

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, SEPTEMBER 5, 1878.

[No. 36.]

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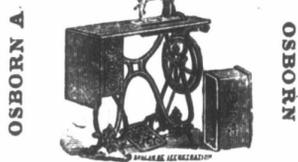
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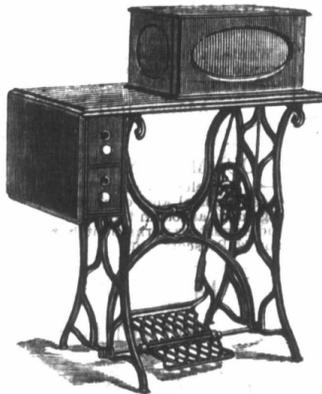
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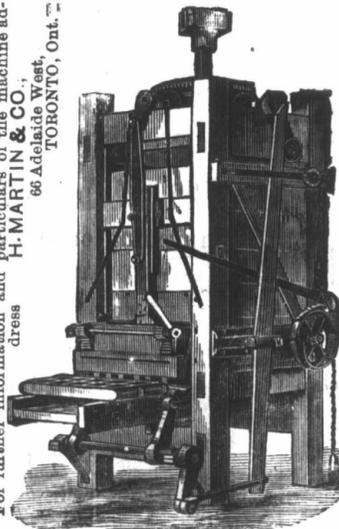
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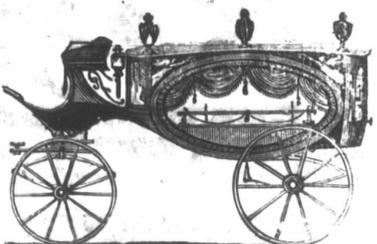
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## THE WEEK.

IT is not true that "the former prominent grounds of defence and justification of the doctrine of ceaseless punishment in the world to come have been substantially abandoned." The text "These shall go away into everlasting punishment," is as confidently affirmed to declare the doctrine now as at any previous period of the Christian Church's history. The "scriptural argument" in support of the old doctrine meets the Universalists to-day, as it met them a century ago. And the same may be said regarding other arguments against the idea of the final salvation of all men. The doctrine of endless punishment, like the doctrine of the inspiration of Scripture and many other doctrine, may be looked at by many in some new light; but to say that the main arguments supporting it have been "abandoned" is totally false.

Recent storms have by no means been confined to this continent. In Hungary, on Friday night, the 30th ult., the town of Miskalog, the capital of the Circle of Borsod, in Hungary, was almost entirely laid waste on Friday night by a storm. A thousand houses were destroyed by the rainfall, and a hundred persons killed. The population of the place was estimated at about 20,000. Subsequent accounts from Miskolez, Hungary, show that the disaster by the storm exceeds the worst that was feared. Over four hundred corpses have already been recovered and 200 are still missing. At Erlau, 65 miles from Pesth, the River Eyre rose during the storm and broke through the walls of the town. Whole rows of houses were demolished by the flood, and many persons were drowned.

Several weeks ago the U. S. Secretary Evarts addressed a letter to the British Government setting forth the reasons why the five and a half millions fishery award was excessive, but no reply has been received. It is thought the delay is owing to the thorough examination the British Government is giv-

ing the subject. The recent Yankee order directing the collector of customs to obtain reports showing the quantity and kind of fish taken within three miles from the shores of Canada, aims at showing to the British Government the comparatively small value of such fish contrasted with the award. We should have thought it quite as desirable and quite as honourable for the question of the Alabama claims to be reopened and also to be readjusted. More iniquitous claims than those were never advanced, and a more iniquitous payment was never made than the payment of the sum awarded in liquidation of those claims.

The dissatisfaction in British Columbia on account of the non-fulfilment by the Canadian Government of the promises made to that province on its reception into the Dominion, shows no signs of abatement. The following is the closing paragraph of an address to the Queen from the House of Assembly:—"To prevent if possible the repetition in the future of the disasters of the past, your petitioners, with great regret feel compelled, in defence of the interests of the Province, to resort to the unavoidable alternative forced upon them by the conduct of the present Dominion Government, and to therefore humbly pray that in the event of the Dominion Government failing to carry into effect the settlement of 1874 on or before the 1st day of May next, Your Majesty will be graciously pleased to order and direct that British Columbia shall thereafter have the right to exclusively collect her customs and excise duties and to withdraw from the Union, and shall also in any event be entitled to be compensated by the Dominion for losses sustained by reason of past delays and the failure of the Dominion Government to carry out their railway and other obligations to the Province."

The battle between Protection and Free Trade is now raging throughout the Dominion, with the prospect of not a very decided result. The Freetraders contend that under the system of Free Trade, a loaf of bread or a pound of tea will cost less than under that of Protection; while Protectionists reply that a cheap loaf is just as difficult to procure as a dear one when there is no money to buy it with; and that scarcity of money is generally more than proportionate to cheapness of provisions. The most generally received creed on the subject is that every man should aim at self-protection. Our own idea of the normal state of things is the same as that we announced a couple of years ago:—"Free trade throughout the British Dominions and dependencies, and reciprocal trade with all the rest of the world. There may be a certain amount of Toryism in the principle, but we have heard a most decided and uncompromising "Reformer" advocate it.

