

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, JUNE 12, 1879.

[No 24

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1879. Illustrated

Notices of the Press.

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Addy RO THERS, New York

Dominion Churchman.

THURSDAY, JUNE 12, 1879.

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NEW SUBSCRIBERS.—Any person sending us four new subscribers with the cash, \$8.00, will receive a copy of the DOMINION CHURCHMAN for one year.

Subscribers paying in advance can receive the DOMINION CHURCHMAN and Scribner's Monthly for \$5.00; or the CHURCHMAN and St. Nicholas Monthly for \$4.00. The publishers' price of Scribner's is \$4.00 and St. Nicholas is \$3.00.

THE WEEK.

THE famine in Cashmere still continues, and the mortality is said to be frightful.

The eruption of Mount Etna has nearly ceased, and the flow of lava has entirely stopped.

The continued increase of the French and Russian armies has caused the German Government to consider the advisability of increasing its army; and for this purpose it asks a perpetual grant from the Reichstag.

The Siberian boundary conference has decided that the Siberians have not proved their claim to any territory north of the eleventh parallel of latitude.

Bishop Hare, of Nebraska, strongly objects to the bill in Congress, providing for the appraisal and sale of the farms of the Santee Indians, and requiring the Secretary of the Interior at once to cause the Santee tribe to be removed. The Bishop denounces this movement as a shameful wrong.

Some riots have occurred in the Godavery district of the Madras Presidency. A considerable force has been engaged in quelling the disturbance.

The Princess Louise held her first drawing-room in Quebec on the 7th inst. The Chamber of the Legislative Council was the scene of the assembly. The number of presentations was exceedingly large. The princess wore a black satin robe with Court train, and his Excellency was in Windsor uniform.

On Sunday Her Royal Highness attended service at the English Cathedral.

Lord Campbell, a brother of His Excellency, arrived the same day at Quebec by steamer from Montreal, where he left his father, the Duke of Argyle, and his two sisters.

Bismarck is said to propose a scheme for joint European intervention between Bolivia, Peru and Chili. The United States appear to be left out in the cold. The German statesman has evidently not been imbued with the Monroe principle of "America for the Americans." It is, however, an undoubted fact that the war now raging in South America, with its attendant destruction of property and derangement of commerce, is greatly on the part of the countries engaged in it, as well as a great nuisance to all other countries having commercial interests in that part of the world.

The streets of Remouski, Que., have been invaded by the sea. A north-east wind began

blowing at 10 p.m., on the 6th, at the rate of thirty-five miles an hour, and at 5 next morning, at sixty miles. Several vessels were blown ashore, and damage was done to the extent of \$30,000. Several lives were lost, and torrents of hail fell.

A hail storm passed over the north-eastern and central portions of Ohio on the 7th. It was the severest ever known. Snow storms were also experienced in Massachusetts, Quebec, and other places.

In the Province of Ontario the Mowat administration has been sustained. Of eighty-six constituencies, the Administration was sustained in fifty-one and the Opposition carried twenty-seven. The Government will have a majority of about twenty-five. In sixteen of the Government constituencies the majorities were very small. The Opposition press remarks on the wastefulness of the Mowat administration, and intimates that if they had shown any aptitude for statesmanship, or any ability to grapple with the public questions of the day, the result would not be an unmixed evil. The Province, however, has decided the question, and its decision is, for the present, final.

Great damage has been done by disastrous floods in Italy. A vast quantity of standing crops and other property has been destroyed. Several thousand people have been made homeless. The pecuniary loss far exceeds that by the great floods of 1872.

In England, one thousand builders have struck in Bristol. In Sweden ten thousand men are idle from a strike in the timber trade.

Eighteen thousand one hundred and nine immigrants arrived in New York during May, against 12,213 in May last year. 92,801 immigrants arrived during the year ending May 31st, against 71,091 the previous year.

THE FIRST SUNDAY AFTER TRINITY.

WE now come to a series of practical illustrations of the principles developed in the life of Christ, more especially as they are intended to be reproduced in the life of the Christian man. The teaching of the Church may now be considered as forming a system of dogmatic illustrations of the Christian religion: the prayers and selections from Holy Scripture all combine to present the memorial of primary truths before God in acts of worship, and before man as words of instruction. Or, these Sundays after Trinity may be regarded as furnishing a system exemplifying the practical life of Christianity, founded on the events previously commemorated, and guided especially by the example of our Blessed Lord. The Church brings before us the Gospel as it is intended to be exhibited in its perfection—in the living witnesses it produces to the principles which form the essence of the system. For if the Gospel of Christ did not seek to build us up in all the graces and virtues of the Christian life, its mere cancelling the punishment due to past offences would be of comparatively small value.

We have given us at the outset St. John's wonderful definition of love—the foundation of the charity on which St. Paul discourses so elo-

quently. He shows that God's own love for mankind is the source of all love towards Him, and that true love to Him will infallibly produce the shining grace of charity—which is love to man illustrated by acts of benevolence and originating in the love of God. The sin of being without Christian love is placed in the most awful light by the historical parable of the rich man and Lazarus, the utter incompatibility between such a condition and a life that will gain the award of eternal blessedness. This historical parable reveals the intermediate state; and the notion of conditional immortality in the sense of the modern annihilationalists finds no support in our Saviour's words. Although the last Judgment was very distant when He told the Jews the story of two who had perhaps been known to them, yet He put it beyond doubt that the souls which had departed from their body were as living and conscious as they had ever been, and that their condition was already that of those on whom a preliminary judgment had been passed; an award of happiness to the one, of torment to the other.

THE FEARFULNESS OF UNBELIEF.

WHILE the Church is spending her best energies in trying to settle little bits of ritual—of no earthly consequence in themselves, one way or the other—she is comparatively unmindful of the greatest enemy she has to contend with, an enemy which is making increasing havoc among us.

Unbelief is without hope, without glory, as it is without reason. It has its own terrors, with nothing to calm them. It gives the soul no security against direct conceivable evils, whilst it takes away every moral ground or reason for believing in any ultimate triumph of truth and goodness. Such a hope illumines the darkest aspect of theism. "Clouds and darkness are round about God, but righteousness and judgment are the foundations of His throne." There is reason for everything. In the godless view there is a reason for nothing. Every destructive movement is conceivable, possible, and even probable—only give it time enough, as a class of scientists are so fond of saying. There may be deteriorations, if we may use such words, where there is no standard according to which they may be reckoned, no measures by which they may be determined. There may be a progress, seemingly such, yet only a progress in horror. There is no security, even, against the direct forms of evil that are feared or fancied as connected with the religious idea itself. This awful, unknown nature may have its fiend and its hell. As it has produced monsters in the past, so may it continue to produce monsters in the future. It may supersede man by the evolution of a new race, transcending in depravity, as it transcends in strength and demoniac sagacity, the one that for six thousand years—twenty thousand, say some—has made this world a Golgotha of crime and misery.

If we follow on the analogy, we cannot refuse to admit that there may be evolved a state of things which shall throw into the shade the enormities of all preceding periods. Take away the ideas for which we are indebted to religion and revelation; view man simply as a product of nature, with no other hopes than nature gives, and we are safe in saying that no one of the geological ages has surpassed in destructive enormity, in ir-

FOR CALLENDER'S COMPOUND DENTIFRIG and preserving GUMS, and purifying. After more experience as a subject of y. Mr. Callender ash. and a Comouth Wash which ence have gained st character. At ental Association, 1877, the follow- ted—"Moved by on, and seconded Toronto, Having vorite Compound Mr. Callender, of em to fully meet their medicinal properties, and us for criticism, recommend these e."

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rational waste of human life, the human cycle. Had we been gorillas, the earth would not have been so filled with blood—with crimes against nature exceeding in horror all actions that beasts could commit. We shall not be mistaken here, nor misunderstand the hypothesis of total and hopeless irreligion on which such statements of human facts and human possibilities are grounded.

We may take a step beyond this. Paradoxical as the language seems, nature may produce a false god. Give it time enough, and there may come out of the physical evolutions some dire consciousness, corresponding to that awful being whom the infidel imagination gives us in its deformed caricature of the Scriptural Deity—a power vast, malignant, irresistible, having in it the concentrated evil drawn from all the productive forces of the universe. Given a past eternity for nature's working, she may have long since produced such a being, having his seat of power somewhere in the infinite space, and extending to remotest distances his malignant rule. And so, too, in regard to another life, another state of being for man. Irreligion sometimes boasts that she has slain that chimera of superstition. Man may now eat and drink without that haunting fear of something after death. But neither for this does atheism give security. The human protoplasm may live on, carrying with it the human consciousness, the human identity. It is one of the forces of the universe, and may preserve its individuality in other conditions, or as correlated to other forces. Science can give no security against this, or against any evils its changed physical condition may involve. It may still be true that the conscious sensualist "lifts up his eyes being in torment"—the torment of an unknown physical perdition. Such is unbelief.

BIBLE REVISION.

THE desirableness of some revision of our present translation of the Bible is generally acknowledged; but the extent to which that revision should be carried is matter for legitimate differences of opinion. Most English speaking Christians would deprecate an entirely new version, for with all its faults, King James' translation is the best that has ever been made into any language. And, moreover, its expressions have so interwoven themselves into our literature and speech that it has had a wonderful influence in the preservation of the language, as nearly as possible in the form it had two or three centuries ago.

It would appear from all that we can learn upon the subject—for the proceedings are kept tolerably secret—that the Revision Committees in England and the United States propose a large amount of alteration, such as was not generally contemplated when the Committees began their labour. About five hundred emendations for the whole Bible were all that were originally supposed to be necessary; but now we are told that the committees propose four hundred changes in the Epistle to the Hebrews. No doubt this number could be very easily multiplied if each revisionist were permitted to adopt his own whim and adapt the translation to his doctrine. The new Bishop of Durham thinks he can find Presbyterianism in the epistle to the Phillipians, and doubtless thinks it ought to come out more prominently in the translation. Perhaps the most objectionable feature of the present attempt at revision is the number of different religions that are represented; one of the revisionists belonging to a body whose

"Improved version" translates Heb. 1:8, "God is thy throne for ever and ever"—thus making God the throne of a Being they suppose to be a creature! It surely would have been a much better arrangement if a select committee of learned churchmen would publish a revised translation, and invite criticisms upon it from all sources, previous to a final decision. Bishop Cleveland Coxe's recommendation some years ago was a very good one. He proposes "an amended margin, which, if approved after long and patient trial, should change places with the text, thus preserving identity." If this plan had been carried out, a select Revision Committee might meet periodically, and ultimately agree on something more satisfactory than the present arrangement can possibly bring to pass.

THE HAPPIEST SEASON OF LIFE.

