE RELATION OF SUNDAY SCHOOLS TO SOCIETY.

THE following essay has been already published, but deeming it likely to be of interest and value to many of our readers who will not see it otherwise, we give it to them with some additions made by the writer, which have been suggested by criticisms and letters on the essay:—

Montaigne, in one of his celebrated essays, says, "I have observed some speakers make excuses that they cannot express themselves, and pretend to have their fancies full of fine things which, for want of elocution, they cannot utter. I think these persons have only shadows of imperfect images and conceptions which they know not how to

shape into a definite form, and therefore cannot bring them to birth. Whoever has in his mind a clear, definite conception, will express it in one way or another."

We do not pretend to have "many fine things" in our fancy which for want of words or elocution we cannot utter; but our mind is disturbed by the necessity of confining this Essay within a space wholly inadequate for shaping into form the very definite conception we have of the reciprocal relations of the Sunday School and Society. We are like a shipwright who knows his design from the first bolt to the last screw, up to the finishing adornment of the vessel he is about to build, but is under stern compulsion to complete the work in an impossible period. To treat this subject as fully as it deserves a book would be needed. We purpose, however, confining ourselves within a limit large enough merely to enable us to lay the keel of our vessel, and throw up the skeleton of its frame, but trust that we shall, from even this imperfect work, be able to impress all with the conviction that the design is based on sound principles, and, when fully complete, the vessel of our argument would brave any storm of criticism, or tempest of opposition, without straining a timber or evidencing in any part the signs of weakness of construction.

The subject turns on the word "relation," as on a pivot. The question before us contains, in its very terms, a dogmatic assertion that there is a relation between Sunday Schools and Society.

Now in order to define this relationship, we must first define clearly what the things are,—what their nature, power and functions,—which are said to be related. We have further to obtain a perfect image or conception of what we mean by the word "relation," because this word is one having various meanings, and unless we select the one we intend to apply in the course of our argument, we may be led into confusion ourselves, and lead others into confusion by sometimes meaning one thing and sometimes another,—a not uncommon habit of writers and speakers, but one which indicates either a fog in their own minds or a desire to enshroud the minds of their hearers in a mist. We do not care to spend any time in tracing mere speculative relationships between the Sunday School and Society. Our desire is to trace out some connection, or tie, or bond between them such as will establish, on the part of our Schools, a claim to the honor, the sympathy, the support of Society, and on the part of Society will justify a demand that our Schools shall be carried on with all possible efficiency in that work on which we base our claim to the honorable recognition of our relationship. In what sense, then, do we use the word Society in this enquiry?

The idea set forth in the word "Society" is one which affords an absolute demonstration of the unity of Creation, and of Creation being the work of a social being.

Down in the lowest phases of life the social bond links the rudest organisms into vital and interesting associations. We can trace this as we rise, step by step, through higher and more complex forms, until we see the charm it diffuses in those beings, the sphere of whose lives touches closely the social instincts of man. Then from our own stage we can stage we can lift our thoughts to Heaven, and behold that perfect Society, made up of the redeemed, the angels, and the adorable Trinity. Thus the whole of created life is inter-fused with social relations, and so linked by the bond of society to the Throne of the Father of all.

In a spiritual sense the Church is the society of

Christ. Indeed, it would be easy to show that the only organization which is a true, perfect, ideal Society is the Church of God. Side by side with this we have the Society of Satan, the society which impiously sets forth self and pleasure as the main pursuits of life. We have subdivisions of these innumerable, with interlacings and entanglements most confusing, and the circles of division narrow and narrow, until we come at length to the smallest but purest form of society, a united, loving family, which is a type and model, and example for all social organizations. Looking at these divisions we are apt to be confused, and to lose all sense of what we mean by the word Society in the question before us.

Now this word is not so simple nor so absolute as one might suppose, for the pure gold of its meaning is obscured by the dross of conventional usages. The question of Cain, "Am I my brother's keeper?" is still being asked by myriads who are as ignorant or indifferent to social duties as was the first murderer. There are those who by their lives seem to declare that the first and only article in their creed is the phrase of Byron, "There is a Society where none intrude," so self-centred, so self-absorbed is their way of life—men, and women too, who are human oysters in hardness of shell, without having in their natures the value of a bi-valve when it is opened. We get an expansion of the ideas conveyed by Cain's question and Byron's line in the conventional use of the word "Society," which implies that the refinements of Society are unknown outside a fashion-enclaved coterie or sect,—a notion which is excusable in the old land, where it is a relic of barbarism; but which in this new land is as false as it is impertinent, as arrogant as it is contemptible, as insulting in its implication as it is anti-Christian in spirit. Tillotson speaks of Society as "a community united in one general interest;" which we beg to expand into this definition of Society in the Christian sense—a community united in one general interest, wherein each member gives up his individual freedom to better ensure the common liberty, wherein every member is bound to render brotherly service, brotherly help, brotherly comfort in a generous spirit of self-sacrificing desire to serve Society by doing unto others as we would others should do unto us. Let us, then, try to fix our thoughts on some clear and definite conception, some form of society which is not an abstract idea, but a manifest and palpable fact.

(To be continued.)

#### PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

UNCERTAINTY AS TO ST. PETER.

XI. This is not all the doubt and uncertainty which surrounds Roman Catholicism. Its most salient, distinctive, and peculiar doctrine is, that the prime and essential condition for salvation is to be in communion with the Pope of Rome, as heir and successor of St. Peter, first Pope of Rome, and therefore supreme Vicar of Christ, and Head of the Church on earth. Now this doctrine is in itself a sufficiently startling variation from what the New Testament lays down as the one chief requisite for salvation, namely, belief in the Lord Jesus Christ, and union with Him (St. John iii, 16, 36; xi, 25; Acts xvi, 31; 1 John v, 12, &c.), not saying one word about St. Peter in any such connexion. But when we come to look into the matter more closely, it becomes the merest heap of guesses. It is little more than a guess—though no doubt one with much in its favor—that St. Peter was ever at Rome at all; it is only a guess that he was ever Bishop of Rome, and for this there is very little evidence of any kind; it is only a guess that he had the power to appoint any heir to his special privilege, whatever that was; it is only a guess that he did so appoint the Bishops of Rome—and for these two guesses not the smallest scrap or

little of evidence ever has been produced, or can be so much as reasonably supposed ever to have existed; yet, if all these points be not clearly proved by plain and convincing Scriptural and historical evidence, there is no basis whatever for the huge fabric of Papal claims which is, in truth, the most vague and uncertain of structures. And it is to be added, that the Ultramontane interpretation put on the three great texts in the Gospels which are relied on to support the "Privilege of Peter,"—namely, St. Matt. xvi. 18., that St. Peter is the rock and foundation of the Church; St. Luke xxii. 31, 32, that Peter was inflexible, and charged with guiding the faith of the other Apostles; and St. John xxi. 15-17, that he was given jurisdiction over the Apostles and the whole Church—is contrary to the "unanimous consent of the Fathers," who agree by a great majority that either Christ Himself, or St. Peter's confession of Christ, is the rock and foundation of the Church (the Council of Trent decrees that the *Nicene Creed* is this foundation); that the words at the Last Supper were spoken in view of St. Peter's coming apostasy, in warning that he would fall below the other Apostles; and the words spoken at the Sea of Tiberias after the Resurrection were no more than the reinstatement of St. Peter in that Apostolic office from which he had been degraded by his denial of Christ. So it is not lawful for any Roman Catholic, in the face of the creed of Pope Pius IV., to maintain the Ultramontane view of these three texts. Thus, the following Fathers explain the rock to be Christ, or faith in Christ, and not St. Peter: Origen; St. Hilary, Doctor; St. Chrysostom, Doctor; St. Isidore of Pelusium; St. Augustine, Doctor; St. Cyril of Alexandria, Doctor; St. Leo the Great, Pope and Doctor; St. Gregory the Great, Pope and Doctor; Venerable Bede, Doctor; St. Gregory VII., Pope and Doctor; while St. Epiphanius, Doctor; St. Basil the Great, St. Ambrose, and St. Jerome, Doctors, take it both ways, leaning, however, more to the view that Christ is the rock. One or two citations will serve as examples: "And I say unto thee, that thou art Peter, and upon this rock I will build my Church; that is, upon the rock of his confession" (St. Chrysostom, Hom. 54 in Matt. xxvi. 4). "The Son of God is the rock from which Peter derived his name, and on which He said that He would build His Church" (St. Gregory the Great, "Comm. in Ps. ci. 27"). And the Collect for the Vigil of St. Peter and Paul in the Roman Missal settles the point for all Roman Catholics: "Grant, we beseech Thee, Almighty God, that Thou wouldst not suffer us, whom Thou hast established on the rock of the Apostolic Confession, to be shaken by any disturbances." As to St. Luke xxii. 31, 32, no Father whatever explains it in the modern Ultramontane fashion, which is not even found till Cardinal Bellarmine invented it about A. D. 1621. And St. John xxi. 15-17, is explained as the mere restoration of St. Peter to his forfeited rank by St. Gregory Nazianzen, Doctor, St. Ambrose, Doctor, St. Augustine, St. Cyril of Alexandria, Doctor. Here is a specimen: "By this triple confession of blessed Peter, his sin, consisting of a triple denial, was done away, and by the words of our Lord, 'Feed my Sheep,' a renewal, as it were, of the apostleship already bestowed on him is understood to take place, removing the shame of his after fall, and taking from him the cowardice of human frailty."—(St. Cyril Alex., "Comm. in St. Johan. xxi.")