The Southern pestilence is pursuing its relentless course. At Memphis, the fever continues without abatement. The distress

is very great, and negro disturbances have taken place from dissatisfaction at the way in which the rations are distributed. There were 53 deaths during the day on Monday. Doctors, nurses, and grave diggers are worn out from fatigue, and it is expected that all the whites will be attacked. At Fort Gibson, Miss., there are four hundred cases. At Pickering, which has been exempt from the fever since 1857, the fever has taken entire possession of the city and suburbs. At Grenville, north of Vicksburg, the town is panic stricken. Twenty cases of fever are reported, although it was strictly quarantined, with every road guarded night and day. Complaint is made in New Orleans on account of the persistency of the R. Catholic churches in tolling bells at funerals, to the discomfort and danger of the sick. Fever is encroaching upon localities hitherto entirely exempted. The condition of the streets is better than for years, but high, well drained districts seemed to suffer more than portions not so well favoured.

The news from the East is not very important. Negotiations are said to have been opened between Prince Lobanoff, Russian Ambassador to Turkey, and the Grand Vizier, Safvet Pasha, respecting the war indemnity and the expense of maintaining Turkish prisoners. The Russian demands are said to be moderate. It is further stated that the Porte intends to adopt the reforms in Asia Minor suggested by the British Minister, Mr. Layard. According to the most recent information from Bosnia and Hertzegovina, the Austrians are acting with great energy, but with moderation and perfect discipline.

The decision in the St. Alban's case has excited considerable interest. Not only did the Lord Chief Justice hold that there was no authority in Lord Penzance's Court to suspend the Vicar, but he also said that if any offence had been committed the defendant was entitled to a hearing *de integro*. This is no more than has been contended by other lawyers of eminence. But Sir Alexander Cockburn went further. He attacked and condemned the decisions and the law of the Judicial Committee of the Privy Council in *Hibbert v. Purchas*, and virtually said that in his opinion the Ritualist contention has a good footing. Nay, he even picked out two particular passages from Lord Chancellor Hatherley's judgment, alleging that they were mutually destructive. And all this he said with much emphasis, reading the while from a carefully prepared document, in the conclusions of which Mr. Justice Mellor agreed, though Mr. Justice Lush dissented. It is said to be unprecedented that a judge sitting in a secular court should express his dissent from the judgment of a court of appeal in ecclesiastical matters, and it is believed that the incident will not close here. It is worth while to note, perhaps, that while the Lord Chief Justice cannot be suspected by

anybody of any keen sympathy with either of the rival parties, his colleague; who agreed with him in protecting the Vicar, is a Unitarian, while the judge in the minority is a Baptist. But their private opinions need not be supposed to have anything to do with their exposition of the law. The Ritualists say they can claim to score one against the Privy Council, now that they have on their side, not merely the Chief Baron, but such judges as Sir A. Cockburn and Sir J. Mellor.

#### THE TWELFTH SUNDAY AFTER TRINITY.

THE Old Dispensation was a glorious one. Its Law was given on Mount Sinai by the Creator of Heaven and earth, attended with the ministration of angels. It had a magnificent ceremonial, and was as glorious in its continuation through the instrumentality of its priests and prophets, and some of its kings, as it had been in its origin. It had sacrifices of atonement looking forward to the great Sacrifice to be afterwards offered in the end of the world for putting away sin. But it was a ministration of condemnation, and had no sacraments of life. The Incarnation of the Son of God, His Life and Death, His Resurrection and Ascension, furnished the origin of a spiritual life the world had never known after the Fall; and His mystical presence in the Church continues that spiritual life during the present dispensation. The Ministers of the Old Dispensation were able Ministers of the graces and privileges it had to bestow. But those of the New Dispensation are made by God "able Ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." That is to say: God gives spiritual ability to the Ministers of the New Testament, that their acts and words may be the means, the instrumentalities by which the presence of Christ is maintained and developed in the Church from age to age; and He thereby makes the ministration of righteousness, even in the by-places of the earth, to exceed in glory the ministration of Moses at the foot of Sinai, and that of the entire priesthood before the advent of Messiah. For, if the ministrations of the Church do not mean this, they mean nothing at all.

The miracle related in the Gospel has a special application to the same subject. For some time the Church of the living God had not heard the Voice from Heaven, as that Voice had been heard of old; the Holy Oracle had been dumb for ages; the Urim and Thummim had long ceased both to indicate the Divine will and to open the scroll on which are written the destinies of the future. The Church was deaf and there was an impediment in her speech—the Word of God did not go forth from her lips in prophecy. At length the Son of the Most High came down from Heaven and made Himself one with her by His assumption of human nature. The sigh of His passion was followed by the "Epaphatha" of the Resurrection; and as soon as His work was perfected, by the ascent into Heaven and the sitting at the right hand of God, the ears of the deaf were unstopped

to receive the Inspiration of the Divine Spirit at Pentecost, and the tongue of the dumb was loosed, so that "their sound is gone out through all lands, and their words unto the ends of the world."