AND which is that? The generally expressed opinion is that childhood is the pleasantest and the most joyous period of human existence on earth. But this is by no means universally the case. And perhaps the prevalence of the opinion arises very much from the fact that the older we get the more we value youth. The truth is that each period of life has its own peculiar pleasures; and we must also remember, its own peculiar duties. A venerable man of eighty years of age was once asked, "which is the happiest season of life?" He answered the question in this way:—When Spring comes, and, under the influence of the gentle warmth of the atmosphere, the buds commence to show themselves and to turn into flowers, I think to myself, Oh, what a beautiful season is Spring! Then, when Summer comes and covers the trees with thick foliage, where the birds are so happy in singing their pretty songs, I say to myself, Oh, Summer is a fine thing! Then when Autumn arrives, and I see the same trees laden with the finest and most tempting fruits, I cry out, Oh, how magnificent is Autumn! And, finally, when the rude and hard Winter makes its appearance, and there are neither leaves nor fruits on the trees, then, through their naked branches I look upward and perceive, better than I could ever do before, the splendid stars that glitter in the sky.

"CLERICAL SORE THROAT."

THE mention of this disease sometimes creates a smile and the remark that "we never hear of the Apostles suffering from relaxed throats," implying that the present race of clergy are only "carpet knights," of a softer and more delicate constitution than the missionaries of "the old time before them," who nursed themselves up less than they. But this "decided hit," like many others, is founded on the "baseless fabric," of an assumption. For what know we good or bad about the throats of the first preachers of the Gospel? Sacred history had something else to do than to hand down the particular bodily disorders of the men of God whose labors it records. Yet, Scripture does incidentally mention the sickness of Epaphroditus, and of Trophimus, and of the "often infirmities" of Timothy, all fellow-workers in the ministry with the Apostle Paul, who himself is said to have been troubled with some "thorn in the flesh;" and who will certify that there were no throat complaints among the maladies of these and other saintly invalids of their generation? For it must be allowed that there are many other causes for the production of the "clerical sore throat" than pampered delicacy which can't stand exposure. Unless a special Providence be exerted in their

favour, throat diseases in due proportion must appear among the priests as well as among the people, "for that they also are compassed with infirmity." Some are by nature strongly predisposed to such affections. A common cause of the malady is a low state of the constitution in general, sometimes induced by poor diet on the part of those who have "little to earn and many to keep." Another thing from which the "clerical sore throat" arises, is the action of the uvula which, becoming elongated, irritates and then ulcerates the sides of the throat. Young clergymen often bring on the complaint by straining their voice under the influence of nervous anxiety to be faithful. The country Parson sometimes suffers in this important organ from the necessity of driving from station to station in cold, damp or night air, while his throat is inflamed or irritated from the exercise of much speaking. If the church has been hot, and he has a companion with him to whom he talks by the way he more speedily pays the penalty. Another cause of the complaint under notice, is the unnatural position in which some clergymen address their congregations, having their heads bent down instead of erect. The old-fashioned high Reading-desks and Pulpits from which the clergyman had to look down upon his congregation at an angle of forty-five degrees, were destructive of the vocal organs: so those who read their sermons with their eyes much upon their manuscripts are more subject to hoarseness and throat affections than extempore preachers. But it were almost an endless task to enumerate all the causes of the different kinds of sore throats called by the common name of "clerical." Enough has been said to shew that the real causes are usually far away from those imaginary ones which provoke a smile and a disparaging remark we have quoted, at the mention of this disease. Irish curates are not as a rule effeminate. On the contrary they are among the most robust of their class anywhere; yet the subject of this article has been suggested by inquiries appearing in the *Irish Church Advocate* for remedies for this complaint, and replies from several clergymen giving their advice as late "fellow-sufferers." For the benefit of any of the Canadian clergy who may be similarly affected we shall proceed in our next week's issue to copy the prescriptions furnished by correspondents in the above named journal, and recommended as entirely successful in the respective instances.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

GRANVILLE FERRY.—A "Guild of the Good Shepherd," has been established here for young people between 12 and 21 years of age. On Ascension Day the members presented Mr. Greatorex the reader, with an address and a bible and photograph album.

NEW LONDON P. E. I.—It is said that Rev. T. B. Reagh, Curate of Milton, is likely to take charge of this parish.

HALIFAX.—Trinity Church.—At a meeting of the members of Trinity Church, a committee was appointed to wait on St. Paul's Vestry, to devise ways and means to keep the church open, and retain the services of the Rev. W. J. Ancient. It was also agreed, should an arrangement be come to with St. Paul's to adopt a system of weekly offerings, instead of the quarterly subscriptions now in use.

Pictou.—*New St. James'.*—On Thursday 22nd May, the corner stone of the church now being erected in Pictou, was laid according to the ceremonies of the church. The new edifice is situated just south of old St. James', on rising ground which gives it much prominence. The construction was begun this year, the first sod having been turned on April 3rd. The building will be partly Gothic. The tower and spire will be placed at the South West Corner. At the East end will be a chancel and vestry, built in connection with the main structure. Inside the church, will be finished with ceilings between arches of wood and handsomely carved and ornamented. Large windows of stained glass in the chancel and at the west end will admit that subdued light that usually lends such a fascinating charm to the churches of other countries. Galleries will be dispensed with, the choir being placed near the chancel.

The ceremonies for laying the corner stone was commenced by Divine service in the old church at eleven o'clock a.m., which was attended by large numbers of the denominations, as well as by the congregation of St. James'. After the conclusion of this service, the officiating minister, Rev. J. Edgecumbe, followed by the vestrymen and churchwardens proceeded to the site of the new church, when the usual ceremonies were proceeded with; in the course of which the history of the parish was read, which stated that a number of church people having settled in Pictou, they conceived a desire to erect a building wherein they might worship Almighty God. Accordingly a lot of land having been generously donated by Col. Cochrane as a site for said church, the frame of the building was erected on blocks in 1824. The church was completed about the year 1827. Mr. Robert Hatton, Senr., and his son Henry were foremost in the work. Much praise and thankfulness is due to them for their efforts in forwarding the same. As far as can be learned the Rev. W. B. King of Windsor College, who usually came to Pictou during vacation in summer was the first clergyman that preached in the church, probably about the time of its completion. The church was consecrated in 1829 on the 16th August, by Bishop Inglis. In that year (1829), the Rev. Charles Elliott B. A., came to Nova Scotia as a travelling missionary, under the Society for the propagation of the Gospel, Pictou being included in his district. In 1832 he settled there and was admitted Rector of the parish 23rd April 1834. Until Mr. Elliott settled in Pictou, no regular services were held in the church. In the year 1832, on petition of the Clergyman, churchwardens, and vestry, Pictou, (that is the whole county), was erected into a parish, under the name of St. James' by order of the Governor in Council. An enlargement of the church was commenced in 1847, and completed in 1849. In 1866 a transept was added to the north side of the church in order that further requisite accommodation might be had. In the year 1852 the southern part of the parish including Albion Mines, New Glasgow, and adjoining country was constituted a parish of itself, and in 1876 the settlement of River John was separated from Pictou and likewise constituted a new parish. In 1864, Rev. F. W. Pryor was made Curate of the parish, which he held until the following year, at which time he having gone to Dartmouth, resigned his care at Pictou. Mr. Elliott also, to the grief of the parishioners determined to return to England. He had spent about 33 years labouring amongst them, and having endeared himself in that long period not only to his own flock but to the rest of the community, it was with no ordinary feelings that his departure was anticipated. In October 1865 he bade farewell to Pictou, retaining however the Rectorship of the parish. It now became necessary to get a curate, and the Rev. A. C. F. Wood was appointed. He was followed by Rev. Henry Genever in 1869, and the latter having resigned, Rev. David C. Moore was appointed in 1871. The Rev. Mr. Elliott having died in England that year, Rev. Mr. Moore was appointed Rector. In 1873 Mr. Moore resigned, and A. Des Barres was appointed. He was followed in 1874 by Rev. Jas. P. Sheraton, and the latter again by Rev. Wm. Cruden in 1877. Rev. Mr. Cruden was followed by the Rev. John Edgecumbe who is now Rector of the parish.

After some consideration the congregation in

view of the parish church being old and that it would very shortly become unfit for use unless extensively repaired, resolved on the fifth Feb. A. D., 1879, to commence at once the erection of a new church and appointed a building committee.

A collection was taken from those present and a handsome sum was realized, before the congregation dispensed. No delay will be made in the erection of the church, the committee designing to have it roofed over by the coming Autumn. St. James' Congregation have an undertaking of much magnitude in hand, in building a costly church. They will have the best wishes of the public for success in their laudable undertaking, and probably more substantial aid, if necessary.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

The Rev. Newland Maynard, Rector of St. Paul's, Brooklyn, gave two lectures last week in the hall of St. George's Parish, Montreal, on the Cathedrals of Europe illustrated; at the close, the Lord Bishop of the diocese being in the chair, The Rev. Canon Baldwin, seconded by the Rev. Dr. Sullivan, proposed a resolution of thanks for his magnificent and instructive lectures, which was carried with enthusiasm.

The Rev. Newland Maynard, Rector of St. Paul's E.D., and Chaplain 47th Regiment, has received a diploma as a Fellow of the Royal Historical Society of England, having been elected on the 15th ultmo., in recognition of his Architectural and Historical researches into the Cathedrals of Europe and promoting a more extended knowledge of the sacred art in the middle ages.

The Bank of Hope in connection with Christ's Church Cathedral, Montreal, numbers 500 children.

The Clerical Guide promised by the enterprising Mr. Bliss of Ottawa, has not yet appeared. What is the cause of the delay?

The rectories of Phillipsburg and Bedford are vacant, also the Mission of Brome Corners.

Brome Corners.—The Rev. E. G Norton has removed from here to take charge of the Parish of Longueuil.

Waterloo.—On Wednesday evening the 28 ult., the Lord Bishop held confirmation service in St. Lukes. Twenty four candidates were confirmed. The clergy present were Archdeacon Lindsay, Revs. R. W. Nye, W. R. Brown, and Mr. Balfour.

Bolton Centre.—On the 23rd ult., the Lord Bishop visited this mission and held confirmation, when several candidates were received into the church. Lunch was served in the Town Hall where the Bishop was introduced to the people assembled.