## ROMAN CREATURE-WORSHIP.

XII. There is one thing, however, which is certain about the Roman Church, that it directly and plainly contradicts the revealed will of God in several important particulars. Here are some of them. Throughout the entire *Old Testament*, God Almighty continually reveals and declares Himself as a jealous God, one Who will not share a title of His rights and glory with another. "I, the Lord thy God, am a jealous God" (Exod. xx. 5). "I am the Lord; that is My name, and My glory will I not give to another, neither My praise to graven images" (Isa. xlii. 8), &c. Throughout the entire *New Testament*, the Lord Jesus Christ declares Himself, and is declared by His Apostles, to be the one, single, and only way to the Father; to be perfect and entire in His human love for man, His intercession, and His answer to prayer: "No man cometh unto the Father, but by Me" (St. John xiv. 14). "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest" (St. Matt. xi. 28). "Love one another, as I have loved you." "I am the Good Shepherd, and know My sheep.....and I lay down my life for the sheep" (St. John x. 14, 15). "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). "There is one mediator between God and man, the Man Christ Jesus, Who gave Himself a ransom for all" (1 Tim. ii. 5, 6). "The love of Christ passeth knowledge" (Eph. iii. 19). "It behoved Him to be like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the peo-

ple" (Heb. ii. 17). "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 26), &c.

We have only four examples in the New Testament of acts of reverence being done to Saints, and in all these cases they were promptly rejected and forbidden, showing that they were offensive to the Saints, as savouring of disloyalty to that God Whom they love and serve.

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up, I myself also am a man" (Acts x. 25, 26).

"Then the priest of Jupiter.....would have done sacrifice with the people; which when the Apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities to serve the living God" (Acts xiv. 13-15).

"And I (John) fell at his feet (the angel's) to worship him. And he said unto me, See thou do it not. I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God" (Rev. xix. 10).

"I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant.... worship God" (Rev. xxii. 8, 9).

Contrariwise, our Lord Jesus Christ never refused nor blamed an act of worship offered to Himself, thereby showing that there is a fundamental principle involved. (St. Matt. ii. 11; viii. 2; ix. 18; xiv. 33; xv. 25; xviii. 16; xx. 20; xxviii. 9, 17; St. Mark v. 6; St. John ix. 38; Heb. i. 6; Rev. v. 9).

Nevertheless, in direct rebellion against the plain letter and spirit of both the Old and New Testaments, the Roman Church practically compels her children to offer far more prayers to deceased human beings than they address to the Father or to Christ. It is not true, as is often alleged in defence, that the prayers of the departed Saints are asked only in the same sense as those of living ones, with the added thought that they are now more able to pray effectually for us. The petitions are not at all limited to a mere "Pray for us" but are constantly of all exactly the same kind and wording as those addressed to Almighty God, and are offered kneeling, and in the course of Divine Service, which is not how we ever ask the prayers of living friends. A few specimens are here set down from the "Raccolta" (Eng. Trans., Burns & Oats, 1878), a collection of prayers specially indulged by the Popes, and therefore of indisputable authority in the Roman Church.

## Diocesan Intelligence.

## TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending August 7th, 1880.

MISSION FUND.—July Collection.—Newcastle, \$32.05; St. Thomas', Shanty Bay, \$12; Innisfil, St. Paul's, \$4.60, Churchill, 90c; Credit, St. Peter's, \$5.79, Dixie, \$1.40, Port Credit, 48c; North Essa, Christ's, \$1.62, St. Jude's, \$1.38; Thornhill, \$2; Richmond Hill, \$3. Parochial Collections.—Credit, additional \$2.

ALGOMA FUND.—Day of Intercession Collection.—West Mono, Camilla, 68c., St. Matthew's, \$1.61, St. George's, 90c., Herald Angel, \$1.28.

RURAL DEANERY OF DURHAM AND VICTORIA.—The quarterly sermon of the Rural Deanery of Durham and Victoria was held on Thursday, August 5th, at the Rectory, Lindsay. Service was held on Wednesday evening. Rev. Mr. Cooper read the service, while the Rector, Dr. Smithett, preached an eloquent sermon; Holy Communion was administered on Thursday morning. The sermon commenced in the afternoon, there were present the Rev. Rural Dean Allen, (Chairman), Rev. Dr. Smithett, Lindsay, Rev. Mr. Avant, Bobcaygeon, Rev. Mr. Cooper, Cambray, Rev. Mr. Creighton, Cartwright, Rev. Mr. Burgess, Bethany, and J. W. Forster, Millbrook. The meeting was opened in the usual manner by reading a portion of scripture and prayer. Arrangements touching the holding of missionary meetings in the Deanery, were gone into and fully discussed. Two hours were probably spent in considering the second chapter of St. Paul's Epistle to the Galatians. An interesting discussion then ensued with regard to the training and education of candidates for the sacred ministry. It was decided that the next quarterly meeting of the Deanery should be held at Millbrook, on the first Thursday in November.

BOWMANVILLE.—The Apostolic rite of "Laying on of Hands," performed by the Lord Bishop in the parish church of St. John's, was a very interesting ceremony. From end to end the church was thronged with worshippers, earnest and devout. Twenty-seven candidates, many of them dressed in white, presented themselves for Confirmation; and the Bishop impressively laid his hands on the head of each, afterwards addressing them in an earnest and practical charge. Well and heartily did the large choir sustain their part in leading the congregational music, and much praise is due to them and their leader for untiring perseverance and efficiency. The increase in the congregation of this church, and its recent restoration, are certainly worthy of note. The most agreeable feature among the changes made is, perhaps, the organ, which is hardly recognizable with its handsome embellishments of blue and gold, besides the many additions of re-modelled stops, swell action, and a row of foot pedals. The increase in volume and strength of tone of the instrument is considerable, and the power of expression much augmented. All this contributes very materially to the musical portion of the service.

We understand that the additions and re-modellings of this organ were the work of Mr. Brown, of the Dominion organ factory, Bowmanville. When some few minor details have been accomplished, that gentleman will certainly experience a high satisfaction in contemplating the vast change and improvement which his unquestionable skill has brought about, to the furtherance of sacred musical art, and redounding to the honor and glory of God.

The Rev. Septimus Jones, acknowledges with thank, the receipt of the following amounts for the Sunday School Cent.:—Holy Trinity, \$28.24; All Saints', \$20.52; St. Peter's, \$16.98; Church of Ascension, \$18.97; St. Stephen's, \$8.64; Grace Church, \$6.77; St. Anne's, \$5.66; Christ Church, \$15.40; St. Mark's, \$2.05. Address, enclosing form of receipt, Rev. S. Jones, Toronto.

## NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

LUTHER VILLAGE.—About 45 miles north of Toronto, and about 60 miles distant therefrom by rail, *via* Orangeville, is a prettily situated village, resting on the sloping hillside at a bend in the Grand River. This village is called Luther, and, in the local vernacular, "Little Toronto." Last Sunday, 1st of August, (Lammas Day), it was the scene of a most interesting occasion, and one that excited the whole country side—the opening, with fitting ceremony, of an exceedingly pretty brick church, in the early English style of architecture, and appropriately named after the first martyr of the British Church. It would be difficult to single out any one reason for the interest that attracted church people, and many others too, from a radius of 20 miles round; but one cannot be far astray in saying that the principal one was the high regard and admiration which the youthful incumbent inspires in all who come within the range of his influence in Church matters. Little more than a year has passed since he entered with the vigor and spirit of a knight-errant of Truth upon the wide-spreading pathways of his laborious mission. "Speaking the Truth in the Son," he challenged the attention and respect of all "who profess and call themselves Christians." The apathy of local sectarianism was disturbed in its condition of self-satisfaction by this champion of the Old Church of Britain, and sharp controversy disputed his possession of the field. The manner in which the Rev. Reginald L. Radcliffe handled the weapons in defence of the Faith of our Forefathers, not only left no answer possible, but convinced as well as conquered.

The Church buildings—for there is a little chain of them—occupy the most commanding position in the whole settlement; far and near the beautiful gilded cross upon the bell-cote is seen, and the sweet persuasions of the church-going bell are recognized. Not only superior is the site to all buildings in the place, but in character, style, material and finish, every one recognizes now a monument of the prime importance which the Church of England attaches to the honor and glory of God in consecrated buildings. Everything is small in size, as was proper, but exquisitely proportioned. A neat and substantial brick parsonage is linked to the church by a kind of cloister, which serves not only as passage to and fro, but as a vestry and study, and when needed as an 'annex' for church accommodation. The whole arrangement is most admirably contrived, and might well serve as a model for future missionary enterprises under similar circumstances. Rev. W. F. Swallow, of Mons Mills, was the architect. On the front of the church is a triplet of stained glass. The nave is lighted by single lancets of ground glass with tinted border. The chancel has an exceedingly pretty triplet of subject glass, portraying font and chalice, on either side of

the monogram I. H. S. The altar, which has a suitable elevation, was nicely vested in crimson cloth, embroidered, and the chancel carpeted. Prominent among the furnishings of the church was an Eagle Lectern, sculptured with surprising precision by a local wood carver. A capital organ, one of Bell's, occupied a suitable position. Some indispensable articles, such as communion plate and font, have still to be provided; but we feel no doubt that people will come forward with these as gifts in imitation and godly emulation of those who have already done so much for their House of God. Altogether the church will hold two or three hundred people, and the parsonage or "Mission House" is of good capacity. The actual outlay for the whole of this handsome work will probably not exceed \$1,500. This figure of course indicates, not only great care and economy on the part of the building committee, but very considerable voluntary hand-help on the part of members of the congregation.