#### CONSISTENCY.

"He was lately invited to preach at a mission in a Ritualistic Church—and he noticed there one man clad in his peculiar vestments, whose entire duty it was to put two little nosegays on two little points of the altar, and then to make two little bows. That was the sacred service for which his mind was competent."

THE above quotation is from a speech made a little while ago by a clergyman who, having achieved a somewhat unenviable notoriety by intruding into a neighbouring parish, was brought to Toronto for the purpose of lecturing the Bishop and clergy generally, as to their duty, and warning the laity against the dark conspiracy in their midst. The same speaker made an extract also from the voluminous works of the celebrated theologian, *Mr. Punch*, which was quite crushing to the wicked conspirators, against whom the American Demosthenes was launching his eloquence. The whole thing seems to have been very gratifying to those who imported the orator; and frequent applause from the excellent people to whom he addressed himself, showed also that they were in perfect sympathy with each other. Now, no one who knows this paper will suppose that we are likely to think very highly of any system—if such there be—which is typified by "a man clad in his peculiar vestments, whose entire duty is to put two little nosegays on two little points of the altar, and then to make two little bows." The system here aimed at has nothing whatever to do with that great revival of truth in the Church of England, which the last fifty years have witnessed. It is a mere excrescence, and is generally confined to a few weak-minded young men, who, having no deep sense of religion in their hearts, think to impress others by ostentatious acts of outward devotion. For these people, and their system, which consists for the most part in the adoption of some of the observances of the Roman Church, we have as little sympathy as the worthy, but mistaken, chairman on the occasion above referred to. But we do like consistency; and really, we feel constrained to say that the great orator who is reported to have excited so much laughter when speaking of the gross darkness of sacerdotalists, is not altogether consistent. He made an excellent point against the man who placed flowers and made bows; but we are now informed on the *best*, because truly Evangelical, authority, that

"The Rev. S. H. Tyng, jr., of Holy Trinity, New York, has a Gospel Garden this Summer. It is a room fitted up with a fountain, floral baskets, urns of plants, and with long linen fans attached to the ceiling."

We do not say that this is the "thin end of the wedge," of which we have heard so much. We should be sorry to think that the reverend speaker, in the space of three months should have been ensnared by the meretricious attractions of a wicked sacerdotalism, against which he so eloquently protested, and against which he quoted the learned *Punch*; but we are at least "mildly astonished." For

if it is right for "the worthy son of a worthy father" to surround himself with "floral baskets and urns of plants," during worship, why is it wrong for the "man clad in his peculiar vestments" to have his little nosegays? Where is the difference between the two? Perhaps the fact of one man having his "room fitted up with a fountain," while the other does his bowing in a church, may, possibly, make one to be right and the other wrong—we cannot say. There is no written law upon the subject, so that it must be settled in a court of equity by the vice-chancellor. But we like consistency; and it does appear to us most inconsistent to worry a poor man for having flowers in his church, and to incite a number of old ladies in Toronto, to laugh at him, and then—to do the same thing yourself. We are afraid that our old-fashioned "high and dry" churchmanship would lead us to esteem both the "two nosegays" and the "gospel garden" plans as equally childish—suitable, very suitable, for men of strong feeling but small intellect. To use once more the words of the speaker who has furnished us with a text, we do not think that either system "is intended to develop mind;" and we are surprised that one who so lately saw the absurdities of the Ritualistic Church, in which he preached, should have adopted the same in his lovely "gospel garden!"

#### ASSISTING POPERY.

THE *Rock*, under the heading, "A Check-mate to the Ritualists," has put forth a proposal to attack the consecration of Archbishop Parker, in hope of driving over to Rome that section of English Churchmen who believe in the Apostolic succession.

The Church of England has been recognized as the "great bulwark of the Reformation," simply because she holds "Primitive Truth and Apostolic Order," as well as the Church of Rome, with this difference to her advantage, that by the Reformation they were purified from all the errors with which they had been overlaid during the time the Church of England was under the usurped domination of Rome. The denominations that have not only lost, but repudiated, the Apostolic Succession, would be helplessly impotent in the hands of Rome, were it not that they bask in the sunshine of the Church of England, and allow her to fight her battles from the high vantage ground which she occupies in possessing an apostolic ministry. There is nothing that Rome would more desire to see than the Church of England repudiate her apostolic character—unchurch herself, and thereby become to her an easy prey. To accomplish this much desired end, the *Rock* is lending its assistance.

Rome herself has placed the consecration of Archbishop Parker beyond any question as to the matter of "fact." See an extract from the works of the Rev. John Lingard, D.D., the Roman Catholic historian of England, in the Appendix to Chapin's *Primitive Church*, as presented in *Scripture and History*, to the end of the second century, with the Apostolic Succession to the present day.

And as to the "validity" of our orders, which, of course, is denied by Rome, the most ample testimony will be found in "Haddan on the Apostolic Succession in the Church of England." There also is to be found the extract of the registration *in extenso*, from the Lambeth Register, of the consecration of the Archbishop. If any member of the Church of England, therefore, should endeavor, or even desire, to despoil her of her glory in being the great bulwark of the Reformation, by depraving any of the doctrines she clearly teaches, he is a traitor to his Church and a friend to Rome.