Deanery of Bedford.—A meeting of this deanery took place on the 3rd inst. at West Tarnham. There were present the Ven. Archdeacon Lindsay, Rural Dean Musson, Revs. C. Bancroft, J. Kerr, F. Robinson, W. N. Mills, N. W. Nye, J. W. Garland, P. Dalgrouchy, L. A. Haslem, J. B. Davidson, C. P. Abbott, and W. R. Brown. Of the late Lay Brethren, nine were present among whom were Messrs. Wm. Hackwell, Charles Gibb, Alcombrack, Saunders, &c. The attendance was not so large as usual. Several interesting subjects were discussed preparatory to presenting them to Synod. The ladies of Farnham treated all to an excellent dinner and tea.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

TRENTON.—The following address was presented by the churchwardens and other members of St. George's Church, to the Rev. T. Stanton, with a purse to Mrs. Stanton on their leaving the parish:

REV. AND DEAR SIR,—We the undersigned members of St. George's Church, Trenton, have learned with sincere regret that you are about leaving this part of the Lord's vineyard: We

therefore desire to avail ourselves of this opportunity to congratulate you on the, great prosperity it has pleased God to bestow on your labours. For nearly three years past we have had the advantage of your advice and service as a minister and we bear willing testimony that they have been years of continued confidence and growing esteem between those whose great privilege it has been to have an intimate acquaintance with you in your labours of Christian work.

Your untiring zeal and faithful discharge of those duties that call you to the bedside of suffering humanity, the sick and distressed of this parish can bear witness.

Your admonitions kind and your counsels were good, leading the lambs of the flock to the green pastures of Christianity and guiding the steps of those matured as well as gray headed sires and matrons onwards towards the tomb.

It is now our pleasing duty to present you with this address as a mark of the high position which you hold in our regard, and to Mrs. Stanton as a slight token of our continued sympathy and respect, and hope that many years of usefulness may be your happy lot in this world; and at last when Gabriel's trump shall sound may we all be found amongst those to whom it will be said "Come ye blessed of my Father, inherit the Kingdom prepared for you."

Trenton, May 2nd, 1879.

A suitable reply was made.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending June 7th, 1879.

MISSION FUND.—In answer to \$1000 offer—William Gamble, on account, \$5.00; James Sydney Crocker, on account, \$15.00.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Trinity East, Toronto, balance of assessment, \$79.13; Seymour and Percy, on account of assessment, 94 cents; Whitby, balance of assessment, \$15.00; Omeme and Emily, ditto, \$12.96.

ALGOMA FUND.—Day of Intercession collection—Cavan, St. Thomas', \$6.00; St. John's, \$3.00; Christ's Church, \$3.00; Collingwood, \$9.72; Wyebidge, \$1.35; St. Stephen's, Vaughan, \$1.55.

RECEPTION FUND.—Subscription—Mrs. Hope, Toronto, \$5.

The Rev. H. B. Owens' address is Newmarket, and the Rev. E. Horace Mussen's address is West Hill P. O., Ont.

On Trinity Sunday his Lordship the Bishop of Toronto held an ordination at St. James' Church when the Rev. Chas. Edmund Sills B. A. and the Rev. Samuel Mills B. A. were advanced to the Priesthood, and Mr. Alfred Fletcher B. A. admitted to the Diaconate. The previous examination of the Candidates was held in St. James' School House by the Rev. Canon Stennett Examining Chaplain on Wednesday June 4th and the following days. All three candidates are graduates of Trinity College.

Morning prayer as far as the 3rd collect was read by Rev. Mr. Rainsford after which the Very Rev. the Dean preached on the text St. John xvi. 14. The Candidates were then presented by the Ven. Archdeacon of York. The Bishop himself read the Litany; the Ante Communion Office was read by Canon Stennel, the Epistle by Rev. John Fletcher and the Gospel by the newly made Deacon. The latter part of the Communion Office was read by the Bishop and the Dean, the former being of course the celebrant. A very large congregation witnessed this the Bishop's first ordination; a few remained to join the clergy in the reception of the Holy Communion. Mr. Sills is we understand licenced to Shanty Bay and neighbourhood, Mr. Mills returns to his former charge at Penetanguishene; and Mr. Fletcher's work lies in the Township of Caledon where he has been for some time acting as lay reader. This last named gentleman is the third son given to the Church for the work of the ministry by the Rev. John Fletcher, Rural Dean of East York.

MEETING OF SYNOD.—Morning Prayer was said in St. James' Church on Tuesday at 10 a.m., by the Rev. J. D. Cayley; Canon Osler read the lessons. The Ante-Communion service was said by

the Archdeacon of York. The Archdeacon of Peterborough read the Epistle, and Dean Grasset said the Nicene Creed. The sermon was preached by the Rev. S. W. Young M.A., from St. Matthew 23:8, "One is your Master and all ye are brethren." Holy Communion was celebrated by the Lord Bishop assisted by the Venerable the Archdeacons of York and Peterborough, and the Very Rev. Dean Grasset.

The Synod assembled at 2.30 p.m.; the Dean opened the proceedings with prayers. The Bishop of Saskatchewan was present. After the preliminary business had been gone through, the Bishop delivered the following address:—

Rev. Brethren and Brethren of the Laity:

In addressing you to-day, for the first time, in Synod assembled, as your President, I feel a grave responsibility resting upon me, which leads me to seek your indulgence and considerate sympathy.

The position to which I have been called, as administrator of this important Diocese, is one that demands very great wisdom as well as faithfulness; and this need is enhanced by the circumstances of difficulty which have, for a long time past attended the conduct of its councils.

The unprecedented and prolonged contest which signalized the recent election of a Bishop by this Synod, will always be remembered as a remarkable and instructive episode in the history of the Church in Canada. It attracted the attention of the whole country, and was watched with anxious interest not only by the members of our own communion, but by those of all denominations: for it was evident that very dearly cherished principles on either side were at stake; and it is a matter of deep thankfulness to know that the struggle, determinedly, persistently as it was maintained, was yet conducted throughout with a temper, a dignity, a courtesy and a solemn, prayerful sense of a weighty duty that reflect lasting honour upon the Christian spirit of this body.

The happy result of so fairly, so ably waged a conflict was, not to embitter the feelings of those who had faced each other in the manful championship of convictions, but to draw them closer together in mutual respect and esteem; and we may, with good reason, believe that the compromise, ultimately arrived at, was directed by that Holy Spirit of God, who is the abiding guide, disposer and arbiter of the Church of Christ on earth, and whose aid had been throughout so unceasingly and importunately invoked.

It was only this conviction that, when the unexpected summons to such a sacred and difficult office came to me, prompted me, with all humility and yet trustfulness, to respond to it as to a Divine call to duty.

I am thus, brethren, though a comparative stranger to you, your Bishop;—not by my own seeking, but by your choice, and I trust, the will of God;—and for the successful discharge of my duties, I have to look not to my own strength or wisdom, but to your generous constructions, your loyal support, your constant prayers on my behalf, and above all to the direction, the strengthening succour and the heavenly grace of the Spirit of God.

The circumstances to which I owe my elevation to the government of this Diocese—that it was placed in my hands voluntarily, and in a spirit of confidence, by an almost unanimous vote of both parties in the Church, not only entitle me to expect a readiness to accord me a general and hearty support, but lay me under a moral obligation to administer my trust, as indeed a Bishop of the Church should, and as my own predispositions would impel me to do, with the strictest impartiality towards those who may differ.

That there should be divergences of opinion on the points of doctrine and practice among those who are yet sincere sons of the Church of England we must concede to be inevitable and allowable:—inevitable, since it has pleased God to endow the human mind with so wide a diversity in its views of truth and its processes of thought; and allowable, because the authoritative standards of our Church have been wisely framed with a sufficient comprehensiveness of range, as to their construction, to embrace such diversity.

Unity is, without doubt, a necessary mark of the true Church of Christ—may we strive with all

our hearts, to attain to it!—but I do not believe that to realize that unity for which He prayed and taught us to pray, it is necessary that we should wait until our own visionary dream of *uniformity* is fulfilled. Indeed the study of all God's works in nature goes to demonstrate that not *uniformity* but *diversity* is his rule—in the works of man it is the latter feature that is recognized as pleasing, the former is by common consent avoided as offensive to instructive taste; and we feel that the truest, most complete unity is that which is attained by the harmonizing of diversities into a consistent, agreeing whole.

It is fruitless for us to deny, brethren, it would be unworthy of us to apologize, that there are parties in the Church. I trust we have learned enough wisdom, from the past, frankly to accept the position; and that each party is willing honorably to concede to the other the right to exist and to claim a just recognition—so long, of course, as its doctrines and usages are within the legitimate limits of a fair and honest interpretation of the formularies acknowledged by both. Constituted thus, as our Church is, he could never be a true Bishop of the church who allowed himself to be the Bishop of a party.

I am compelled, of necessity, to tread upon dangerous ground; and feel the greater need that there is for precaution in guarding myself against misconstruction. I am not advocating *compromise*, which is a weak and futile expedient for evading difficulties, but *tolerance*. I am not contemplating a surrender of principles, which would be a betrayal of the truth; but I do propose to myself, as essentials of a good, an ideal Bishop, a heart large enough to embrace within its sympathies, and a mind unbiassed enough to honour with its confidence all godly, sincere, earnest churchmen, though they belong to different schools of thought; an impartiality that will mete out to each his due, uninfluenced by motives of party; a tenderness in judging and a gentleness of dealing that is ready to make all allowance for errors that are of the head only, and a firmness of hand that will hold the reins of power evenly, with a strict justice that is undeviating, and will steer a straight course of equity and right, without fear or favor. And here, again, let me not be misunderstood. I do not mean to imply that a Bishop has no right to have any opinions of his own; that his views must be colorless; that he must agree with everything and anything; with a kind of latitudinarian indifference; that his mind must be emasculated of vigorous activity and divested of all independence and individuality.

I claim that I hold views; and views of a very distinct character—views which I prize most highly, which are to me as the apple of the eye, and which I would refuse to part with at the price of any place of dignity in the Church. I hold most strongly the Protestant evangelical views of our Reformed Church, as opposed to the sacerdotal and sacramentarian views which are characteristic of Romanism.

There are those who have grown to be ashamed of the honest name of Protestant, and think it necessary to speak quite apologetically of the Reformation. But, I would ask, what existence have we as a Church duly constituted with a polity of its own, with prescribed liturgy and authorized standards, except through the Reformation? It is true that we trace back the independent autonomy of our branch of the Church Catholic, far beyond that struggle which was as the throes of a second birth; beyond its subjection to the Papal primacy; beyond the accession to it of the Saxon converts of Augustine and its consequent first connection with the See of Rome, back through the persecutions and dispersions of the British Christians, who also had their Bishops and their Liturgy, to the very Apostolic age.