The first sermon on Sunday morning began at 10.30, consisting of Matins and Holy Communion. The officiating clergy were Messrs. W. S. Darling, of Toronto, as celebrant; Clarke of Bath, as epistolar; Harrison, of Toronto, as gospeller and preacher. The subject of the discourse was "Firstfruits," which the preacher illustrated by interesting references to Old Testament church customs, the figurative language of the New Testament, the life of St. Albion, the usage of the Church of England on Lammass day observances, and lastly by the opening of this very church as the firstfruits of the Missionary's work. The service was well rendered, Mr. Radcliffe himself directing the choir, and Mr. Clark, of Amaranth, presiding at the organ with great skill. There was a goodly number of communicants, no break occurring in the service, and nearly the whole congregation remaining most reverently to the very benediction. The clergy were all—as is proper on such an occasion of religious joy—vested in white stoles. In the afternoon, the church and its annexes were again crammed at the time of the Litany, at which time also a child was baptized—memorable occasion for the parents of that little one! At this service Rev. W. S. Darling preached, in his usual effective style, a truly evangelical sermon on the sanctity of Holy Places, most clearly proving that it is God's special presence, promised and vouched, which makes "Holy Ground" of that which is dedicated to Him. At 7.30 p.m. another crowded congregation assembled for Evensong, when Mr. Rixon, the clergyman of a neighboring mission, took his place among the stoled priests, and read the prayers. The preacher at this service was Mr. Clark, of Bolton, who, with that fervour and earnestness which characterize him, dwelt upon the Church as a "Gate of Heaven," pressing home with incisive vigour the idea that God's chief blessings, Sacrament and Holy Rite, cluster within his earthly sanctuaries, and inveighing against the way in which so called Christendom is drifting from the Church's landmarks of doctrine and morality. Thus concluded, for the time being, the ceremonies of opening, (to be resumed on Wednesday with less formal observances), and the happy people of this mission and their friends wended their way homewards. Well may all who participated in these solemnities congratulate themselves with the evidences of Divine favor throughout; especially may Mr. Radcliffe and his efficient Catechist, (Mr. Webbe), rest assured of the fruit of their labors. The rector of North Newton, Wiltshire, may bless God for the day when this son of his devoted himself to the priesthood; and look hopefully forward to the day when another son shall enter the same glorious field of labor for the edifying of the body of Christ in Canada. The offertories at these opening services amounted to nearly \$300.

**HAMILTON.** Receipts at Synod Office during the month of July.

**MISSION FUND—Offertory collections.**—Burlington 7.47; Nelson, 1.75; Stoney Creek, 3.22; Bartonville, 1.78; West Flamboro, 5.82; Niagara, 14.00; Stewarttown, 5.80; Drummondville, 9.76; Stanford, 5.58; Dunnville, 5.00; Welland, 6.81; Fonthill, 1.19; Thorold, 8.83; Port Robinson, 5.00. **Parochial collections.** Burlington and Nelson, (additional) 2.11; *On guarantee account.* Welland, 88.33; Alma, 10.00; Harriston, 80.00; West Flamboro, 75.00; Caledonia, 108.34; Nanticoke, 62.50; Cayuga, 125.00; Acton, 45.00; Rockwood, 25.00; Eramosa, 16.25.

**WIDOWS' AND ORPHANS' FUND—Offertory collection.** North Arthur, 2.17.

**HAMILTON.—All Saints'.**—The congregation of this church and the churchpeople of Hamilton regret very much that Rev. Canon Givens, having terminated his engagement as Incumbent of 'All Saints', has left the city, in which he had made many warm friends, both among laity and clergy.

The various congregations of the city have entered

on the season of excursions—that of The Cathedral propose a trip by water to Queenstown.

We are glad to learn that the services at The Cathedral are well attended.

### HURON.

(FROM OUR OWN CORRESPONDENT.)

**LISTOWELL.**—Christ Church is to undergo some repairs and improvements. The congregation, after much deliberation, have resolved to remove the boxes that have been used as pulpit and reading desk and to place handsome lecterns in their stead. A further sum of three hundred dollars is to be expended in the general renovating of the church—not a large sum, it is true, but to a struggling mission in the midst of bodies of dissenters, it is no easy matter to maintain the old church. The Incumbent, Rev. N. Bartlett, who has been but a short time in this mission, has, it is said, through his indefatigable energy, been the means of arousing the churchmen there to a sense of their duty. In these scattered missions there is too often need of more than ordinary zeal. Laymen are apt to forget that they, as well as the clergy, have their work in the mission field.

**SUNDAY SCHOOL CENTENARY.**—The members of our St. Paul's Church and Sunday School will hear with pleasure of an old friend who for some time took an active part in both. From an English paper we learn that he took an active part in a celebration of the Centenary Anniversary of the Establishment of Sunday Schools in England. The Sunday School of St. Paul's, Tadcaster, England, was established nearly one hundred years ago, and has been, during that long period, under the charge of only two families, one of them, the family of Captain Shann. At the Centenary Celebration he presented to each of the male teachers and scholars, a handsome book, attached to which was a photograph of the old school built in 1788, and still in use. This building is said to have been the first erected in England for a Sunday School. In the afternoon, the parents of the children, numbering about two hundred, and a few friends were invited by Captain Shann to a tea-party in the Town Hall. To the invitation there was a hearty response, and there was scarcely a single parent absent. Many of the parents had been taught as Sunday School pupils by him. It was indeed a happy re-union of friends. When returning to England from Canada he presented to each of the Sunday School scholars in his class in our St. Paul's one of the works of Bishop Oxenden.

**OTTERVILLE, QXFORD Co.**—A pleasant Garden Party was held on Tuesday evening at the residence of Mrs. Bullock; the proceeds for the benefit of St. John's Church.

We are awaiting the assembling of the Church Sunday School Convention here as resolved on by the Diocesan Synod—"great bodies move slow." We are also anxious for the announcement that the Sunday Schools of the Diocese are united to the Sunday School Institute, and the commencement of the use of their system and lessons.

**WALTON.**—The corner-stone of St. George's Church, which was laid on the 11th of June, was broken into pieces on last Saturday night, and the coins and documents stolen therefrom. Great indignation is expressed by all classes. The Building Committee will meet this week with the view of considering the matter, and offering a reward for the conviction of the dastardly fiend who committed this most revolting crime.

**CORUNNA.**—For two months the church had been closed. Church folk in large towns can scarcely realize what it is to be deprived of the privilege of uniting in the regular services of the church for many weary weeks. For two months the noise of prayer and thanksgiving had not been heard within that sacred building where the members of Christ Church had joyfully assembled to keep holy day. There was no public confession of the sins of the people, no proclamation of pardon, no administration of the Holy Sacraments. But Christ Church has again been opened for divine worship. Rev. J. Jacobs holds evening service in it, and will continue to do so, and there will be administration of the Holy Communion on next Sunday, the eleventh after Trinity. It was delightful to see the large congregation on last Sunday, all evidently rejoicing that the blessing of public worship of which they had been deprived, was again given unto them. The song of the royal sweet singer of Judah was theirs: "I was glad when they said unto me, let us go up unto the House of the Lord."

**INDIAN RESERVE, LAMAPTON Co.**—The Right Rev. Bishop Alford, Commissary of the Bishop of Huron, will hold a missionary meeting and deliver an address in St. Peter's Church, Indian Reserve, on Wednesday, August 11th. He will be accompanied by Rev. W. F. Campbell, Diocesan Missionary Agent. Truly the Church has been blessed in her mission work among the Indians. Several large congregations have been gathered into the fold from the Indian tribes, and four of them are quietly in this Diocese.

**PETERSVILLE.—St. George's.**—The Sunday School have had their promised picnic, and right heartily did they enjoy it. Teachers and scholars with their friends left the wharf at Dundas street at 10 a.m., by the steamer Victoria, for Springbank, the Union Cross floating in the morning breeze over as happy a party as ever sailed over our Thames. The ladies of the party chose for their camping ground an inclined plain on the hillside north of the reservoir, and overlooking the river and a beautiful country. There beneath the old oak trees they spread the good things they had prepared for the feast. The guests, when summoned to luncheon, sat or inclined on the knoll, waited on by their kind friends, the teachers, and invigorated by the freshness of the morning air, they did ample justice to the gypsy feast. There were races and other games for the young. There were little excursion parties to the glens and woods, gathering berries and ferns, and the sweetest of wild flowers. A Sunday School picnic would not do without the parson and his family, and there were there as guests the Rev. Dr. Damell and his family and Rev. E. Davis, of St. James' Church. The Superintendent, was, of course, with the school. He says they hold their ground pretty well, and the teachers who have labored with him in the good work, some of them for six years or more, are as zealous and faithful as ever, but they need additional help.

**POINT EDWARD.**—The church is for the present undergoing considerable repairs, and is closed for the present. It is expected the work will be completed this week, and the re-opening services are to be held on Sunday, the 15th inst. The Rev. Russel Dean Jamieson, of Walpole Island, will officiate at morning and evening services, assisted by Rev. J. Barfoot.

The Special Committee appointed by the Synod of Huron to arrange for a Sunday School Convention met in the Chapter House. The Right Rev. Bishop Alford presided, and there was a fair attendance of the members. The Bishop called upon every member present to state his views on the matter, with special reference to a scheme of lessons. After considerable discussion it was resolved to refer the subject to the Diocesan Convention, to be held in London, on Monday and Tuesday of the week of the Western Fair. A sub-committee was appointed to make the necessary arrangements.

We hope that they who love the church and justly appreciate Sunday Schools will see to it that they be made the instrument of training the young members of the fold in her principles.

**VOX POPULO.**—The DOMINION CHURCHMAN is now continually appealed to by churchmen in the Diocese, as a truthful and impartial evidence. We know it is more generally enquired for than heretofore—the reward of a moderate and not a partisan church organ.

### ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

**ROSSEAU.**—The Rev. Alfred W. H. Chowne, begs to acknowledge the following sums received towards building a parsonage at Rosseau:—Miss Dwight, \$2; N. Law, \$2; Mrs. Nanton, \$1; paid through Mrs. H. Ditchburn, \$2; John Kay, \$1; Mrs. Brown, \$1; Mrs. Wetmore, \$1; Miss Fiske, 50c; Mr. Wilkes, 50c; Mrs. Blaikie, \$1; Mrs. Llawther, \$1; Mr. Humphry, 60c; W. M. Chinnery, Esq., England, \$10.00; Mr. Morton, (Toronto), \$1; Mr. Edward Trowse, \$1; J. J. Mason, Esq., \$2; J. D. Alverson, \$1; W. J. Harris, 50c; Miss Alexander, \$1; Charles Hutchinson, Esq., \$1; Mrs. Annie Hutchinson, \$1; Anonymous, 25c; Edward Bull, M. D., \$1; L. M. Hastings, \$1; Mrs. Leo Hastings, \$1; John Langton, Esq., \$1; Morrison, \$1; J. Kerr Fiske, \$1; Mr. and Mrs. Iver, 50c; Mrs. Crystal, \$1; Mr. Dennis Moore, (Hamilton), \$1; four friends from Hamilton, \$1.25. The major portion of these sums have been collected by Miss Brown, of Hamilton.

The Duchess of Marlborough receives the Order of Victoria and Albert. A graceful and well-deserved act of recognition on the part of her "Most Gracious Majesty."

## Correspondence.

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

## QUESTIONS ANSWERED.

SIR,—1. What are the real facts connected with the succession, claimed by the "Episcopal" Methodists, through John Wesley, from Erasmus, a Greek Bishop? 2. Is this sect beginning to preach the faith which once they destroyed—the Apostolic Succession?

ARTHUR JARVIS.

After consulting the Cyclopædia of Methodism, by Dr. Matthew Simpson, one of the Bishops of the Methodist Episcopal Church of the United States; John Wesley's Works, vol. 7; The History of Methodism, by Dr. Abel Stevens; Southey's Life of Wesley, and an excellent tract, "A Needed Exposition, or the claims and allegations of the Canada Episcopalists calmly considered, by one of the alleged seceders, the Rev. John Carroll," we reply to this question as follows:—

John Wesley was a regularly ordained deacon and presbyter of the Church of England. He believed that presbyters and bishops were of the same order, and therefore that he, as a presbyter, was empowered to ordain to the offices both of clergyman and bishop. He was, as he says in his letter to Dr. Coke, Mr. Asbury, and "our brethren in North America," of 10th September, 1784, for many years importuned from time to time, to exercise this right by ordaining part of his travelling preachers. But he had refused, not only for peace's sake, but because he was determined as little as possible to violate the established order of the National Church to which he belonged.

The demand, however, of both his people and his preachers for a more general administration of the Sacrament (which, it was supposed, could be obtained only through ordained men), eventually became so urgent that he was compelled to yield. But being still unwilling to perform the office himself, he applied to Erasmus, a Bishop of the Greek Church, who was then (1763) travelling in England, and this Bishop of Arcadia, in the Island of Crete, did accordingly ordain Dr. Jones, one of Wesley's preachers, and he subsequently ordained several other lay preachers. Doubts had been cast on the Episcopal character of Erasmus. Toplady made the charge that he was an impostor. Southey seemed willing to believe the story, but Wesley's words may be taken as conclusive. He says, in a reply to Rowland Hill: "I never entertained anything from Bishop Erasmus, who had abundant unexceptionable credentials as to his Episcopal character." But Charles Wesley refused to recognize these ordinations, and there seems but little doubt that they have never been looked on as of any value in Methodism, and no Methodist, either Episcopal or Wesleyan, now pretends to base any claim to Episcopal character through them. The Methodist Episcopal Church had its birth in North America, and this is its history:—"The members of the Methodist Society in America had earnestly requested their preachers to administer the Sacraments, but out of regard for Church rules they declined. A few of them in 1779 resolved to ordain some of their number for this work, but were finally prevailed upon by Mr. Asbury to desist until the advice of Wesley could be obtained. As the ministers of the Church of England had fled from the colonies on account of the war of independence, and as Societies could not obtain the Sacraments, Wesley, on the matter being brought before him, drew a distinction between England and the new states. In the letter already quoted he says:—"But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction; in America there are none; neither any parish minister. So that for some hundred miles together, there is none either to baptize or to administer the Lord's Supper. Here, therefore, my scruples are at an end, and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending laborers into the harvest."

He, therefore, then ordained Dr. Coke, a presbyter of the Church of England, as superintendent or bishop

in America, and he appointed Mr. Asbury to be a joint superintendent or bishop (the terms are synonymous) "over our brethren in North America;" and he also ordained Robert Whatcoat and Thomas Vasey as elders, to administer the Sacraments to the American Methodist Societies. A conference of ministers was subsequently held at Baltimore, who formed the Methodist Episcopal Church. Dr. Coke and Irwin Asbury were elected bishops, and Dr. Coke ordained Mr. Asbury on three separate days—first as deacon, then as elder, and then as superintendent or bishop. At the same conference about twenty preachers were elected deacons, and seventeen were elected elders. This was the origin of the Methodist Episcopal Church, and it will be seen that Erasmus had nothing whatever to do with it. Wesley cited *ex necessitate*, &c., and the Episcopalists of to-day do not pretend to trace their Episcopacy through Erasmus or any other bishop.

The Rev. Charles Wesley always denied Wesley's having received Episcopal consecration and his right to consecrate Coke and Asbury; and hence his stanza:—

"How easy now are bishops made,  
By man or woman's whim.  
Wesley has laid hands on Coke,  
But who laid hands on him!"

2; We are quite ready to believe that they do sometimes preach Apostolic Succession, for if they preach anything at all about ordination, they must either preach that or lay ordination; for there is no intermediate position between the two. One thing is certain, that the various dissenters, on the one hand loudly abuse the Church, and on the other hand imitate it all they can. Look at their buildings now, compared with that of a half a century ago. They are like Churches; and having attended and copied the Church outside, they now doubtless think it needful to try and copy her inside as to her foundation principles.

## "GENERALLY NECESSARY."

REV. SIR,—In your "Questions Answered" in last issue, you say that "Generally Necessary" in the Catechism, applied to the Two Sacraments means, "Universally Necessary." Is it not more likely that the Prayer Book itself supplies the truer meaning intended by the compilers of the Catechism when in the office, for the Baptism of such as are of riper years, we find it saying, "Wheroby ye may perceive the great necessity of this Sacrament, where it may be had?"

Yours truly,

E. W. BEAVEN.

6th August, 1880.

[No doubt the compilers of the Catechism were in perfect agreement with the statement in the Baptismal office, referred to; although a Catechism for children cannot possibly include every proviso; and moreover the fact does not alter the meaning of the word. Ed.]

## OPEN LETTER TO THE ARCHDEACON OF OTTAWA.

## CHURCH MUSIC.

MY DEAR ARCHDEACON,—I continue the subject of Church Music. My contention is this: The music of our Church in Canada, and especially in Toronto, is far behind the times—far behind the requirements of a Church of England service, and far behind the ability and taste of our people. It is simply a disgrace. Talk of music! If an organist were asked to give a specimen of his powers, would he be insane enough to treat us to the airs which we hear every Sunday in our churches? Take, for instance, the greatest hymn of the Church, the *Te Deum Laudamus*. I venture to affirm that if any professional organist in Toronto were permitted to prepare a choir for the proper rendition of this magnificent composition, the splendor of the music would astonish and delight the thousands of good, easy-going souls, who are content now to hear this noblest song of praise reduced to the milk and water composition, to which all—yes, all—of our present choirs now degrade it. This, you think strong language. Yes! but it is true, and the sooner the members of the Church of England in Canada wake up to the fact that she is losing her hold on the people by their indifference to her teaching in musical matters the better. Happening, not long since, to

hear the sound of an organ in one of the most beautiful churches of Toronto—it was not a Church of England, either—I entered, and was delighted to hear some of the grand classic music of the European masters being rendered by the organist in a very superior style, on an instrument of exceptional tone and power. Entering into conversation with him, I said, "But is this classic music, to which you have so kindly treated me, used in the services of this church?" He smiled and said, "Oh no! The people would consider such music Romanistic, and I am therefore not permitted to indulge my taste by its introduction; but," he added, with a little laugh and a shrug of the shoulders, "it will come in time. They are improving fast, and in a few years the really finest sacred music yet given to the world—that of the European composers—will be used in all Protestant churches. At present, the ill-educated ear of the Protestant, combined with his prejudices, gives the monopoly of the best music to our Roman Catholic friends." This gentleman, I found, was a very superior musician, but he felt himself out of his proper sphere when condemned to devote his abilities to the rendition of the namby-pamby music which the Protestant professes to prefer, merely because it is so far removed as possible from the grand and highly cultured music of his Roman Catholic neighbors. If I were inclined to be cynical, I would ask you to stand any Sunday evening in the street dividing the Methodist Metropolitan Church from the Roman Catholic Cathedral of St. Michael's, and listen with one ear to the crude attempts at music of the church, and with the other to the noble strains which flow in finished cadence from the cathedral.