History constantly repeats itself. The Puritans have always, though perhaps unintentionally, been on the side of Rome. To their conduct, in the early part of the reign of Queen Elizabeth, is attributed the withdrawal of the Roman Catholics from the Church of England, and consequent on that separation the establishment of the English Roman Catholic colleges at Douay, St. Omer, Rheims, Paris and Rome. "For till these times the Papists had kept themselves in the communion of England, and did in general as punctually attend all Divine offices in the same, as the vulgar Protestants. The Liturgy of the Church, by leaving out the offensive passages against the Pope, and expunging the Rubric that seemed to make a question of the Real Presence, met with their entire approval. It was only after all decency and order began to be turned out of the Church by the Puritans; the Holy Table brought into the Church like a common table; the communicants in some places sitting at it with as little reverence as at a festival; the ancient fasts and feasts abrogated and laid aside, and church vestments thrown away as useless, and rags of superstition; that they began visibly to decline from their first conformity, and yet they made no general separation or defection, till the Genevan brethren had first made the schism, and rather chose to meet in woods and barns, yea, and in open fields, than to associate with their brethren." We have quoted the above from a document found at Douay, belonging to a Father Saunders, a relative of the Romish priest Saunders who first established the English Seminary there, on account of the conduct of the Puritans in England. This document we find in a work published anonymously in the year 1705, entitled "The History of Faction, alias Hypocrisy in its several contrivances to subvert Church and State." It may be gathered from the document itself that the author was a layman, an officer in the army, and a member of Parliament, and he sums up the "History of Faction" during the reign of Queen Elizabeth in this way: "Who conspired against her (the Queen's) person and Government? The Puritan. Who occasioned the Spanish invasion? The Puritan. Who made her (the Queen) sign the warrant for the execution of the Queen of Scots? The Puritan. Who advised her (Queen Elizabeth) to join with Scotch rebels against her (the Queen of Scots) son, King James?" The Puritan.

"Who put it into the head of the Earl of Essex to aspire to the throne but the Puritan?" So that all the evils belonging to her administration owed their use to the demureness and hypocrisy of a party that pretended to holiness; while those that, like the Puritan, owned themselves for sinners, had no share in them.

The Puritan has never been very scrupulous about the means he has employed for the advancement of religion, as he understands it. The record of his actions—few of them redounding much to his credit—makes a certain portion of the history of every age since the time he was first introduced to our notice, in the person of him who delighted to say: "God, I thank Thee that I am not as other men are."

#### "BAPTISMAL REGENERATION."

WE are sometimes told that "The Catechism distinctly limits 'baptismal regeneration' to the elect people of God." Now every baptized Christian, who learns the Church Catechism as a preparation for confirmation, is taught to express his belief "in God the Son, who redeemed me and all mankind," and "in God the Holy Ghost, who sanctifieth me and all the elect people of God." Thus every baptized child is taught to consider himself one of "the elect people of God." In the Baptismal Service, also, immediately before any child is baptized,—and this is the case without distinction—we pray that "he may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through Jesus Christ, our Lord." If he were not placed in the number of "the elect children of God," how could he "remain" among them? If he were absolutely "predestinated" to remain among them, there would be no propriety in praying that he might do so. If his "election" were absolute, he would not be called upon to make it "sure." "Give diligence to make your calling and election sure: for if ye do these things ye shall never fall." 2 St. Peter i. 10. All the offices of the Church are in harmony, and all in the most perfect agreement with Holy Scripture. Every baptized child is taught to thank his Heavenly Father for calling him to "a state of salvation," but he is not taught to regard that state as one from which he cannot fall," but he is, on the contrary, taught "to pray unto God to give him His grace that he may continue in the same state of salvation unto his life's end;" but without which grace, he certainly would not "continue" in the same "state of salvation," or "remain among the elect people of God," in which, and among whom, he had been placed by his baptism.

#### CHURCH MUSIC.

Following somewhat closely upon the Festival of the Sons of the clergy, in St. Paul's Cathedral, England, came a service of a peculiarly interesting, and, we believe we may add, unique character. Four military bands, namely, those of the Royal Artillery, the Royal Engineers, the Coldstream Guards and

the Grenadier Guards, took part in a Festival service in aid of the Royal School for Daughters of Officers of the Army.

Some time before 3.30, the hour appointed for the commencement of the service, the Cathedral was crowded to overflowing, the congregation extending from the very steps of the altar to the arch of the western door, and filling the transepts and galleries. The clergy being seated, the slow movement from Mendelssohn's C minor Symphony and a Larghetto movement, "O Lord my God," by Lefebure-Wely, were played by the bands as opening voluntaries. Had any doubt existed as to the success of the introduction of military bands into the sacred edifice, the idea being unquestionably a bold one, such doubt must have been speedily set at rest by the first voluntary; the enormous volume of sound being only equalled in its breadth and equality by the purity of tone of each class of instruments.