Our Church of England dates from thence and not from the Reformation; the separation from Rome was not a schism from the body, but a self-emancipation from an imposed yoke, a return to original independence; the renunciation of the errors, the idolatries, the superstitious ceremonies of Rome; the purging of the ancient Church from the accretions of defilement, through the mediæval period, that had dimmed her light and sullied her purity. And, therefore, although with just pride we claim for our Church that she is no

new Church, but the oldest of Churches, cleansed, remodelled, restored nearer to the pristine purity and the primitive pattern of faith and practice than any other Church; we cannot deny, if we would, that what we are as a Church to-day was the work of the Protestant Reformers. To these noble, holy and learned men, even if they were erring, who shed their blood to purchase with it for us the priceless heritage of a pure faith, enshrined in a form of worship that is sublime in its dignity, venerable for its antiquity, and glorious with the beauty of holiness, we owe a debt which we cannot over-estimate, a debt which it were the climax of base ingratitude for us to repay, as some who call themselves Anglican Churchmen have done, by casting opprobrium upon their blessed memory.

The heritage they have bequeathed to us is indeed a rich one—a faithful version of the Holy Scriptures in our own tongue, that the unlearned may have free access to the words of Life, and "the Book of Common Prayer, and administration of the Sacraments, and other rites and ceremonies of the Church." The 39 Articles of Religion, forming a complete summary of the Reformed Faith on the cardinal doctrines of Christianity, and especially on those points which were matters of controversy with the Church of Rome, although of somewhat inferior authority, we acknowledge as the standard of reference for the Church's teaching, and subscribe "in their true, literal and usual meaning, not drawing them aside any way, nor putting our own sense or comment to be their meaning, but taking them in the literal and grammatical sense."

We are all agreed in the recognition of these three great standards as the tests to which we are willing that our Churchmanship should be brought. The first, the Bible, if we believe in its Divine Inspiration, must ever be to us the supreme, sole, final appeal in matters of faith and practice of life, so that, in the words of the Vith Article, "Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."

On the other hand, for our guidance in the form of public worship and its ritual as prescribed by the Church of England, for her teaching with regard to the Sacraments, for the meaning of the other rites and ceremonies retained in her cultus, we must look to the Prayer Book as the paramount authority and final arbiter. We may indeed have recourse to the Articles, the Homilies, to the history and writings of the Reformers, to ascertain their mind and elucidate their meaning on obscure or controverted points, but the Prayer Book after all remains the chartered code of standing orders of our Church. And herein I profess my unfeigned assent, and consent to its teaching as thoroughly Scriptural; my deep love and reverence for its form of sound words as those in which my fathers have found spiritual comfort in worshipping for 300 years; and my unswerving allegiance to its authority as the exponent of the Reformers' doctrine. I claim that in avowing myself a Prayer Book Churchman, I vindicate my title to be held a Protestant Churchman; for the Prayer Book is, as I regard it, the very bulwark of Protestant principles.

I have laid claim to the further character of being an *Evangelical Churchman*. It is much to be regretted that so unexceptionable a definition should have been narrowed down to the designation of a party. I hold that the chief glory, the very *raison d'être* of the Reformed Church of England is that she is an Evangelical Church. The very purpose of her purgation from Romish traditions was that she might be the depository and dispenser of the pure, unadulterated gospel of Christ.

It is the accord of her teaching, her formularies, her rites, her Prayer book with that Gospel as revealed in Holy Scripture that constitutes their claim upon our acceptance. I know of no duty which our Church lays upon her ordained ministers paramount to that of fulfilling her Lord's commission, to *preach the Gospel to every creature*, of none she enjoins upon her children other than in all things to obey the Gospel of Christ their Saviour.

It shall be my one aim in all my ministrations,

as it has ever been in the past, to know nothing in my preaching but Jesus Christ and Him crucified, to set forth sacraments, ordinances, creeds and ceremonies not in the place of the Gospel, but as means to bring men nearer to Christ and Christ nearer to men. This is what I understand by being an *Evangelical Churchman*, to be thoroughly loyal to the Church from a conviction that she is based upon the Gospel as her authority, pervaded by the Gospel as her authority, pervaded by the Gospel as her spirit, and conformed to the Gospel in her teaching.

There is a party term which we have heard too often of late. I utterly repudiate it as offensive. I regard it and its opposite as calculated to cause bitterness and strife. While glorying in the name of *Evangelical Churchman*, in the true sense, which I have attempted to define, I should resent it as opprobrious to be stigmatized a *Low Churchman*:—a sound, *Conservative Churchman*, conservative of the *Evangelical doctrine* and *Apostolic Order* as they have been bequeathed us by the Reformers, is what I aim to be; for I am one of those who are satisfied with what the Reformers have done, I regret nothing which they have abolished; indeed not wishing to see anything abolished which they have thought worthy to be retained. The attempt to reform our Reformed Church which we have witnessed, with its miserable fruits of dissension and schism, begetting multiplied schisms, should be a wholesome warning to those who are not satisfied that the Church of England is Protestant enough. But in the name of peace and Christian Charity, let us agree to forswear the use of invidious party-names, and cease to cast in each other's teeth the reproach of "High Church" and "Low Church," till from disuse these bywords become forgotten, obsolete among us, and we know one another only as fellow-members of one and the same beloved Church.

If any apology is needed from me for trespassing at such length upon your time, and in such plain simplicity of language, with what may be called my Declaration of Faith, I find it in the present condition of our Church in this Diocese, which must be to all of us matter of deep distress and concern. It is useless for us, through feelings of false delicacy, to attempt to conceal from ourselves the fact that there is a large number of our country missions, in which the Church is dying out, and that there has been a holding back of the means which are necessary to the support and extension of our Missions, and that both these symptoms of declining prosperity are, to a large extent, attributable to a want of sympathy and confidence on the part of the laity in the teaching of the clergy. I fully recognize that in the administration of the diocese, the task to which I have to address myself is to endeavour to restore this lost confidence. Without it, it is impossible that we can gain a state of strength, vitality and progress.

There can be no question in the mind of any one acquainted with the religious aspect of the country, that the heart of the great bulk of our laity is staunchly, jealously Protestant. I thank God for it! And in the endeavour to fulfil the difficult task that lies before me, my first and most earnest efforts will be directed to supply the Missions of the Diocese with clergymen of sound, Protestant views.

In my dealings with those of my clergy who are not of this school, but whose views and practices, though distasteful to extreme Protestants, are yet within the allowed limits of the Church's standards, I trust I shall ever prove myself, as I have professed, absolutely impartial. They will find that I can work cordially with them, that their zeal and sincere devotion to the cause of Christ and His Church; and the salvation of souls, I can unfeignedly honor and respect.

But should these limits be, in any case, so far overstepped as to violate the laws of the Church and bring scandal upon her by unprotestantizing her character, and cause offence and distress to the flock of Christ committed to our charge, then, in accordance with my consecration vows, which bind me so solemnly to the unflinching execution of my high office, I shall be "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word."

Among such erroneous and strange doctrines, which have unhappily found their way into our Church, but are wholly foreign to her teaching, are notably those of *habitual confession* and the *real presence* of the body and blood of Christ in the consecrated elements. On the first of these the Bishops of our Church have pronounced with a consensus of unqualified condemnation. The very limited time at my disposal forbids my entering at any length upon this or any other of the important questions which agitate the Church. I would say, briefly, that the claim which has been put forward by some presbyters to a right to demand and receive the confession of penitents, before giving them absolution, indicates and would seem to spring from exaggerated views of priestly authority which are alien to the whole spirit of our Church's teaching, have no warrant whatsoever in the Word of God, and are justly regarded by Protestants as the reproach of the Church of Rome.

The instructions given in our Prayer Book to the clergy, as to receiving voluntary confessions, are very slight. The Archbishop of Canterbury in his primary charge as Bishop of London, remarks, "The silence of the Church of England formularies as compared with the fulness of the Church of Rome in treating of systematic confession, is itself, to my mind, an irrefragable argument to show that the mind of our Church is quite against the practice."

The progress of our reformers' views on this subject may be traced by comparing the Second Prayer Book of King Edward VI. in 1552 with the First book of 1549. The Rubric in the Visitation for the Sick in the First Book stood thus: "Here shall the sick person make a special confession, if he feels his conscience troubled with any weighty matter. After which confession the Priest shall absolve him after this form; and the same form of absolution shall be used in all private confessions." In the Second Book this last clause—"the same form of absolution shall be used in all private confessions"—was expunged, thus clearly taking away the authority for using a form of private confessions. Again, at this same revision, in the Communion Office, the passage was struck out from the address to the communicants, "requiring such as shall be satisfied with a general confession not to be offended with them that do use to their further satisfying the auricular and secret confession to the priest." Here is another unmistakable indication of the intention of our Reformers to abolish private confession from the Church's system. Not to exhaust your patience by reading lengthy extracts, I would refer you to the second part of the sermon on Repentance, in the Second Book of Homilies, particularly the passage headed "Answer to the adversaries which maintain auricular confession," for the arguments from Scripture, put forth by authority; and to the 16th section of chapter 4 in the 6th Book of Hooker's Ecclesiastical Polity, for the summary of the question by a divine of great weight, who, throughout this and the 6th chapter, speaks very highly of the power of the clergy in the matter of absolution. After quoting St. Chrysostom's adverse judgment on private confession "when the offence doth stand only between God and man's conscience," all that he concedes, in conclusion, is "if peace with God do not follow the pains we have taken in seeking after it, if we continue disquieted and not delivered from anguish, mistrusting whether that we do be sufficient; it argueth that our sore doth exceed the power of our own skill, and that the wisdom of the pastor must bind up those parts, which, being bruised, are not able to be re-cured of themselves."

The three passages in the Book of Common Prayer which bear upon this subject are: 1st. The exhortation which calls upon us to confess our manifold sins and wickedness, with a humble, lowly, penitent and obedient heart; and that, not only at all times in humble acknowledgement before God, but most chiefly in our daily assembling together in public, before we receive comfort from hearing the declaration which the minister is authorized to pronounce, of God's willingness to pardon and absolve all them that truly repent and unfeignedly believe His holy gospel. 2ndly. The invitation which concludes the first form of warning for the celebration of the Holy Communion "Because it is requisite that no man should come

to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means (*i.e.*, confession to God, repentance and restitution) cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." The third passage I have already quoted from the Order for the Visitation to the Sick, wherein the pastor is directed to move the sick person to make a special confession of his sins, if he feel his conscience troubled with any weighty matter, "that if he seems truly penitent he may have the consolation of hearing from his pastor's lips before he dies, that God of His great mercy in Jesus Christ is ready to pardon him."

The first of these passages, enjoining the Confession of sins publicly before the congregation, gives no countenance whatever to the practice of the Confessional; and as to the other two, it is sufficient to point out that they plainly, in their honest interpretation, have reference solely to the ordinary pastoral intercourse of the Clergyman with his people. This intercourse should be of the most sacred character, dealing with the spiritual condition of those entrusted to his care, as well the sick as the whole, as need shall require and occasion shall be given.