I have said that we are indifferent to the teaching of our Church in musical matters. I wish strongly to press this point, for I believe that thousands of excellent Church of England people are averse to the introduction of the music for which I am pleading, simply and solely because they fear it is Romanistic. As I have already said, the service of the Church of England is essentially one of song, and these good people are laboring under an erroneous idea when they object to classic music. Let me quote an extract from an article in the last number of the Quarterly Review on the "Book of Common Prayer," an article which should be printed in all our Church newspapers, as it would correct a number of errors regarding the Church, which are working serious injury to her interests. The writer says:—"To pass on, however, to another feature of the Book of Common Prayer, we think it right to call attention to its character. This is a feature which we venture to assert is frequently not sufficiently considered, and perhaps, therefore, imperfectly understood. Every one knows that before the Reformation, the service of the Church was musical; but it is not always remembered that the greatest care was taken by the compilers of the Book of Common Prayer that the musical character of the service should not be lost. In the preface of the First Book, for example, we read that 'all things shall be said and sung in the English tongue;' and we find the expression, *evensong*; also the Canticles are pointed for chanting, and it is directed that the *Venite Exultemus*, for example, shall be said or sung; in fact our Cathedrals have kept up a uniform practical tradition of the musical character of the English service. But in addition to all this, there is a view of the subject not, perhaps, so generally borne in mind, namely, that the Book of Common Prayer has given rise to a new school of Church music, which has grown by a natural growth, and which stands as much on an eminence by itself as the Book of Common Prayer itself."

"It is unnecessary to say that the rhythm of Latin is entirely different from that of English. The reading of a passage first in one language, and then in the other is sufficient to demonstrate this. But the Church music in general use before the Reformation, and which may be heard in foreign churches now, was distinctly a Latin growth. The Ambrosian and Gregorian tones, and the whole class of music connected with them, were the suitable musical utterances of Latin worship; the one gave rise to the other, and the two fitted each other admirably well. And no doubt when the Psalms and Canticles were done into English, and were appointed to be used in churches in their English form, an attempt would be made to give them musical utterance, according to the ancient tones of the Church. The thing could be done with more or less success, as we may see by reference to Mr. Helmore's work, or as we may hear in some of our churches in the present day."

"The fitness or unfitness of Gregorian tones has been, and probably will continue to be matter of controversy; to some they appear to give great delight, and the appreciation of them rises almost to the level of a test of orthodoxy, while some sympathize rather with Bishop Wilberforce, of whom it is recorded that they carried him to 'lie down on his stomach and howl.' Undoubtedly, however, it was felt, when English Psalms were introduced, that the rhythm of the verses did not lend itself very readily to Gregorian music. And this was not all: music itself began to make rapid advances; in the days of Queen Eliza-

beth, England had a high place in the musical world perhaps the highest she has ever had; music took a more scientific line; and one result was the evolution of what is now known as the Anglican Chant, a form of Church music which avails itself of the power of harmony (not trusting, like the Gregorian, to melody alone), which adapts itself to the English rhythm, having grown out of it as naturally as the Gregorian did not out of the Latin, which is singularly charming in its effect upon the ear; and which offers an inexhaustible field to the enterprise and genius of musical composers. It must suffice to treat this part of our subject briefly, but we cannot refrain from expressing our opinion as to the singular interest and beauty of the music of the English Church, and from claiming it as a direct fruit of the Book of Common Prayer. Speaking generally, it is certainly true that there are no churches on the continent, not even in Rome itself, in which the music is comparable with that which accompanies the worship of Englishmen in their own cathedrals, and in many of their own parish churches."

Here we have a reliable account of the musical character of the service of the Church of England, and a noble tribute to the excellence of the music which it is an essential duty of her adherents to encourage. No words of mine can add weight to this exposition, and I leave it to the thoughtful consideration of every Churchman, be he "High," or "Low," or "Broad," or "Evangelical," whatever these terms may mean—for I do not pretend accurately to know.

I observe with much pleasure that a movement is on foot to form a Choir Union in Toronto, and I see that that excellent Churchman, Mr. Hagan, is taking an active part in its organization. I hope much from this. It is a move in the right direction, and was sadly needed. It will necessarily lead to a great improvement in the Church music in Toronto, for the ambition of all its members will be to elevate its style, and bring it more and more in accord with the beautiful music of England, of which the writer just quoted speaks so warmly.

I will close this letter by commending the words of the *Review* to the notice of Mr. Hagan and the other members of the proposed Choir Union, and with hoping that their efforts will produce some, at least, of the necessary improvements in the Church music of Toronto, and bring it in line with the real objects of the Book of Common Prayer, whose authority we all acknowledge, and whose excellencies none of us can increase.

I propose to continue this subject next week.

Yours truly,

WM. LEGGO.

July 31, 1880, 386 Sherbourne St., Toronto.

#### MR. ALLEN'S SATISFACTORY REPLY.

MR. EDITOR.—I note with special satisfaction the correspondence between Rev. A. Allen, and my esteemed friend, Mr. Lusher. I say with "special satisfaction," because it has led to the explanation of a most painful incident in our last Synod; which, otherwise, might never have been put before the public in its true light.

Mr. Allen's explanation sets the matter at rest, and we are all obliged to him for his frankness. But I venture to think he is a little hard on Mr. Lusher, in accusing him of uncharitableness. The latter had nothing to go upon but the statement contained in the newspaper, and one would have thought that Mr. Allen would have hastened when he saw the imperfect report, to correct the reporter's omission. Although I did not hear Mr. Allen's remark, I was beyond measure, pained and astonished, when I read it.

Yours faithfully,

EDMOND WOOD.

Montreal, August 2nd, 1880.

### Family Reading.

SIR MATTHEW HALE.

DIED 1876. AGED 67.

A meditation on this world and the next, by Sir M. Hale.—I am in a body full of pains, and weaknesses, and diseases, so that I have much ado to keep up my cottage to be comfortable or useful to me, but am busied every day to underprop it and repair it, that it fall not; and when I have done my best, yet old age will come, and that will be an irreparable decay; and my anxious life will most surely be attended with a certain death. I live in a world full of labor at the best, to provide necessaries for my support in a world full of troubles, dangers, and calumnies. If my outward contentments increase, yet my cares and my tears increase with them; but my condition is not such, but with the Psalmist I have cause to say, "All

the day long have I been plained, and chastened every morning." And like Noah's dove, I can find here no rest for the sole of my foot. My walk here is like a pilgrimage, and my path here is not plain and easy, but narrow, and deep, and troublesome; on either hand of me I pass through the scorns, and injuries, and vexations of the men of this world; who, if I want, will not relieve me, and if I have any thing, they are ready to tear it from me; and my way, which of itself is thus troublesome, is accompanied with storms, and stumbling-blocks, and fiery assaults raised by the prince of this world; and if I take up a lodging by the way, it is neither a pleasing nor a safe lodging; my dangers and difficulties are greater in my inn than they are in my journey. To what purpose go I about to set up my rest, or to build tabernacles here? The time I can stay will be but short, and my short stay in such a world as this cannot be pleasing nor comfortable; and this is not my home, but I see it at a distance; I find it, as it were, in landscapes, the tabernacle of God, where He shall wipe away all tears from mine eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; and then these my light afflictions, which are here but for a moment, shall be rewarded with an eternal weight of glory. In the confidence and strength of this expectation, I will hold on my troublesome journey with cheerfulness, and look upon this world as the place of my pilgrimage, not of my rest. And the unpleasings of my pilgrimage shall heighten, if it be possible, the expectation, as well as the fruition of my home, and the more unwelcome the world is to me, and I to it, the more shall my heart undervalue and disesteem it, and send forth my desires the more earnestly for my journey's end. Teach me to welcome death, and to desire to be dissolved, and to be with Christ, which is best of all.

On the anniversary of Christ's advent, this good man usually wrote some verses of joy, in commemoration of so great an event, as a kind of tribute to his Saviour. The one which Bishop Burnet supposes was the last Sir Wathew wrote, contains, singularly, these words of Simeon:

"Teach me to welcome death, and to desire to be with Christ, which is best of all."

And now Thou hast fulfill'd it blessed Lord,  
Dismiss me now according to Thy word;  
And let my aged body now return  
To rest and dust, and drop into an urn.  
For I have lived enough, mine eyes have seen  
Thy much desired salvation; ... ..  
Let this sight close mine eyes; 'tis loss to see  
After this vision any sight but Thee.

#### SOMETHING ABOUT SICKNESS.

Perhaps, as you read this, you are in perfect health. You will not always be so. As a Christian, as a member of the Church, you will have special duties and needs when sickness comes; and it is well to know about them beforehand. I mean real sickness; not a merely trifling ailment on the one hand, nor yet only such sickness as is serious, that may possibly end in death, or that shuts you out from ordinary life for some length of time. In such God calls upon you to think, and to prepare. What shall you do then? For answer, read, this next Sunday, carefully, the Service appointed in the Prayer-Book for "Visitation of the Sick." You are advised to "send for the minister." It is an important rule. He can act with double freedom, and with double power, if the visit is asked by you, instead of being urged on you by him. And if your pastor has in any degree gained your love and trust, you will not fear so to send for him. Do not think you are necessarily in danger of death because he came.

When he comes, remember he comes not for compliment, nor to gossip, but for most precious work. He is to pray for you; to pray with you; to help you to pray; and to ask and teach you about your faith, about the honesty of your repentance, about your forgiving charity. Be as free with the physician of the soul as you are with the physician of the body.

Let it be understood distinctly, in time, that your friends are not, for fear of alarming you, to keep your pastor away from you. Almost every intelligent physician knows that a loved pastor's kindly visit does good and not harm.

If you have not recently received the Holy Communion, and your sickness may for some time prevent you from doing so, ask for it. But you will see, from the service appointed for that purpose, that it is intended for cases of sickness really serious, or such as shut one out from God's house for a long time.

And lastly, let your friends and physicians know that if your sickness is likely to prove fatal, they are not in unbelieving cowardice to rob you of your Christian right to settle all your worldly affairs, bid farewell to loved ones, and commend your soul to the Saviour.