It was, however, in the service proper (*i.e.*, the *Magnificat* and *Nunc dimittis*) that the greater amount of interest centred, they having been composed specially for the occasion, and, as regards their scoring, being an absolute novelty in Cathedral music. The Anthem, which, like the service, was conducted by Dr. Stainer, consisted of the two final numbers of Sullivan's "Te Deum," written for the Festival held at the Crystal Palace in 1872, in celebration of the recovery of the Prince of Wales. The sermon, an appeal by Bishop Claughton for the funds of the Royal Schools, was followed by the War March from "Athalia," played during the collection of the offertory, and after this, and immediately before the conclusion of the service, came the "Hallelujah Chorus," played by the united bands, and sung by the full choir. The arrangements for the Worcester Musical Festival, which will commence on the 10th September and continue on the three following days, are now completed. At the Cathedral on the first morning there will be grand Choral Service; Dettingen *Te Deum* (Handel); *Jubilate* in D (Purcell); *Cantata*, "Blessing and Glory" (Bach); and in the evening "The Creation," Part 1. (Haydn); "Requiem Mass" (Mozart); "Hymn of Praise" (Mendelssohn). On the second morning "Elijah" will be given. On the third Dr. Armes' Oratorio "Hezekiah," "Hear my Prayer," (Mendelssohn) and "The Last Judgment" (Spohr). On the fourth "The Messiah;" and on the same evening there will be a Choral Service in the Cathedral, consisting of "Magnificat" and "Nunc dimittis" (Sir F. Ouseley) and an anthem composed expressly for the Festival by Dr. Stainer. On the opening morning a sermon will be preached by the Lord Bishop of the Diocese. Mr. C. H. Lloyd will preside at the organ during the performances in the Cathedral, and Mr. Colborne Mus. Bac., at the early morning services. Every well-wisher to the Three Choir Festivals will be glad to hear that the long-pending dispute on the method of conducting those meetings has had so satisfactory a termination.

The Norwich Musical Festival will com-

mence on Tuesday, October 15, the Monday evening concert being suppressed. Lord Suffield proposes to invite the Prince and Princess of Wales to pass the festival week at his seat at Gunton; and should this invitation be accepted, it is expected that both the Prince and Princess will be present at the performances.

**BISHOP OXENDEN ON THE PRESENT AND THE FUTURE OF THE CHURCH.**

THE following is from a sermon preached by the Right Rev. the Metropolitan of Canada, in Christ Church Cathedral, Canterbury, just before the assembling of the Lambeth conference. His Lordship's text was, "Watchman, what of the night? The watchman said, The morning cometh"—Isaiah xxi, 11 12. After expressing his gratitude at being permitted once more to return to his old home, the Bishop spoke of the past history of the English Church. We know that more than eighteen centuries ago the banner of the cross was seen floating on the British shores, planted there, if not by Apostolic hands, at all events in Apostolic times. That banner was a signal that the Church's history was to be one of ceaseless warfare—that she was to struggle against a friendless world, and would only win the crown of life on condition of being faithful even unto death. In her earliest days the British Church was assailed by persecutions, and beset by errors; and if the Lord had not been on her side, then would they have swallowed her up quickly. But she was based on a strong foundation, and there was within her a living seed which could not be eradicated. There were walls and bulwarks around her against which not even the gates of hell could prevail. Ever and anon she might have been seen as a beacon in the midst of the waves, covered with the tempest spray, but she reared her head above it: she fell not, for she was founded on a rock. And yet every now and then, in her early history, had the inquiry been made, "Watchman, what of the night?" a very sorry answer would have been given. At one time when the Saxon rule prevailed, heathenism once more gained the ascendancy, and gross darkness overspread the land. Then were the ranks of the British Church so fearfully thinned by the persecutors, that she was reduced to a very small remnant, "as the shaking of an olive tree, and as the gleanings of grapes when the vintage is done." Then it was that the rumor of our distress reached the ear of Gregory, and forthwith a band of Christian soldiers came to the relief of our beleaguered Church; and Augustine and his noble train entered this very city with no carnal weapons, but with those that were mighty through God for his glorious purpose. And though they introduced many customs alien to the purity of primitive times, still they may be said to have accomplished a work of faith and labour of love—a work which served to rekindle the dying embers of the Church. In the centuries that followed the Roman element more and more prevailed, so that the

Church, once so pure, was fairly leavened by it. But though she had imbibed many false doctrines, she for many years manfully maintained her independence of the See of Rome; and it was not until the thirteenth century that she was forced to succumb, and most unwillingly to bend her neck to the hated yoke. But it was still under protest: for in the darkest hour of that mediæval night she was not happy in her servitude; and there were to be found even then a few of her indomitable sons clinging to a purer faith, and asserting their right as members of an independent body. In the very worst of times, when Romanism had overflowed the whole surface of the Church, crippling her energies and leading her astray from the path of truth, even then there was an undercurrent of genuine piety; and within the visible Church, corrupt as it was, there existed always a communion of saints, a sanctuary beyond the outer court, uncontaminated by the buyers and sellers. At length shone forth the great and glorious era of the Reformation, according to the watchman's words, "The morning cometh"—a Reformation, forced on not by the will of man, but by the necessities of the times, when this Church of ours succeeded in throwing off the shackles which so sorely chafed her.