It is to be feared that we are not generally faithful enough to our duty and our opportunities in this respect. A good deal of plain speaking, admonition, remonstrance, searching into the state of the heart, is no doubt necessary on the pastor's part, if he would lead his people individually to repentance and the seeking of God's pardoning mercy; but this is a very different thing from what some have attempted to introduce into our system as habitual confession to the priest. I will not dwell upon the moral and social aspect of this question; the terrible scandals, the injury to morality, the mischief in families which have resulted from this practice as carried to its ultimate issues in the Church of Rome, and have made the name of the Confessional to be indignantly spurned and loathed by every pure-minded, independent man; what I insist upon is that it is an outrage to the reformed principles of our Church, a practice that cannot be tolerated with any sanction from her authority. I close this subject with another quotation from the charge of Bishop Tait in 1858. "If," he says, "any clergyman so preaches to his people as to lead them to suppose that the proper and authorized way of a sinner's reconciliation with God is through confession to a priest, and by receiving priestly absolution—if he teaches them that as the Greek Church erred by neglecting preaching, and the Church of Rome by not encouraging the reading of the Scriptures, so our Church has hitherto been much to blame for not leading her people more habitually to private auricular confession—if he thus stirs up the imagination of ardent and confiding spirits to have recourse to him as a mediator between their souls and God, and when they come to seek his aid receives them with all the elaborate preparation which is so likely unduly to excite their feelings, and for which there is no authority in the Church's rules of worship—taking them into the vestry of his church, securing the door, putting on the sacred vestments, causing them to kneel before the cross, to address him as their ghostly father, asking a string of questions as to sins of deed, word and thought, and imposing his penance before he confers absolution—then the man who thus acts, or—even if some of these particular circumstances are wanting—of whose general practice this is no exaggerated picture, is in my judgment unfaithful to the whole spirit of the Church of which he is a member."

With regard to the other "strange and erroneous doctrine" which I have instanced,—that of the *Real Presence*—we cannot but remember that in its extremest form, as transubstantiation, it formed the chief point of issue with the Church of Rome, the centre around which the strife raged the fiercest, the crucial test which cost many faithful and true men their lives. Probably no mem-

ber of the Church of England, however extreme his sacramentarian views, holds this doctrine in its full import and undisguised repugnance; no "Anglican priest" would venture to assert it openly, in defiance of the twenty-eighth Article, which declares, "The body of Christ is given, taken and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is faith." But there is a manner of speaking of the mystery of the spiritual presence of Christ in and under the outward symbols, and of the effects which follow the act of consecration, which tends to inculcate views of the Holy Sacrament very closely approaching these which this Article so strongly condemns. For example, in the Manual of the Confraternity of the Blessed Sacrament, I find such language as this, "O my beloved Lord and Saviour, Jesus Christ, I firmly believe, because thou hast said, 'This is My Body; This is My Blood,' that in this blessed Sacrament Thou art truly present, Thy Divinity and Thy Humanity, with all the treasures of Thy merits and Thy grace; that Thou art Thyself mystically offered for us in this Holy oblation; and dost through Thy Own Presence communicate the virtues of Thy most precious Death and Passion to all Thy Faithful, living and departed." And again "I adore Thee O Lord my God, Whom I now behold veiled beneath these earthly forms. Prostrate I adore Thy Majesty." In the "Litany of our Lord present in the Holy Eucharist," in the same Manual, amongst many like allusions to a corporeal presence, occurs this Suffrage, which seems to symbolize with the heresy of the Sacrifice of the Mass, "That by this adorable Sacrifice we may acknowledge our perpetual dependence upon Thee;" and again in the "Litany of Reparation," "O sacred Victim, consumed on the altar by us and for us; Have mercy upon us." Once more, in the "Office for Spiritual Communion," the direction is given, "Here meditate devoutly on the Passion and Death of Jesus Christ, or on the Real Presence of His Sacred Body and Blood in the Holy Eucharist, or on the Holy Sacrifice of Himself therein continually offered before the Father." It is of course possible, by the exercise of an extreme charity, to believe that persons who hold such language may persuade themselves, by some ingenuity of reasoning, that they mean nothing more than is taught by our Church; but it seems to me that no plain simple folk could understand from it anything else than the assertion of the bodily presence of the crucified Christ in the consecrated bread and wine, and of the repetition in every act of Communion of that atoning sacrifice of Himself which Scripture tells us was made once for all.

So utterly subversive of the Protestant doctrine of our Church on a matter of vital importance do I consider such teaching, that I will never knowingly grant my license to officiate in this Diocese to any Clergyman who is a member of this Confraternity—or, conspiracy, as it has been called, to undermine our Reformed Faith. And I earnestly hope that in preaching or teaching concerning the Sacrament of the Lord's Supper, our Clergy will carefully guard against all such language as may give color to a belief that is so repugnant to the spirit and teaching of the Church. But it is not teaching only that may suggest this doctrine of the Real Presence—there is a serious danger of leading the unstable into the same error, by the practices, the attitudes and gestures which have been introduced into the act of Communion.

Those who no doubt from a sense of deep reverence, have adopted the practices I refer to, verge very closely upon the violation of the last clause of the article already quoted:—"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." The consecrating of the elements with the celebrant's back turned to the people, so that they are unable to see what is done, the elevation of the consecrated bread above his head, the prostration of the Communicant before the Holy Table, the receiving of the elements with every manifestation of a profound obeisance to them as possessing an imparted virtue by the act of consecration, and non-communicating attendance—all these practices, neither enjoined in nor deducible

from the Rubrics, have the semblance of a superstitious adoration of the sacred symbols. They may be innocent in intent, but the danger is lest they lead on the worshipper from step to step to the fatal error of believing that by virtue of the Priest's Act, the very Body and Blood of Christ are offered up afresh on the altar, an oft-repeated sacrifice for sin.

You will remember how careful the Church has been to guard the reverential posture she enjoins on recipients against this misconception. At the first revision of the Prayer Book in fifteen hundred and fifty-two, the Royal Council added a declaration concerning kneeling at the Communion, which, having been omitted since the reign of Elizabeth, was again subjoined, with certain modifications, in its present form at the last revision in 1661. "It is hereby declared, That hereby no adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored; for that were idolatry to be abhorred of all faithful Christians."

By all means let us inculcate upon our communicants, both in precept and by example, the utmost devotion of heart and reverence of demeanor in approaching these Holy Mysteries, in drawing near to the Spiritual presence of our adorable Saviour than in any other ordinance; but, as we love the truth, let us shun everything that savors of or conduces to superstition.

I could have wished, had space permitted to address you fully on the subject of Ritualism. For the present but a few words must suffice. Our Church is distinguished above other reformed Churches in possessing a ritual which is essentially grand, decorous, and beautiful, and has throughout her history not thought it unworthy to call in to her aid the handmaid arts of music, architecture and decoration, to render her service of prayer and praise, at once promotive of devotional feeling in the worshipper and becoming the glory and majesty of Him worshipped. For my part I should grieve to see our beautiful liturgy robbed of all that makes it impressive, as the service of the sanctuary, and reduced to the barren coldness of a cheerless, puritan worship.

A comely, well-appointed house of prayer, with all the furniture and vessels for the use of God's service, designed with taste and kept in scrupulous cleanliness and order, good music of a Church character and a hearty, responsive service, I believe to be not only calculated to attract worshippers, but profitable to interest their hearts in the worship. In all these matters the rule should be "that which is good for the use of edifying." The one only plea for the improving of ritual must be the promoting of reality, earnestness and spirituality in worship. And of our reformed Church, as contrasted with idolatrous Rome, the character of her ritual should be the dignity, genuineness and beauty of simplicity, as opposed to the frivolous, tawdry tinsel of outward pomp and pageant. Simplicity should be the glory of all our services, simplicity that is the natural expression of sincerity, not that bald and dull simplicity which is begotten of indifference and slovenliness. But unhappily some, in their fondness for the externals of religion, or their leanings to symbolism and aesthetic modes of worship, or their excessive zeal for ceremonial have far exceeded the rule of simplicity, and by the introduction of excessive decorations, floral and symbolic, continued bowings and genuflexions, candles lighted in broad day, peculiar shaped vestments and other colored stoles and otherwise what has been called "the mimicry of the outside Rome" have given serious offence to the sober common-sense of their people, and aroused suspicions in them that something dangerous lurks behind. Indeed, while these practices find favor with a few of extreme ecclesiastical tastes, it cannot but be conceded that they have been the means of alienating the affections of great numbers of the plain simple people from our Church, and driving them into schism to join themselves to dissenting communions. "Why" it has been asked, "should any clergyman wish to make his church such, that a common man placed suddenly within it, would not be able to say whether he was in a Church of England or a

Romish place of worship?" Our Church has provided in her rubrics a ritual which gives ample scope for a solemn, beautiful, chaste, and hearty service; the vestments sanctioned by long prescriptive usage, the decent white surplice with sleeves, the black stole and the hood belonging to the degree, furnish a priestly garment sufficiently expressive of the holiness of the office and of a simple dignity and comeliness to satisfy the purest taste; the music that has been created by the Church of England through 300 years, and is the exponent of the genius of her service, offers a repertoire, extensive and varied enough to supply the demands of the most cultivated and critical taste, and possesses compositions of sacred and solemn beauty that have justly made themselves dear to the hearts as well as to the ears of church-going people; and all these may be legitimately made the most of to render the service a real help to the soul's spiritual emotions. Everything beyond these must be regarded in the light of an innovation; and innovations in ritual and worship, it is my duty to set my face against, and, as far as my authority extends to check and resist. With regard to church decorations, which may be innocuous in themselves, I must earnestly warn my younger brethren of the clergy especially, against pushing them to dangerous extremes. To take one familiar example,—the emblem of the cross, which is unquestionably the most ancient and appropriate of Christian devices—suppose that the use of it is the cause of offence to a weak member of your flock. What is your duty as a Christian man and a Pastor of the flock? to insist upon the ornament as inoffensive, and retain it to gratify your taste, and so alienate your brother or wound his weak conscience, or to yield your predilections to his scruples? You admit that no principle is involved, no law of the Church nor precept of the Gospel enjoins that crosses should be set up over the holy table or on the walls; and surely the spirit of tender charity that was the rule of the large-hearted apostle will prompt you to decide, "I will set up no cross while I live, lest I make my brother to offend." This leads me to offer one thought, which should tend to soften the animosity of such differences, before I leave this subject. I am convinced that a large part of the suspicions and objections entertained by many of our excellent Christian laymen against the teaching and practices of their clergy is attributable to want of understanding, (may I venture to say ignorance?) on their part, of the formularies of the Church and the definitions and literature of Theology. The recollection of this should have a twofold effect on the clergy to make them tender towards the scruples and difficulties of their people, and diligent to instruct them more fully and accurately; and on the laity to make them more patient towards anything they cannot quite reconcile in their pastor's teaching, and less hasty to conclude unfavorably until they are better informed; and to all of us as Churchmen, in our differing views on Church matters, it should be the less surprise to us that we cannot see eye to eye, the less cause for suspicion one of another and alienation one from another to know that even among our most eminent divines of the 16th and 17th centuries, to whom we are accustomed to look as authorities on contested points, the same and quite equal difference of view exists. And yet we can accord to them all our loving, grateful esteem, as learned, pious and faithful teachers—the nursing fathers of the Church. A conviction is very strong upon my mind that much mischief has been unconsciously done by our clergy, by the injudicious use of language in their teaching which is not understood by their people; and is therefore regarded by them with suspicion—by what I may call the affectation of an ecclesiastical terminology. I would advocate most strenuously a strict adherence to such words and phrases only as are sanctioned by the usage of the Holy Scriptures and the Book of Common Prayer, and through them have become familiar and dear to the ears of our people. For I feel quite sure that many a statement which sounds most alarming and formidable, quite Romish, when dressed in unfamiliar ecclesiastical phraseology, if translated into the vernacular of the Prayer Book or the inimitable pure Saxon of the Bible, would prove to be perfectly harmless. Above all things let us avoid increasing the

mutual suspicions that have unhappily alienated us as Churchmen one from another, by the fatuous mistake of continuing to misunderstand one another. A little candid explanation, in the medium of a mutually received mode of expression, would go a great way towards bringing a harmony of views and action.