We repeat, study the Service for Visitation of the Sick now, while you are in health, and learn the lesson it has to teach you.

#### THE RELIGION OF CHILDREN.

The religion of children is not so intensely spiritual, but it is intensely sincere. When your little boy says: "Ma, I'll feed the calves, or pick up the chips for you; I'll bring in the water," there is more religion in it than in a long, cold, formal prayer. When your little girl offers to wash the dishes or sweep the kitchen, she means to be good, and be a Christian, and seeks some way to express it. Children join their faith and works together, and we are too apt to underrate these hopeful signs of a religious life. We think they ought to do these things naturally and willingly, yet we know it is not human nature to be always obliging and accommodating; but, on the contrary, it is natural to be selfish and lazy. So, when the boy of ten who loves fun wants to help the little six-year-old to wash his face and comb his hair, kindly puts on his comforter and brings his hat and mittens, then takes him by the hand and they start off together on a slow gallop, just fast enough for the little fellow to keep up and enjoy the fun, set it down as a very hopeful sign that the older boy is a Christian, and the little one soon will be. If we fail to recognize the spirit of the Master in the little boy's conduct, it is because we are blind and cannot see afar off. When the little girl who likes to sleep long in the morning, conquers her desire to please herself, and rises early, helps her mother by taking care of baby and making herself useful, the only true reason for it all is, that she is trying to be a Christian. It is the dawning of a religious life manifesting itself in good works.

How important is this point in the child's history, and how careful we ought to be not to cast a stumbling block in the way. If we fail to see the effort it costs our little ones to do what they are trying to do, and we blame them where we ought to encourage, they soon give up trying to please, and only do what we compel them to do, in a hard, defiant manner, instead of the cheerful, loving way in which they first set about it. While we are in sympathy with them all they do for us is spontaneous, and gushes out like a spring of pure water; but, when we push and drive, they become sluggish and lose their love, consequently their religion—for love is religion and religion is love. Christian parents too often fail to see these beautiful buds of promise, and blast them before they develop into perfectly rounded, symmetrical Christians.

#### THE SCOTTISH CHURCH.

The Episcopal Church of Scotland is now a power in the land, and numbers among its adherents the bulk of the Scottish aristocracy, but up to forty years ago it was a much-enduring body. Being devoted to the Stuarts, an act was passed in 1719 by which every clergyman that had not taken the oath to King George, and who did not pray for him by name, should suffer six months' imprisonment for performing divine service in any meeting house; the presence of nine persons, beyond the resident household, constituted a meeting house. In 1748 it was enacted that no ordinations should be valid unless granted in England or Ireland. Even as late as 1823, when George IV. visited Scotland, it is related in the interesting memoir, lately published, of Bishop Jolly, that the visit threw the whole House of Bishops into a state of much anxiety between their own loyalty, their knowledge of lingering Jacobitism, doubts whether they would be received if they came forward, and the certainty that they ought not to hang back. The Primate wrote at this time: "There is another thing about which Bishop Sandford (of Edinburgh) is distressing himself exceedingly. It is Bishop Jolly's wig. He alleges that the King will not be able to stand the sight of it, and assures Lord Russell it would convulse the whole court." The wig is described as snow white, and standing out behind his head in enormous curls, of six or eight inches in depth. Episcopal agitation was allayed, however, by the discovery that a nobleman had given the Bishop a splendid modern wig, which he donned on that occasion. Bishop Hobart, for many years Bishop of New York, once said: "If I had gone from America to Aberdeen and seen nothing but Bishop Jolly, as I saw him for two days, I should hold myself greatly rewarded."

VALUE OF EXAMPLE.—Men may preach, and the world will listen; but profit comes by example. A parent inculcates gentleness in his children by many sound precepts; but they see him treat a dumb animal in a very harsh manner, and, in consequence, his instructions are worse than lost, for they are neither heeded nor respected. His example as a gentle and humane man would have been sufficient for his children without one word of command.



## OUR NEW NEIGHBOR.

## CHAPTER XI.

IN a little place like Melbury it does not take long for gossip to spread. Already it was known to Mrs. Rosebay that, to her new friends, for whom she was beginning to care, some of whom she loved, the bitter ashes of her past had been raked up, and that presently she would be shunned by every one.

The precise form the story had taken she did not know; what the side-wind of humour brought to her was that her identity with the unhappy Mrs. Cockburn—who, on a sad day long ago, had prayed to die, if so she might escape from the bitter sense of humiliation which crushed her to the ground—had been discovered. That the consequence would be a second abandonment by the world, she did not doubt, and, when cold glances met her, when invitations ceased suddenly to come, when two or three times she was met at the door of those with whom she was beginning to be intimate with a curt and decided "not at home," Adeline told herself that she need not be surprised; this was just what she expected.

She felt no anger against those who were so ready to drop her. She did not cry out about the world's injustice, or express her unhappiness in terms of cynicism, as many would have done under the circumstances. Sorrow was a companion Adeline knew too well to be in any sense surprised that once more it should take up its abode with her.

She had slept—she had seen bright visions. Had she not slept, had she not dreamed, this bitter awakening would never have come.

But there was one thing that stung her.

She told herself it was only a groundless suspicion, which she had no right to entertain; but, in spite of all her efforts, the suspicion remained, and it cut into her heart like the lash of a whip, leaving behind it a bleeding wound.

There was one only in Melbury who knew her antecedents. Could he have betrayed her? She had never asked James Darrent to be silent. She had read in his face that he did not disapprove of the step she had taken, but rejoiced rather in the comparative ease and freedom of soul in which he found her—he who had been the witness of her deepest sorrow, her bitterest degradation.

Yes, and she had fancied she read more than this there. Poor Adeline! Sitting in the pretty drawing-room Sibyl had admired, with her faded flowers about her—she has had no heart to gather fresh flowers—she sets her lips together tightly. Her imaginations had tricked her. If there had been any feeling for her in his heart, would he not have come? Was it like a friend to leave her to bear this trouble alone?

But he called himself her friend. Yes, and how strange a look of timidity and earnestness had overspread his face, giving added meaning to his words as he spoke!

"You may want a friend some day. Will you think of me then? Wherever I am, whatever I may be doing, I will answer your summons."

She believed him then; she thanked him, with what warmth of expression she now remembers, and, at the remembrance, warm colour floods her face and neck.

While Adeline was thus sadly thinking about past and present, she heard sounds which were already becoming unfamiliar to her—steps outside, the ringing of the visitor's bell, and a hasty tremulous knock.

She turned as pale as death. The servant came in with a card. Her hands trembled so, that she could not take it up, nor was she able to read the name.

"Put it down," she said, pointing to a table at her elbow.

"And, please, ma'am, shall I show the gentleman in?" asked the girl.

She bent her head in assent, then rose to her feet, and stood waiting.

Of her beauty at that moment, it

would be impossible to give any adequate idea. She wore black, a mode of dress she had resumed since her friends had begun to fall off from her. Save for dainty ruffles around her neck and wrists, it was unrelieved by ornament of any kind; but she needed no ornaments. The statuesque beauty of her form made the plain black dress a queenly robe, and her exquisite face, in its warm setting of golden-brown hair, rose from it like a flower-cup crown, as delicate, as pure, as stately as the white-petalled lily, with its golden anthers.

Her visitor—he was entering timidly, with his hat in his hand—started back in surprise, almost terror. Her beauty was no greater than he had expected to see; but this look on her face he had not expected, and it staggered him.

But meanwhile Adeline saw and recognised him. She was surprised, and if bitterly disappointed for a moment, she had still sufficient power over herself to do the honours of her house calmly.

"Will you not sit down, Sir Walter?" she said.

No doubt he was sensitive. Young people in such frame of mind as his are peculiarly open to impressions; but he fancied he read inquiry in her face, and, forgetting the elaborate prelude he had prepared, which was delicately to lead up to the great object of his visit, he blurted out—

"You are surprised to see me, Mrs. Rosebay."

She answered, "If I am surprised, it is a most pleasant surprise. I have not had many visitors lately. But perhaps you bring a message from my friend Sibyl. I know you and she meet very frequently."

"Yes," he said, "I have seen her just now, at the Park."

He paused awkwardly, reflecting what a pity it was that he had not come armed with a message from Sibyl.

"I hope she is quite well," Mrs. Rosebay said.

"Oh, yes! thank you. She is all right—at least, I think so. I didn't ask. You see, I was thinking of other things."

It would have been impossible not to notice the agitation in his manner. Mrs. Rosebay did notice it, but she was far from attributing it to the right cause. Lovely as she was, she had not the faculty to imagine that no man could see her without falling in love with her; and Sir Walter Harcourt, whom she looked upon as a very estimable young man, who showed indications of possessing a good heart, was, she believed, tacitly engaged to Sibyl.

What occurred to her, as the only likely interpretation of his singular manner, was that he wished her to understand this call is a special mark of his confidence in her, and found it difficult to put his feelings into words. Being sorry for his embarrassment, and gratified by his visit, she determined to assist him, and said, with that adorable smile which Sir Walter knew—

"Do you know I have a little suspicion about your visit to-day."

He started violently. She went on, with the most unlover-like composure—

"It is an act of modern knight-errantry. Am I not right? You want me to know that the unkind things people say about me do not affect you. You are good enough and wise enough to separate me from my past life. You know that I would not have consented to fraud consciously. Sir Walter, I thank you from my heart."

But here she broke short suddenly. The colour had flamed into his face, his lips were trembling, his veins stood out like knotted cords upon his temples, for the tone of her voice, low and sad, her words, full to him of pathetic meaning, and the sorrow, blent with noble resignation, in her face, were together more than he could bear. He gave an inarticulate cry. And Adeline was silent. For the moment she was almost as deeply moved as he was.