Since then the Church has passed through many phases. Various trials have assailed her, but she has come out of the furnace purified and unharmed. There have been sad times of deadness, too, but precious seasons of revival. Even within our own recollection there have been immense changes and fluctuations in the Church's course. New schools have arisen within her pale, each grasping some truth, though it may be with a certain admixture of error; and each made perhaps, in the providence of God, to effect some good for Him—one bringing out into greater prominence the glorious doctrines of the Gospel of Christ, such as justification by faith alone, and the quickening power of the Holy Spirit; and another insisting on a closer walk with God and a more reverential regard for His sanctuary and for the services thereof. But as in everything wherein man is the agent, so here there have been imperfections which have weakened and extravagancies which have impeded the onward progress of the Church. For such is human nature, that in recoiling from defect men can hardly help running into excess. And what is our condition now? At what stage have we arrived? At this period of the Church's trial—at this hour of her probation—if the question be asked, "Watchman, what of the night?" (and it is asked again and again by many an anxious and thoughtful inquirer) what answer shall we give? I believe that the Church—and bear in mind that I am speaking of our own beloved Anglican Church—of that great aggregate body, not only established here in England, in this her natural soil, but also spread over our numerous colonies, as well as throughout the States of America—this Church, which will in a few days be represented at the great Episcopal gathering at Lambeth, which has met here as

at its source, to receive a baptism from above to fit it for the important work on which it is about to enter—recognizes a common parentage, is banded together by its Apostolic forms and doctrines, and knit still together into one blessed brotherhood by that unity of feeling which, thank God, animates the whole. I believe that this Church of ours, after all that she has gone through, *is now settling down into a far healthier state than she was ever in before.* She is now putting forth her powers in this and other lands. She is multiplying her dioceses and opening missions in places where a few years back her presence would have been deemed an intrusion. She is doing through her great missionary societies a grand and noble work; and to one of these you are especially invited to make your offering to-day. She is calling up new appliances to bring wanderers into her fold and to awaken her own shrinking members; and whilst her clergy are devoting their best energies to the work of Christ, her laity are stretching forth their open hands to help them. The Spirit of God has again vouchsafed to breath upon her; and this great and historic Church of ours, intimately connected as it is with the national life of this country, has in the last few days put forth new manifestations of life and energy. It is true, there are differences, grave differences, among her members, rising up at times almost as a partition wall to turn them. But we must remember that such was the case even in the days of the Apostles, and such will ever be the case. It is true that these restless and disturbing influences, when they exist, mar the Church's usefulness and sadden the hearts of the faithful. But even this is not an unmixed evil. Painful as it is to see discord and disunion in our Zion, better is it, far better, than that deadly union, that coherence of mere frozen particles, which marked our condition in days gone by. There is, too, at the present time, an increasing number of those who eschew party names, and a party spirit—who love the Church because she loves her Lord, and are determined to be faithful and true to her—naturally leaning to one side or the other, but preferring to identify themselves with no distinctive antagonistic school—a moderate central party, which will probably become the ultimate arbiter of the doctrines and practice of the Church. These, seeing the dangerous folly into which extreme men have run, are now feeling anxious to sound the note of moderation, and are asking for the old paths, where is the good way, and are ready to walk therein, that they may find rest for their souls. What the watchman foresaw in faith and hope, it is now our privilege to realize—"the morning coming—a morning that betokens brighter and better days—a morning full of promise to God's believing people." The Bishop, in conclusion, pleaded earnestly for an avoidance of strife and for a cultivation of real and determined Churchmanship. The miserable struggles which have been going on of late years are," said his Lordship, "doing infinite harm to the great work of religion, and help on terribly the infidelity which is menacing our Zion. Whilst the combatants are fight-

ing the enemy rejoices. Oh let us put aside our childish weapons. Let those who are mere players in the scene interest themselves about religious trifles; but let us remember that days and years are quickly passing, and there is yet much to be done—a great work for our Lord—a work in our own souls and in the souls of others—a Saviour to make known to hearts as yet ignorant of Him, and to be better known and better loved by ourselves! And I am persuaded that the more real and deep the work of God is within us, the less importance we shall attach to the mere outworks of religion, and the more heartily we shall labor for the Lord.

#### ON THE DETRACTORS OF THE CHURCH REVIVAL.

ON Tuesday, August 13th, the Bishop of Llandaff opened a new iron church, dedicated in the name of St. Stephen, at Cardiff. The preacher was Dr. Perowne, a low churchman, who took for his text the words in the Epistle to the Ephesians, "Endeavoring to keep the unity of the Spirit in the bond of peace," and his object was to show the difference between unity and uniformity. The latter he believed to be impossible, except in a despotic organization like that of Rome, but true Christian unity was not impossible. Speaking in no latitudinarian spirit—for he did not think it a matter of indifference what a man believed, though he thought it infinitely more important how he believed—he was sure that a profession of the most orthodox creed was at dust in the balance compared with holiness of life, and a man might contend earnestly for the faith and yet have his portion with the hypocrites. We might be good Protestants; we might cherish the purity of faith which the Reformation gave us—and he yielded to no man in his loyal attachment to the principles of the Reformation—but he could not deny the finger of God in the great Church movement, that wondrous revival of Church life which our age had witnessed. To deny this was, in his opinion, to fight against God. We might deplore what we considered its excesses, and regret that many of those who had been active in the movement had stepped beyond the bounds of prudence and wisdom; but was that a reason for denouncing them as though they had denied the faith, and were worse than infidels? for opposing them? for holding aloof from them? for refusing to acknowledge the works of the Spirit? for calling good evil, and evil good? There was one sin never to be forgiven—the sin of those who beheld Christ's work and said that He cast out devils by the prince of devils. He concluded by an earnest appeal to his hearers to be united in the warfare against sin.