I turn from these general topics to glance at one or two matters connected more immediately with the concerns of our Diocese.

Six weeks have not elapsed since my Consecration; and, therefore, the account which I have to render of my Episcopal acts is necessarily slight, the knowledge I have acquired of the condition and needs of the Diocese but meagre.

CONSECRATION.

The first day of last month, the Feast of St. Philip and St. James was one to be remembered by me, as a most solemn and sacred one, throughout my life; for I was then set apart for the Holy office of a Bishop in the Church of God. The Right Revd. the Bishop of Quebec as Consecrator, and the Right Reverend the Bishops of Huron and Algoma as presenters—the Bishops of Niagara and Montreal assisting in the laying on of hands. The Sermon was preached by my oldest friend in Canada, who was the instrument of bringing me out to this country, and to whom I am indebted for the most unvarying kindness and constant friendship—his relations towards me having been those of a father to a son—the Lord Bishop of Huron. I pray that I may have grace given me to fulfil the vows which I then undertook, and to devote my life and all my powers to the sole object of faithfully executing the charge committed to me.

OBITUARY.

I cannot record my elevation to fill this important See without paying a tribute of respect and reverence to the memory of the godly and amiable prelate whom I am called to succeed. Alexander Neil Bethune will be affectionately remembered in the Church of Canada as one of those earlier pioneers who having entered upon her missionary work in the arduous days of her struggling infancy, and having borne the burden and heat of the day in a long service through times when the field was large, the duties laborious and the laborers few, lived to see the vast area sub-divided, churches plentifully scattered over a well populated land, and clergy multiplied tenfold, and to become himself the head of a great and prosperous Diocese; thus forming a link between the accomplished results of to-day when the Province of Ontario has five Bishops and upwards of 400 clergy, and the small beginnings of fifty-six years ago, when the one Diocese of Quebec embraced the whole of Upper and Lower Canada, and what is now the Diocese of Toronto was served by eight or ten clergymen.

Himself a favorite pupil of that great man, the first Bishop of Toronto, who by the indomitable energy of his character placed the church he loved so well and for which he fought so courageously upon a firm footing, and in his famous school at Cornwall, imparted of his own noble spirit and high qualities to so many who have since filled positions of honour and distinction in the Province, Dr. Bethune, too, as Principal of the Theological College at Cobourg, has left the impress of his scholarly mind, his ample attainments as a theologian and his sincere piety upon many of our most respected and useful clergy. For 40 years he ministered to his Cobourg parishioners, an example of constancy to his post, which might well rebuke the restless desire for change that marks the later generation of missionaries; and although well advanced in years when he succeeded his old instructor in the see of Toronto, he was spared to occupy it for the considerable term of twelve years. As a Bishop he was conscientious, diligent and faithful, not sparing himself, but tender and conciliating towards others; as a man he was characterized by that gentleness and amiability of disposition which is begotten of a sincere piety of mind. It was not possible that such a man should have an enemy. He passed away in the fulness of years, beloved of all, leaving behind him the memory of prolonged and faithful service in the Church of Christ, the fragrance of a saintly life, and the unspotted name of a courteous, Christian gentleman.

Since the last annual meeting of this Synod the Diocese has sustained the loss of two of its active clergy. The Rev. Stephen Lett, LL.D., the Rector of Collingwood, was called to his rest, after a lengthened term of service in important positions in the Church. His name will be had in special honour in this city, in connection with the Protestant Orphans' Home, in the establishment of which admirable institution he laboured so lovingly and strenuously during his incumbency of the Rectory of St. George's Church.

The Rev. W. F. Checkley was taken from his work in the prime of life and at a time when his services were most appreciated and promised to be most valuable, in his charge of the important congregation of St. Paul's in this city. An excellent scholar, a thoughtful preacher, a diligent pastor and a blameless gentleman, his unexpected loss was deeply felt by those who were only beginning to estimate his labours at their full worth.

EPISCOPAL ACTS.

During the short period of my episcopate, I have held one ordination—on Sunday last, being Trinity Sunday—in St. James' Cathedral, when one candidate was ordained deacon and two advanced to the priesthood.

I have also held four confirmations, in this city, in which the aggregate number confirmed was 140. I have preached 10 sermons, delivered several addresses, and administered the Holy Communion five times.

MISSION FUND.

I will not forestall, in saying a few words on this subject, the carefully prepared and exhaustive report of the Mission Board which will be presented for your adoption. But I wish to declare my intention of making the mission work of the Diocese the object of my chief solicitude and most unremitting care. It is a matter of cheering encouragement and deep thankfulness to God that after the period of embarrassment and depression through which this Fund has passed, it is now practically relieved of the burden of debt; and a season of brighter hope has dawned upon our work, through the generous liberality which has been provoked among the members of our Church by the munificent example of two brothers, who under the name of "Fratres" offered a gift of \$1000 towards liquidating the debt, on the condition of the remaining \$8000 being contributed within a specified time. This sum has been subscribed, and we shall enter upon the work of another year freed from the dead-weight which encumbered the fund. In addition to this, by the efforts of a few earnest friends of the Church, an annual subscription list to the Mission Fund has been raised in Toronto, amounting to nearly \$2,500, forming a guaranteed income to that sum, which will be a source of strength to the Committee's hands. The very fact that this amount has been raised from comparatively few subscribers, proves how much might be done if Churchmen generally, throughout the Diocese, would give their systematic support to this most important work of Church extension.

I do earnestly trust that such an agreement may be arrived at amongst us, as fellow labourers in the same great cause of extending the kingdom of our Lord and Saviour Jesus Christ, and bringing in souls to His Church of such as shall be saved, that there may be one common fund for the support of the Diocesan Missions, into the augmentation of which every member of the Church will throw his heartiest, undivided, utmost efforts.

I must here recognize the worthy labours of those ladies who have formed themselves into the "Churchwoman's Mission Aid Society." By such an organization much help may be rendered to our work of a kind that could not be undertaken by our existing machinery and not least the collecting in of those small but, in the aggregate, most valuable contributions, which can only be given in weekly or monthly instalments by the less wealthy of our people. I trust that this society may have branches established in all our parishes, and that it may become, as in the sister Church of the United States, a recognized auxiliary of our Diocesan Board of Missions.

ALGOMA MISSION.

We have great cause to regret and with humili-

ation to confess a lukewarmness of interest, a falling off from our first zeal, in behalf of this our own adopted daughter diocese. The Bishops of the ecclesiastical Province have put forth an appeal to stir up the churches to a remembrance of their duty in this respect. The annual collection on Intercession Day is not a sufficient discharge of it; we want more than an intermittent excitement of our interest once a year. I trust that some system may be adopted, whether of monthly envelopes in the offertory or biennial sermons or otherwise, to keep alive a constant sense of our obligations and to furnish an adequate contribution of money, worthy of the capabilities of this favored diocese and of our love for the cause of our Master and His Church.

FOREIGN MISSIONS.

It is also to be greatly regretted that this English Church of ours in Canada, whose loved and venerable mother leads the van in the glorious missionary enterprises of the world, should stand probably alone in having no Foreign Mission field of its own—that our diocese of Toronto does absolutely nothing even to send help to the great Missionary Societies.

I shall hail with joy, as the commencement of a new era of life and prosperity and blessing at home, the day when we awake to the duty of fulfilling our Lord's great missionary command and look up and lift up our eyes on the withering fields of the harvest abroad.

In the meantime a great step towards hastening this wished for day might be taken, by the adoption of some systematic scheme for diffusing among our Church people missionary intelligence, both by means of periodical meetings and by the regular circulation of the reports and occasional papers of the societies. For this end I would gladly see the establishment of a working Standing Committee on Foreign Missions.

SUNDAY SCHOOLS.

Deeply convinced of the inestimable value of this institution as a nursery and recruiting ground of the Church, I trust that some well-devised scheme may be matured for improving the efficiency of our Sunday Schools, by supplying means of self and mutual training for the teachers, and furnishing the most approved material, in the way of registers, class-books, conduct cards, &c., at a low cost. I would throw out the suggestion that this might be best accomplished by thoroughly working a Diocesan branch of the excellent "Church of England Sunday School Institute."

ADMINISTRATIVE MACHINERY.

It appears to have been felt for some time that the existing system adopted in this Diocese, of numerous and large committees for the management of the various departments of Synod work, is unnecessarily expensive, cumbrous and exclusive in its operation. With this impression, a canon was passed at the last annual session, and awaits confirmation at this, providing for a reduction in the number both of the committees and of the members composing them. But this canon makes no reference to the financial question (an important one when we consider that it costs from four to five hundred dollars per annum merely to pay the travelling expenses of the members of committees), nor does it touch upon such questions as the mode of appointing these Committees.

It would much aid me in the business portions of the necessarily arduous duties of my office and greatly facilitate the working of the diocese, if the Synod machinery were simplified, as much as possible, by being made more flexible and systematic. I feel, too, that if the President is to be responsible for, as he will be held to be, and intimately cognizant, as he ought to be, of all that is transacted under the authority of the Synod, he should have the opportunity of at least acquainting himself with what is done in committee. I should be glad if the present Synod should see fit to appoint a select committee to consider this whole subject, and report at the next session.