Then, struggling to regain his self-possession, "Mrs. Rosebay," he said, "will you forgive me? The fact is that these things work me up—work me up to frenzy. It's so cruel and base.

However, I didn't come to-day to speak about what other people are doing or saying. I came to speak about myself—about you." He spoke more easily as he went on, and there was a rough kind of eloquence that was very touching in his further words. "You are right, and you are wrong. I came here—I should have come under any circumstances—to let you know that you have one friend, at least. But there is something more I want to say. I know there is nothing very interesting about me, and if it hadn't been for this I think I shouldn't have ventured to tell you that, from the moment I saw you, you were the first woman in the world to me—my queen. But I heard what people said, and I believed you felt lonely and sad, and these things were too much for me. Stay. Will you be so kind as to allow me to say what I mean in my own words? I know you can't feel to me as I feel to you; it would be out of the question, but I love you so much. I believe I could make you happy. Then, you know, if I hadn't much else to offer, I have a name. Up in the North, my home, I'd like to see the man or woman who would speak disrespectfully of my wife."

So far, the young fellow spoke with spirit. The consciousness that he really had something to offer invigorated him. But somehow the something, clothed in his own words, and his lovely woman's face before him, seemed poor and paltry.

"But all these things are miseries," he added, dejectedly. "The real point is that I love you, Mrs. Rosebay."

And there he broke off, and, all his fluency having departed, poor youth! sat on the sofa, with his eyes cast down and his hat convulsively clasped in his hand, feeling he did not know what—except, perhaps, that he had made an arrant fool of himself, and that nothing would surprise him less than to hear Mrs. Rosebay order him out.

She did nothing of the kind; and, indeed, it was no ill will that kept her silent, but hard necessity, for tears were raining down her face, and speech of any kind would have been an impossibility.

When—for the silence seemed more intolerable to him at last than the most decided words—he looked up and saw her emotion, what he would have called his manliness—that mask which strong hearts wear to hide their deepest feelings—almost deserted him, and it was in a voice choked and unnatural that he said, "I am distressing you. I will go away at once."

With a strong effort at composure, and smiling through her tears, she answered, "No, not yet; I shall be better presently. I shall be able to speak to you."

"Then——" he gasped.

(To be continued.)

## LINCOLN CATHEDRAL.

An English writer in calling attention to the one architectural fault to be found with Lincoln Cathedral—the low vaulting—goes on to say, "So grand and impressive is the whole that the spectator feels in a state of insignificance, and, awestruck in the midst of such a beautiful temple, owns that genius alone could not have conceived such a pile; and that they dreamed not of a perishable home, those who could thus build." There can be no doubt that this cathedral is one of the most imposing religious edifices in the world. This results partly from the grandeur of the building itself and partly from its situation.

In regard to the eligibility of site, Lincoln has no rival among English cathedrals. It rises on its "sovereign hill," a conspicuous landmark from every part of the surrounding country. Its towers are in full view as the traveller ascends the steep High Street of the town, and winds up toward the Close. As he passes beyond the gateway, the east end of the building and the chapter-house with its buttresses first appear. The road then proceeds close under the

south side of the cathedral, the lines of which are varied by projecting chapels and porches to an unusual extent. An entire new church seems open after passing the galilee porch, and finally the west front appears, with its towers rising behind it. No cathedral is richer or more varied in its outlines, although Lincoln may perhaps be exceeded in the interest of its details.

The cathedral is built throughout from stone from the oolite beds in the immediate neighborhood, which, though it blackens on exposure to the air, is almost indestructible, and completely retains the sharpness of its structure. The First church, built by Bishop REMIGIUS, of Fecamp, on the plan of that of Rouen, was consecrated four days after his death, on May 7, 1092, in the presence of two cardinal legates, eight archbishops, and sixteen bishops. The central part of the west front and the font are of this period. After two disastrous fires, occurring in 1123 and 1141, Bishop ALEXANDER, the magnificent, built the three western portals, the Norman portion of the west towers above the screen to the top of their third stories, and vaulted the nave. "It equalled the beauty of its youth, and fell short of no church in England." Bishop St. HUGO, of Avalon or Grenoble, who shouldered the hod and wrought with his own hands as a mason (his architect being GODFREY DE NOIERS, probably an Englishman), commenced the chapter-house, and added the choir, the choir transept, or new work, with its apsidal chapels, resembling the Burgundian abbey of Cluny; rebuilt the whole east side of the main transept, and added to the west side as high as the second tier of windows. "A noble work, a famous structure," as a royal letter sent out in 1205 styled it. On March 4, 1192, the cathedral was dedicated. Into the kings of England and Scotland. JOHN and WILLIAM the Lion, carried the bier of the bishop.

The cathedral church consists of a nave with its aisles, a transept at the west end, and two other transepts, one near the centre, and the other toward the eastern end; also a choir and chancel with their aisles of corresponding height and width. The great transept has an aisle toward the east. Attached to the western side of this transept is a galilee, or grand porch. On the southern side of the eastern aisle are two oratorios, or private chapels, while the north side has one of nearly similar shape and character. Branching from the northern side are cloisters which communicate with the chapter-house. The church is ornamented with three towers, one at the centre and two at the western end. Previous to the year 1806 the latter were surmounted by central spires, the height of which was 101 feet. The great tower in the centre of the church, from the ground to the top of the corner pinnacle, is 300 feet. The exterior length of the church, with its buttresses, is 624 feet, and the width 80 feet.

Various chapels were erected and chantries founded in connection with Lincoln, for the interment of the great and the performance of the mass to propitiate the Deity in favor of their departed spirits and those of their friends and relations. A chantry was founded within the close of the cathedral by JOAN DE CANTELUPE, in the thirty-first year of the reign of EDWARD III., for a warden and seven chaplains to pray for the soul of NICHOLAS DE CANTELUPE, her husband; as also for her own soul after death, and for all the souls of the faithful departed. Five years later, JOHN WELBOURN, treasurer of the church, founded a chantry. In the ancient MS. of the dean and chapter, containing copies of deeds and charters respecting this chantry, is a curious instrument, which conveys the house that belonged to "ELYE" (ELIAS), the son of a Jew, who was hanged at Lincoln, and the lands of another Jew who was outlawed.

RICHARD FLEMING, Bishop of Lincoln, built a chapel near the north door, where a statue in pontifical robes lies on an altar-tomb of marble. Bishop RUSSELL, in the time of HENRY VII., also

LDREN.

ansely spiritual, your little boy k up the chips re is more reli- prayer. When s or sweep the e a Christian, ldren join their too apt to un- gious life. We naturally and n nature to be ; but, on the and lazy. So, nts to help the comb his hair, gs his hat and and they start enough for the un, set it down boy is a Chris- f we fail to re- he little boy's nd cannot see s to sleep long please herself, taking care of ly true reaso- hristian. It is sting itself in

child's history, st a stumbling effort it costs ring to do, and accuracy, they y do what we anner, instead they first set with them all es out like a ud drive, they equently their igion is love. hese beautiful they develop istians.

H.

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ch, and the y example. children by im treat a nd, in con- n lost, for l. His ex- would have ne word of

built one for his interment on the south side of the presbytery. In imitation of this, during the succeeding reign, Bishop LONGLAND erected another for a like purpose. That nothing might be wanting to render this church as splendid in furniture as it was elegant in its decorations, it received the most lavish donations. Indeed, so sumptuously was it supplied with rich shrines, jewels, and vestments, that DUGDALE informs us HENRY VIII. took out of its immense treasure no less than 2621 ounces of gold and 4285 ounces of silver, besides pearls and precious stones of the most costly kind. In addition to this, the sovereign spoiler possessed himself of two shrines, one called St. HUGH's, of pure gold, and the other of massive silver, called St. JOHN's of Alderley. The episcopal mitre of this cathedral is said at that time to have been the richest in the kingdom.

From the time that custom of burying in churches was adopted, to the present, this cathedral has had its share of costly sepulchres; its chapels, walls, and columns have been ornamented or disfigured by monumental records and emblems of mortality. When, however, the visitor sees the state of these pious memorials, and compares them with the number and grandeur of those which history shows to have been erected here, he is strongly reminded of the folly of trying to keep a place in the minds of the living by means of monument or lettered stone. Of many of the more important tombs not a vestige remains, nor are the places where they stood known. At the time of the Reformation, cupidity, under the guise of religious zeal, despoiled tomb after tomb for the purpose of discovering secreted wealth. Bishop HOLBECH and Dean HENNEAGE, both violent zealots, caused to be pulled down or defaced most of the handsome tombs, as well as the figures of saints, crucifixes, and other symbols supposed to be especially popish. So great was their zeal that by the close of the year 1548 there was scarcely a perfect tomb or un mutilated statue left. What the flaming zeal of the Reformation spared was attacked by the rage of the fanatics in the time of CHARLES I. In 1645, during the presidency of Bishop WINNIFRE, the brass plates in the walls or flat stones were torn out, the handsome gates of the choir and those of several chantries pulled down, and every remaining beauty which was thought to suggest Romish superstition entirely defaced. As a last act of desecration, the cathedral was made a barracks for Parliamentary soldiers.