#### Diocesan Intelligence.

##### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

NEW ROSS.—We have received the following letter, which we hope will be promptly responded to:—"DEAR MR. EDITOR,—You will confer on

us a great favor by kindly making room in your valuable paper, for the following: This, our Parish of Christ Church, New Ross, is situated in the very heart of Nova Scotia, and was formerly settled by a disbanded regiment of soldiers. The people are very poor, in fact there is not one who is even in comfortable circumstances. When first placed in charge of this parish, I found a very dilapidated old church building far beyond repairs. We at once commenced building a new Church, and have so far succeeded in our undertaking that we have, after the most self-denying efforts on the part of the people struggling through nearly five years of difficulties, accomplished the work so far that at present we stand in need of about \$250 to finish the work. The people, though poor as regards the wealth of this world, are rich in the possession of the Faith of their Fathers. The settlement is a widely scattered one; the roads rough and uninviting, and yet, although the storms of snow and rain have made their way even to the Holy Table, the people have never forgotten their duty and service at God's special Throne of Grace. In behalf of my flock, I beseech those who are touched by my poverty, and who do not wish our service of praise and thanksgiving to be interrupted by the rude blasts of the coming winter, to send us at least one dollar towards the completion of our work. All donations will be thankfully received and duly acknowledged by yours in the Faith, JOSEPH W. NORWOOD, Incumbent Christ Church, New Ross, N.S."

The Rev. E. Agassiz, who has been recently appointed a Chaplain H.M.F., is not a Graduate in Arts of King's College, as stated in the last issue of the CHURCHMAN. He was a Divinity Student in the College, 1874-75.

The Rev. D. Nickerson, M.A., who has been appointed by the Chaplain-General to Minister to the Forces in Cyprus was a Divinity Student in King's College, and graduated B.A., 1867.

HALIFAX.—The Cathedral is being repaired and painted. The Rector, Rev. John Abbott, S.A.C., goes "home" for a visit Sept. 3rd.

ALBION MINES.—The Rev. D. F. Moore has taken charge of this parish—vacant by the resignation of Rev. Dr. Bowman. The P.O. address is *Stellarton*.

NEW ROSS.—We hear that Rev. W. Atwater is likely to succeed Rev. J. W. Norwood, in the Rectory of New Ross.

FALKLAND.—Rev. J. Skinner, late of Newfoundland Diocese, has taken charge of this mission.

#### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

SHEDIAC.—The Rev. O. S. Newham is leaving New London, P. E. I., and has accepted the parish of St. Andrews, Shediac, N. B.

FOREIGN MISSIONS.—The fourth report of the Board of Foreign Missions, for the diocese of Fredericton, has been issued. During the past year the Board has remitted the sum of \$1,138.43 for the support of missionary operations in different parts of the world. In addition to this, barrels and parcels of clothing have been forwarded through the Algoma Aid Association to the Indian homes, from all parts of the diocese. The offerings of the children in connection with the Sunday Schools of St. Paul's, Portland; St. George's, Carleton; and the Church of the Good Shepherd, Fairville; will in future be given to maintain several of the "Famine Orphans of India." "The government will support them for one year, after this private charity must provide Christian orphanages. The children are now left in thousands." The support of each child is only twenty-five dollars a year. Let meetings specially intended for children, be held in every parish in the diocese, and the appeals for these "little ones of the kingdom of God," will be found not to have been in vain.

The report, the Board cannot allow to close without an expression of a deep sense of the loss

they have sustained in the removal of one who was an able and active fellow worker. The addresses in connection with the work of the Board, by the late lamented Rev. J. Frederick Carr, rector of Kingslear, on "Missionary Labors and Successes in India, and Greenland," will not soon be forgotten in Fredericton and St. John.

MISS MURRAY.—Death has of late greatly thinned the ranks of the devoted servants of Christ, and His Holy Church, in the parish of Kingslear. On the morning of Sunday, the 11th inst., were borne to their last resting place, in the beautiful churchyard of St. Peter's Church, Kingslear, the remains of Elizabeth Jane Murray, eldest daughter of the late Isaac Murray, Esq., Spring Hill.—The Burial Service was said in the church and at the grave, by Rural Dean Roberts, of Fredericton, and was listened to by a large concourse of sorrowing friends. Sorrowing for the early loss of the talented gentle-woman, whose holy, active and peaceful life had been a blessing to so many. "If God had willed I would have gladly stayed; but we are His, and it is sweet to do a little thing for Him who loves us so. He needeth me: forbid me not. Deny me not to Him. And I am so content to die for this."