And now, brethren, we are about to take counsel together on important matters affecting the welfare of our beloved Church. It is a subject of congratulation to me that I am called to preside over a body of gentlemen combining social position, Church training, Christian principle, high intelligence and distinguished cultivated abilities to a greater extent than any deliberative or legislative

body in this country. I am encouraged to expect from this knowledge of the qualities which you possess, that all our deliberations will be characterized by that calmness, dignity and fairness which belong to seriously conducted debate on weighty subjects. But still further I cherish the belief that we all come together here animated by one ruling object—not to seek party ends or gratify personal motives—but to sink all that in the higher purpose of serving our One loved and common Lord, of advancing His cause and promoting His glory, by making His Church more efficient for the salvation of men.

We have a nobler, more blessed warfare to wage than settling internal dissensions about the minor, less vital matters in which as Churchmen we may differ, the warfare to which as Christians we were baptized, as good soldiers of the Cross, under the Captain of our Salvation, against His foes and ours. When the church which we all love better than our church theories, is in danger from active, proselytizing bodies without; when the truth, which is dearer to us than life, is assailed by open and insidious infidelity undermining us in our very congregations, stealing its way into our families as well as boldly asserting itself through the press; when the world is a more powerful seducer of our tender flocks than ever, with its multiplied forms of pleasurable temptation; when sin stalks abroad with unblushing front, and challenges the very principle of purity and holiness to God which we are endeavoring to instil, indeed it is no time for us to be wasting our energies in fighting the shadows which we have cast by our own forms.

O may the love of the blessed Lord who so loved us, and the love of the immortal souls for whom He died, swallow up all our little jealousies and differences, and unite us as an undivided host in manfully fighting His battle against the giants of sin and unbelief.

Suffer me to adopt, as peculiarly apposite to our present circumstances, the calmly wise words recently uttered by that eminent divine, who is the last consecrated Bishop of the Church in England, Bishop Lightfoot of Durham. He says, "I should be sorry not to believe that both the clergy of this Diocese and their parishioners are reasonable men, who will see things in their proper proportion, and will not magnify trifles unduly either in the way of assertion or of denial. I shall be sorry not to believe that they will honour men who give themselves up to their Master's service, and will condone differences for the work's sake. I confess I have but one idea for the administration of the Diocese, and it is just this, that we should one and all, Bishop and clergy, strive to work together; that as we contemplate the awful amount of sin and misery around us, we should one and all resolve to do our best, by God's help, to lessen the gigantic mass of evil, and should be careful not to give or take unnecessary offence at what is done by those who are labouring earnestly and faithfully in the same cause."

Finally, brethren, I pray that God the Holy Ghost may preside over our counsels and rule in all our hearts, and then our meeting together will be blessed with unanimity and peace, redound to the honour and praise of God, and conduce to the setting forward of the salvation of men.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

CLIFTON.—On Whitsunday the 1st of June the Apostolic rite of Confirmation was administered Christ's Church, Clifton, when 29 candidates came forward to renew their baptismal vows. The Confirmation Service was succeeded by the administration of the sacrament of the Lord's supper and to the Bishop and the Incumbent of the Parish to see the newly confirmed without exception appear at the Lord's table. The Bishop's impressive address which occupied about three quarters of an hour was listened to throughout with the greatest attention by the large congregation present.

On the evening of the next day it so happened that Bishop Coxe of Western New York held a Confirmation at Suspension Bridge, and the next morning at Niagara Falls. At both of those services the Rev. E. J. Fessenden and Canon Houston

from the Niagara Diocese were present and received the hearty thanks of Bishop Coxe for manifesting the unity of the Church of the United States with the Church of England by taking part in the Services.

HURON.

(FROM OUR OWN CORRESPONDENT.)

KINCARDINE.—The following address was presented to the Rev. G. C. and Mrs. Mackenzie, by the congregation of the Church of the Messiah, on the occasion of their leaving the parish:—Dear Mr. and Mrs. Mackenzie,—Under no circumstances can the sad word "Farewell" be uttered by friendly lips without awakening emotions of sorrow and regret, but in the present case these feelings are intensified by the remembrance of the numberless instances in which you, Sir, have approved yourself the faithful Priest and indefatigable Pastor: you, Madam, as the amiable and exemplary lady, and both of you, ever and always, as dear and sympathizing friends.

We need not remind you, for you are well aware of the strong hold which you have upon the affection and esteem of every member of the congregation of the Church of the Messiah;—sentiments which we are glad to know are shared in even by those outside our own communion, who yet recognize in you those estimable qualities which adorn the Christian character; but by the accompanying articles of daily service, we do desire to place in your hands a Memento of the harmonious relation which for six years has subsisted between us, and endeared you to our memories. A small and simple acknowledgment of the benefits which we have received and a token of our love, but by no means a gauge of its extent. In a distant and more extended sphere of usefulness, we would by them recal pleasant reminiscences of Kincardine, and assure you of our appreciation of your labor of love in our midst.

By the dispensation of an all-wise Providence we part—our hearts go with you—we implore the abundant blessing of the most High upon all your undertakings, and we bid you God speed. Signed on behalf of the Congregation. DEWITT H. MARTYN, ROBERT BAIRD, *Churchwardens*.

Rev. Mr. Mackenzie made a suitable and very affectionate reply.

MISSION WORK.

CHURCH EXTENSION—A COMPARISON.—Not without much thankfulness can the present condition of the colonial and missionary churches be compared with the condition in which the year 1850 found them. In 1850 Bishop Selwyn was the only bishop in New Zealand, and was making those pioneering voyages in the South Pacific which have developed into the Melanesian mission, with the sacred traditions of Bishop Patteson's life and death, and with his own son the successor of the vacant Episcopate; while in New Zealand six bishops have entered on the labours which he carried on single-handed for sixteen years, and a See has been founded in the Hawaiian Islands. Bishop Gray was making those laborious journeys, which laid firm the foundations of the Province of South Africa, with its now eight Sees and its neighboring Sees in Central Africa, Mauritius, and Madagascar, in addition to which the dioceses of Sierra Leone and Niger with its native bishop have been established in West Africa. In Australia and Tasmania there were five bishops, where now there are twelve. In Asia, where there five bishops, there are now eleven. Missionary work in India was in its earliest stages, and was soon to be tried and searched by the meeting; the establishment of two new Sees at Lahore and Rangoon, the recent harvest in Tinnevely with more than 30,000 adherents to Christianity and shepherded by two missionary bishops in that region, and a large body of native clergy; the corresponding movement in Ahmednagar, in Bombay, and the bright prospects in the Delhi mission, afford a hopeful and trustworthy contrast. Mauritius was until 1854 connected with the recently-founded diocese of Colombo, and Madagascar was closed and sealed to all missionary work. In British North America there were five dioceses, where now there are fifteen, with the probability of an early increase; and in the West Indies and South America four, where now there are seven.

Cyprus has been occupied by representatives of both the Society for the Propagation of the Gospel and of the Colonial and Continental Church Society. The Society for the Propagation of the Gospel missionary is the Rev. J. Spencer, who has settled for the present at Larnaca. He took with him a translation

into Greek and Latin of the pastoral letter of the Lambeth Conference and a commendatory letter from the Bishop of Lincoln, both addressed to Saphronius, Greek Archbishop of Cyprus. To this Archbishop Saphronius has politely replied, but he declined the request of Mr. Spencer to use one of the Greek churches. The Colonial and Continental Church Society missionary is the Rev. H. Finlay, M.D., who is stationed at Limasol, at which place, as well as Larnaca, are now many English residents. Besides ministering to their wants he hopes to teach the ignorant Mohammedans and superstitious native Christians. Already twenty Mohamedans have come to him to inquire about Christ.

Family Reading.

RAYMOND.

CHAPTER XLVII.

Raymond rapidly regained strength, as he was naturally a robust powerful man, and soon there remained no trace of the injuries he had received, excepting a slight decree of lameness, from which it was probable he would never altogether recover.

When the doctor pronounced him well enough to leave the lodge, he felt he must come to a definite decision as to his future movements, which he had hitherto left uncertain, in the hope that he might gain some tidings of Estelle. If he could have discovered where she was he would have gone to her instantly, even if he must have travelled to the uttermost parts of the earth to find her.

But the hope had now failed him altogether. Inquiries had been made in every possible and impossible quarter, both by himself and Mr. Derwent, without the smallest success; and now that the faint chance of Hugh being able to throw some light on her disappearance had altogether vanished, the fear that he was destined never to see her more sunk down upon his heart, with a weight that day by day grew heavier; he felt that now at least he must face the probability that so it might be, and make his plans accordingly.

Deeply as he mourned Estelle, all morbid repining and unworthy shrinking from the burden of existence had now become impossible to him; for he knew that if the star of his life had set, yet was the horizon of his eternal future bright with the glory of that Sun of Righteousness which never could be lost in night. He was still resolved to use his best energies and powers in the service of his fellow-men—not as formerly, in a vague search along the paths of danger for a Divine One whom he knew not, but in close and thankful following of Him whom he had found and loved, and who went ever before him, leading him upwards, by the highest and purest ways, to the land where perfect love and sympathy should unite the vast hosts of the redeemed in one blest company.

Here, on earth, he best could show his faithfulness to God, whom he had not seen, by tenderness to the brethren who were visibly round him in all their perils and troubles day by day; and he was resolved to labour for them in generous self-sacrifice as hitherto; only with this happy difference—that now his courage and enthusiasm would be sustained by faith and hope instead of the careless indifference of despair.

Raymond knew that his newly-acquired lameness must put an effectual bar to his resuming his post under Captain Willis in the Fire Brigade; but he said to himself with a smile, that he must seek the means of carrying out his brave mission in the contrary element.

His hands and arms had entirely recovered from the burns which had crippled them for a time; and he was a stalwart rower, well accustomed to the sea, and to the management of a boat. He determined that for the six months at least which he meant to wait before making the attempt to find Estelle in Australia, he would join himself to the crew of a lifeboat, and practice with the men, until he should be sufficiently accustomed to their dangerous calling to be a really efficient help; and then, if he failed to find his lost love, as he fully expected, he would return to enrol himself definitely in the service, and make it his mission for life.

He did not tell Mr. Derwent of his plans, simply because he possessed to the full an Englishman's honest dislike to any sort of display of his religious feelings, or of their influence on his actions. He merely told him, when he took leave of him before quitting the lodge, that he should go first to

London to see Captain Willis, to whose care he begged the clergyman to send his letters, if he was ever able to communicate to him any tidings of Miss Lingard.

They parted with many expressions of hearty esteem and friendship; and then Raymond had to go through quite a distressing farewell scene with Mrs. Barrett and her husband, who had become greatly attached to him during the long tedious weeks of suffering, which he had gained so nobly and borne so patiently.

He was obliged to promise that he would often return to see them, and that, if ever he had a house and establishment of his own he would take their clever boy into his service.

His last visit before leaving the neighbourhood was to Moss, who seldom stirred out of his master's old room, letting the sister, who had come to keep house for him, do all that was necessary in the way of mixing with the world.