A noticeable feature of Lincoln Cathedral is the number of sculptured angles which fill the spandrels of the triforium arches. These rank among the very best examples of early English art, and repay a careful study. With few exceptions the design and style of execution might be applied to works of the present day. Ample compensation for all defects is found in their vigor, freshness, and originality. An authority on matters pertaining to art tells us: "They betray no trace whatever of the stiff Byzantine style so frequent in the English sculpture of the preceding century, and which was still adhered to in the works of the contemporary Italians, CIMABUE, GODDI, DUCCHO, and others; no formal constraint or superstitious enthusiasm, nor any undue employment of allegory (with which they are reproached), offends us in the sculptures of Lincoln; and the freedom of naturalness attributed subsequently to GIOTTO, who was but an infant when these works were executed, are here anticipated, and strike us in every instance. Complete emancipation from any known prototype or prevailing manner is apparent; the artist dealt with his subject and material with all the originality and freedom of a master." All the figures are carved in the same stone employed in building the cathedral. They were wrought in the sculptor's work-shop, and were subsequently placed in their positions. This fact is made evident by the wings of the angel with the hawk

on his wrist on the side choir. Across these wings the joints of the stone were not adjusted in the cathedral exactly as they had been in the shop. In the blank arches of the gable which forms the eastern end of St. HUGH's chapel in a line with the southwest wing of the west front, are three strange and grotesque figures. One of these is popularly supposed to represent the devil looking after Lincoln. "The devil," says FULLER, "is the mass of malice, and his envy (as God's mercy) is over all his works. It grieves him whatever is given to God, crying out with the flesh-devil, 'Ut quid hæc perditio?'—'What needs this waste?' On which account he is supposed to have overlooked this church when first finished, with a trow and tetrick countenance, as maligning men's costly devotion, and that they should be so expensive in God's service. But it is suspicious that some who account themselves saints behold such fabrics with little better looks."

The library of Lincoln Cathedral, over the north side of the cloister, was built by Dean HONEYWOOD, whose portrait by HANNEMAN is still preserved. In this room is a large collection of books, with some curious Roman antiquities. One is a red glazed urn, having at the bottom the maker's name, DONATVS, E. There are also several fragments, of pottery, among which are many urns and vessels of various constructions. A very large one of baked earth, unglazed, is of roundish shape, with a short, narrow neck, to which are affixed two circular handles. This vessel is one foot four inches in diameter, and two feet four inches in height. There is also a very curious glass phial of bluish-green color, with a handle near the mouth; it is three inches in diameter, by nine and a half inches high. Its contents consist of pieces of bone of too large a size ever to have been put through the aperture. This circumstance has created much surprise, but it would appear that in some instances the Romans, after they had blown the vessels and deposited the sacred relics, again heated the glass, and gave the upper part of it the desired shape. The manuscripts in the library are arranged in the first room at the head of the stairs, and consists for the most part of Latin Bibles, Psalters, Glosses, and Postillæ, on vellum and paper. The most important manuscript is a volume of old English romances, dating about 1480—40, and collected by ROBERT DE THORNTON, Archdeacon of Bedford, who was buried at Lincoln Cathedral. The printed books, about 4,500 volumes, are placed in the principal library, extending the whole length of the north wall. The collection is still valuable, but the most remarkable volumes, including seven specimens of CAXTON, were all sold after the visit of Dr. DIBDIN to the library, who became himself the possessor of "certaine boks," the glories of which he duly set forth to the world in a tract entitled "The Lincolne Nosegay."

Formerly one of the objects of curiosity at Lincoln was "Great Tom." This was the great bell, first cast in 1610, at a temporary foundry set up in the minster yard. In consequence of a fissure, it was broken up in 1834, and, together with six other bells, was recast to form the present large bell and two quarter bells. In 1834 the new bell was hung in the great tower. It weighs five tons and eight hundred-weight, and is exactly a ton heavier than its predecessor. Great Tom of Lincoln is, however, exceeded in size by Great Tom of Oxford and Great Peter of Exeter. Round the crown of the bell is the following inscription, repeated from the old bell: "Spiritus Sanctus a Patre et Filio procedens, suaviter sonans ad salutem." Round the lips are the names of the members of the chapter at the time of recasting. This is the only great bell in England which is occasionally swung. The hours are struck on it by a hammer. "We ascended one of the towers to see Great Tom," writes SOUTHEY. "At first it disappointed me: but the disappointment wore off, and we be-

came satisfied that it was a great thing as it was said to be. A tall man might stand in it upright; the mouth measures one-and-twenty English feet in circumference; and it would be a large tree of which the girth equalled the middle."

Lincoln boasts of fewer illustrious names than most of the other English cathedrals. Her patron saint is HUGH of Avalon, or more frequently called HUGH of Lincoln. There are many lives of him, of which the longest and most important was written by a Benedictine monk, the Bishop's chaplain and constant associate. St. HUGH was born about the year 1140, of a noble Burgundian family. Influenced by his father's example, he withdrew from the world at the time of his mother's death, though only a child of eight or ten years. At the age of eighteen he was ordained deacon, and some time afterward became prior of a convent. Within two or three years he deserted this post, and withdrew to Great Chartreuse, where as a Carthusian monk he spent ten years in the most exemplary devotion. Had he remained there, it is probable that he would have succeeded to the priory of the Grand Chartreuse—a position of proud eminence in the religious world. It was the desire of HENRY II., however, to found a Carthusian monastery in England, and hearing of the piety and austerity of HUGH, he contrived to procure his removal to that country. HUGH did not disappoint the expectations of HENRY, though he for a long time resisted the project of removal. He became the great favorite of the English monarch, and, mainly through royal influence and that of Archbishop BALDWIN, of Canterbury, he became Bishop of Lincoln. Seldom has there been a more zealous or indefatigable prelate. The main work of his life was rebuilding the cathedral. A remarkable description of this work is given in an account of the saint called the *Metrical Life*.

ROBERT GROSTETE was one of the most remarkable men ever connected with Lincoln. He was of humble birth, but his profound learning won the admiration of ROGER BACON. With him pure morals were inseparable from Christian faith. He endeavored to bring back the festivals of the Church, which had grown into days of idleness and debauchery, to their sacred character; he declaimed against the Feast of Fools held on New-Year's Day. With his superiors his quarrels were incessant. His allies were the new orders, the preachers, and the mendicants. In spite of all commands he refused to ordain any candidate that he considered unworthy. On one occasion GROSTETE received command through his nuncio to confer a canonry of Lincoln on the nephew of INNOCENT IV. In years the candidate was a boy, and GROSTETE nothing daunted, refused to obey the command of the Pope. The rage of the pontiff was extreme, but he could find no means of coercing GROSTETE, so that the matter was finally passed over by INNOCENT's suggesting that the wishes of his partisans had induced him to advocate a measure the expediency of which he afterwards doubted. On GROSTETE's death it was believed that music was heard in the air; bells of distant churches tolled of their own accord; miracles were wrought at his grave and in his church at Lincoln. But it was said likewise that the inexorable pontiff entertained the design of having his body disinterred, and his bones scattered. But ROBERT GROSTETE himself appeared in a vision, dressed in his pontifical robes, before the Pope. "It is thou, Simibald, thou miserable Pope, who wilt cast my bones out of their cemetery, to thy disgrace and that of the church of Lincoln? Woe to thee who hast despised, thou shalt be despised in thy turn!" The Pope felt as if each word pierced him like a spear. From that night he was wasted by a slow fever. The hand of God was upon him. All his schemes failed; his armies were defeated; he passed neither day nor night undisturbed. Such was believed by a large part

of Christendom to have been the end of Pope INNOCENT IV.

The interest and attractions of the City of Lincoln are not, as frequently happens in cathedral towns, exclusively confined to the minster. Built on the slope of a hill, which the cathedral crowns, the city is imposing in effect, and can be seen from a very considerable distance. It is very ancient, is irregularly laid out, and contains many interesting specimens of early architecture. There are three churches dating from before the Reformation. Lincoln is the capital of the county of the same name, and is a Parliamentary and municipal borough and county of itself. It is situated on the Witham, 140 miles northwest of London by rail. Lincoln was called by the Romans *Lindum*, from which, the *Colonia* subjoined, comes the modern name.

#### AN EVENING PRAYER.

I come to Thee to-night  
In my lone closet where no eyes can see,  
And dare to crave an interview with Thee,  
Father of love and light.

If I this day have striven  
With Thy blest Spirit, or have bowed the knee  
To aught of earth in weak idolatry,  
I pray to be forgiven.

If in my heart has been  
An unforgiving thought or word or look,  
Though deep the malice which I scarce could brook,  
Wash me from this dark sin.

If I have turned away  
From grief or suffering which I might relieve,  
Careless the "cup of water" e'en to give,  
Forgive me, Lord, I pray.

And teach me how to feel  
My sinful wanderings with a deeper smart,  
And more of mercy and of grace impart  
My sinfulness to heal.

And now, O Father, take  
The heart I cast with humble faith on Thee,  
And cleanse its depths from each impurity,  
For my sake. Redeemer's

#### BELIEF.

The popular adage is, "Oh, it makes no difference what a man believes so he's sincere!"

Let us see. A family was poisoned in Montgomery county last year by eating toad stools, which they sincerely believed to be mushrooms. Three of them died.

Did it make no difference?  
A man endorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the note.

Did it make no difference?  
The truth is, the popular adage is a lie—and a very transparent one at that! If a man is sincere, he will take pains to know the truth. For, where facts are concerned, all the thinking in the world will not change them. A toad stool remains a toad stool, whatever we may think about it.

"Well, Father Brown, how did you like my sermon yesterday?" asked a young preacher. "Ye see, parson," was the reply, "I haven't a fair chance at them sermons of yours. I'm an old man now, and have to sit pretty well back by the stove; and there's old Miss Smith, Widder Taff, 'n Mrs. Rylan's darters, 'n Nabby Birt, 'n all the rest, sitting in front of me with their mouths wide open, a swallerin' down all the best of the sermon; and when it gets down to me 'tis putty poor stuff, parson, putty poor stuff."