Raymond left his address with the old man, as he had done with Mr. Derwent, and implored of him, if ever Miss Lingard communicated with him, even indirectly, to let him know instantly, which Moss promised to do willingly enough, though neither of them had much hope of its ever being possible, as Raymond had ascertained that Estelle's bankers, through whom the old servant's pension was paid, were perfectly aware of her place of residence—as, indeed, it was necessary they should be, in order to forward her money—but they were absolutely impervious to all entreaties that they would reveal it, even on the ground that it was for her own happiness they should do so.

They simply replied that Miss Lingard had bound them to secrecy, and nothing would induce them to violate it. Thus, the only channel by which information concerning her could ever be obtained, was absolutely closed.

Raymond had intended visiting Hugh Carlton before he left the place, simply in order to show him that he cherished no resentment against him for the cruel injury he had inflicted on himself and Estelle; but when Mr. Derwent came to tell him that the doctor absolutely forbade the interview, because the slightest excitement was dangerous in Hugh's present state—he could not deny that he was greatly relieved at being spared a duty which could not but have been very painful. The clergyman told him that he had assured Hugh of Raymond's entire forgiveness, and had been deputed by the invalid to express his grateful thanks for a kindness which he felt to have been greater than he deserved. Raymond asked Mr. Derwent, somewhat anxiously, how far he thought it possible that Hugh's health might yet be restored; and he was relieved to find that he was undoubtedly improving, and that it was quite possible he might live many years, although his call, when it did come, would certainly be very sudden.

When all these parting interviews were over Raymond gave a last sad look at Highrock House, where now there remained for him only the haunting memories of happier days, and then took his solitary way to London, to begin a life which it seemed as if Estelle Lingard were never more to have a part.

It was some comfort to the lonely man to meet the Willises' cordial welcome, when he went to take up his abode for two or three days at their house—although the captain of the Fire Brigade shook his head sadly when he saw Raymond walk with some difficulty, leaning on his stick, across the room.

"I have lost my best volunteer," he said; "but you did such credit to my teaching at the burning of Carlton Hall, that I may well consider you to have accomplished years of ordinary work in that one night."

"And, you see, my hands are still fit for the service," said Raymond, stretching out his strong muscular arms. "I mean to employ them to good purpose, since I can no longer scale ladders and run along the roofs of burning houses."

"And in what way shall you use them?" said Captain Willis, with keen interest.

"In the first life boat where I can induce the crew to take me as a supernumerary."

"You are a noble fellow!" exclaimed Willis, impulsively; and Raymond, anxious to change the conversation, caught up the little boy, who was careering round the room, cracking a whip with great animation, and placed him on his knee.

"Well, my little man," he said, "and what have you been about?"

"Riding my new rocking-horse; have you seen it? I have put him in a stable under the stairs."

"I think I did see a magnificent steed there; it is a new acquisition, surely; where did it come from?"

"Miss Lingard gave it to me."

"Miss Lingard!" exclaimed Raymond, starting up so suddenly that the child almost rolled on the floor. "Has she been here?—Willis, have you seen her? Do you know where she is? Mrs. Willis, speak—tell me where she is!" His excitement was painful to witness, and Mrs. Willis answered quickly, going direct to the point with a woman's ready tact—"We do not in the least know where she is, Mr. Raymond; on the contrary, we tried all we could to discover her, and completely failed."

He sunk down again in his seat with so sad and downcast a look that the kind little woman's heart was deeply pained for him. She made a sign to her husband to leave the room, and then she sat down beside Mr. Raymond.

"I will tell you exactly how Freddy came to have the rocking-horse," she said. "You know, after that day when Miss Lingard came here because she feared you had met with an accident?"—Raymond sighed so deeply at the recollection, that she hesitated, but he pressed her hand, and begged her to go on.

"Well, after that I used to write to her some times, for she quite won my heart during the time she was here, short as her visit was, and I knew full well it would be a great happiness to her to hear about you; so I always wrote, after there had been any account of a fire in the newspapers, to tell her you were safe; and she was very grateful, poor dear, and she used to answer that she could never thank me enough for my letters. Then you went to Highrock House, when her uncle was dying, and about ten days after you left an enormous parcel was left at our door here, early one morning, addressed to Freddy, and a small one to me. The door-bell had rung sharply, and when one of the men went to open it, he found the parcels, but no one was there—whoever brought them had gone away. Mine contained this pretty gold watch," continued Mrs. Willis—drawing it out, and showing it to Raymond—"and the large parcel was the rocking-horse for Freddy. There was this paper inside my parcel." She took from her pocket-book a slip of paper, and gave it into his hand; it contained these words, in the writing he knew so well—"To Mrs. Willis, and her dear little son, with Estelle Lingard's love and last farewell."

Raymond gave it back to Mrs. Willis, with a sort of tender reverence in the care with which he folded it, and then dropping his head on his hands, he said, with a bitter groan, "Oh, Mrs. Willis, I loved her better than my life, and I have lost her!"

"And she loved you," said Mrs. Willis, gently; "therefore I do trust you are not destined to be for ever parted. Ah, Mr. Raymond, I wish you had seen as clearly what brought her here that day as I did!"

"I was blind," he said, with a fierce anger against himself; "senselessly blind from the first, and therefore I have lost her!"

"But not forever," said Mrs. Willis. "I have an instinctive feeling that you will find her yet again."

Children's Department.

ROOM FOR ALL.

A few days ago I saw three children playing on the floor, before a good-sized baby-house. It was built of wood, like a regular house, three stories with a kitchen basement, and a mansard roof on top. Every floor was furnished as prettily as the hearts of children could desire, and they seemed very happy and content, until a little boy, the youngest brother came along. Then arose quite an outcry.

"We didn't want you here," said the oldest child, a little girl of about eleven years of age. "The dolls are having a birth day party, and boys are not admitted."

"Please let me come," said the baby boy, dropping down on the floor in the midst of them, "I won't hurt the dollies; I promise I won't hurt the dollies."

"But there isn't room," spoke up the second sister. "Three's all that can see it; if there's four it crowds; besides you're a boy."

"Yes, Yes, there isn't room. Can't you see for

yourself? I'd be ashamed to crowd in where I wasn't wanted."

And so the poor little fellow was driven out of the room crying, and complaining bitterly.

Now I hope such things don't occur often. It seems hard that a child is turned off, away from play or company, just because there isn't room, and I thought perhaps it would do the older sisters and brothers good if they were told of a little incident that occurred this past Summer, in Massachusetts, in a small country place where I was staying. Will you listen while I tell it to you, my little friends?

A gentleman with whom I am acquainted had in his wood-shed a half-barrel, or rather keg, nearly full of hay, in which a speckled hen of his took a fancy, one day, to deposit an egg. The egg pleased her so much that she determined to lay another, and so she went on until she had seven nice white eggs there. Then she sat down upon them, and made up her mind that if the eggs were nice chickens it would be better, and she would have some. Before this, however, the old tabby cat spied the comfortable keg, filled with nice hay, and not objecting in the least to the seven white eggs, she slipped in the barrel, and the first thing that the hen knew, there sat Mrs. Puss, with three snips of kittens by her side.

The hen peeped over her nest, clucked, fluttered her wings, and undoubtedly said "Get out!" Possibly, like the children, she may have remarked, "That's my barrel! There isn't room for you!"

The cat in return arched her back, distended her tail, sissed, and coolly demanded, "What are you going to do about it?" After a minute's parley, during which they undoubtedly matured their plans, the hen walked contentedly away, leaving the cat sole possessor. Tab spread spread herself over the eggs and kittens, and when she became tired or wanted her food, in hopped the the hen and covered the kittens and the eggs. When night came and it was time for respectable people to be in bed, the cat and the hen cuddled down together, and were as happy as possible. There was plenty of room you see in that house for two families!

Presently one little, downy chick burst its shell, then another, and lo! there were soon seven chickens peeping and chirping, and looking about to see what a strange world it was, to be sure. And there was a great animal, with green eyes, and a purr that sounded like the biggest kind of a hand organ, to say nothing of three blind kittens, with pink noses and very feeble voices. The kittens weren't blind always, and when their eyes opened what a wonderment there must have been, and what a comparing of notes very likely followed! The greatest mystery of all to solve was whether they were chickens or kittens, and who was the mother the cat or the hen. There was a problem for a philosopher! And they haven't really found out yet, for when the young fry were old enough to hop out of the barrel it was quite impossible to divide the family, so they all sallied out together to seek their fortunes and to see the world. The kittens were inclined to be very playful, and took all sorts of liberties with the grave old hen, playing with her tail, pouncing upon her back, and running after the chickens, who, in return trotted about them in perfect bewilderment, peeping, and flapping their tender wings, and following first the cat and then the hen. The only way to avoid having three lunatic cats and seven imbecile chickens was to keep them together in the old home; and there they are still—a cat, a hen, seven chickens and three kittens. The house must be crowded, but still there is room for all. I presume this state of affairs will not last long, for it must be a very uncomfortable tenement for them even now, and my friend says there is a great deal of conversation going on in an unknown tongue when it is bedtime in the woodshed, but as yet there has been no serious disagreement.

As this is a positive fact, I think it will be well for the children who are exclusive in their plays and fretful with their younger brothers and sisters, to bear this incident in mind; and if animals can dwell lovingly together, even under such very inauspicious circumstances, what ought little children to do who have so many things to make them happy? Wouldn't it be well to try and see if there isn't room for the baby brothers and the troublesome sisters? And the way to begin is to make room for them first in your hearts.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. S. Rainsford and Rev. R. H. E. Greene, Assistants. ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Given, Incumbent. TRINITY.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent. ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., Assistant. HOLY TRINITY.—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant. ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent. ST. STEPHEN'S.—Corner College street and Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector. ST. PETER'S.—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector. CHURCH OF THE REDEEMER.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector. ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Inglis and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B.A., Rector. ST. LUKE'S.—Corner Broadbalt and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M. A., Incumbent. CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M.A., Incumbent. ALL SAINTS.—Corner Sherbourne and Beech streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B.A., Rector. ST. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent. ST. MATTHEW'S.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 4 & 7 p. m. Daily Services, 6.30 & 9 a. m., (Holy Communion after Matins), and 2 & 8 p. m. Rev. R. Harrison, M.A., Incumbent, 38 Lumley St. ST. THOMAS.—Bathurst St., North of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M.A., Incumbent. GRACE CHURCH.—Elm street, near Price's Lane. Sunday services 11 a. m. and p. m. Rev. J. P. Lewis, Incumbent. ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. 7 p. m. Rev. W. Stone, Incumbent. CHURCH OF THE ASCENSION.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M.A., Incumbent. TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whiteker, M.A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boys, M.A.

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