"WANTED! ONE DOLLAR EACH."—From 200 persons, or fifty cents each from 400 persons, or any sum even smaller than this, to enable a few Church families, most of them of very slender means indeed, to complete a Church which they have commenced. It is now boarded in and shingled—the work being done by themselves,—and the above sum, together with a small grant made by the S.P.C.K., conditionally, will enable them to complete it. The missionary in charge has arranged to give them fortnightly Sunday services, which he has already commenced in a very small and dilapidated school house. Contributions from the faithful are thankfully received and acknowledged by the missionary, Rev. C. Willis, Rector, Petitcodiac, N.B., or James R. Deveraux, Esq., Salisbury, Co. of Westmoreland, N.B.

CARLETON: St. George's.—The Sunday School Anniversary Service was held in the Parish Church, (which was beautifully decorated for the occasion), on the Ninth Sunday after Trinity, the 18th ult. The children were arranged on the front seats nearest the chancel; the congregation, which filled the Church in every part, behind them. Prayers to the third collect were said by the Rev. J. W. Millage, and by the Rev. Stanley Boyd to the end. Psalms 104, and 150 were chanted by the choir and children antiphonally, and the effect was very fine. Hymns A. and M., 344, 387, 398, 398 were sung. The tune of 398 was by Dr. Davis, of Montreal. The singing throughout was excellent; thus bearing witness to the indefatigable exertions of the Rector and Mrs. Dowling, our volunteer organist and choir leader, in training the children. The sermon was preached by the Rev. T. E. Dowling, from the text, "Ye are the salt of the earth," and was listened to by the children with an attention which shewed that they understood every word. In fact the behaviour of the children during the whole service was perfect. Their reverent attitudes, their evident enjoyment of the music, their hearty responses, were most praiseworthy. The children having marched in procession through the chancel, entered the school-room which is connected with the Church, where, in the presence of those of the parents and congregation who chose to enter, the distribution of prizes earned during the past year was made. It would be trespassing too much on your valuable space to give the names of all the punctual scholars, but the following are the names of those who never missed a Sunday: In Miss Strange's class—Annie G. Whipple; Annie Morgan. In Miss Helen Croft's class—Emma Low. In Miss McLachlan's Class—Kate McFrederick; Anna E. Blake. In Mr. Stackhouse's class—Alfred Stackhouse and Charles E. McFrederick. The total number of prizes given was 29—16 girls and 13 boys.

On Thursday, the 22nd August, the annual picnic of the Congregation and Sunday School was held on the grounds of Stephen Netmore, Esq., near the Bay of Friday, which, when visi-

ble at all through the absence of fog, is a magnificent sheet of water. However, on this occasion the weather was all that could be desired, and every one returned home well pleased with the afternoon's entertainment.

#### ONTARIO.

**CARLETON PLACE.**—The annual Sunday School festival and Harvest Home of St. James' Church, Carleton Place, and St. John's Church, Innisville, was held at the former place on Tuesday, August 27th. The children and teachers of the two schools assembled at St. James' Church, Carleton Place, and service was begun by the choir and children singing "Onward Christian Soldiers" (H. A. & M. 358) to Sullivan's setting. Prayers were read by Rev. F. L. Stephenson, of Almonte, and an address to the children, delivered by Rev. C. P. Emery, of Smith's Falls, after which, teachers and children were marshalled in order under appropriate banners, and marched in procession to the grove. Abundant refreshments were there provided for young and old, and were partaken of by over 500 persons; and when all had been satisfied in this respect, mental refreshments were next meted in the form of addresses delivered by Rev. Messrs. Grout, (Incumbent) Stephenson, Tighe, and Emery, and A. Code, M.P.P., which were interspersed with suitable hymns sung by the choir and Sunday School children. A heavy shower of rain which began early in the evening brought to a speedy close what was in all other respects a most enjoyable and successful gathering.

**BELLEVILLE—Christ Church.**—The Rev. J. R. Jones has resigned the incumbency of this parish.

#### TORONTO.

##### MISSION BOARD.

##### QUARTERLY MEETINGS OF THE STANDING COMMITTEES.

(Continued from page 413.)

**Present.**—The Archdeacon of York in the chair the Archdeacon of Peterborough, Rural Deans Stewart, Osler, Allen, Smithett and Givins; Canon Morgan, Revds. J. S. Baker, Dr. Hodgkin, C. C. Johnson and I. Middleton; Col. Boulton, and Mr. T. A. Agar.

The Secretary presented the financial statement of the Mission Fund for the period from 1st May, 1878, to 9th August, 1878, showing receipts from ordinary collections \$1,607, and from special appeal \$1,552. Payments to the missionaries for the whole of the April quarter and one-half of the July quarter, and the debt standing at \$4,007. Also a statement of the Algoma Mission Fund, showing the debt on that account to be \$769, and no payments to the Bishop and missionaries since the 1st of January last.

The Secretary having reported the state of the bank account as mentioned in the minutes of the Executive Committee, **Resolved**—That as funds can be temporarily obtained on reasonable terms by this Board, the Secretary be instructed to obtain the sum required to enable their Board to pay the amounts due to the missionaries on the 1st of July.

**Lakefield.**—Letter having been read from the Churchwardens stating that they cannot guarantee more than \$450 towards the Incumbent's stipend for the current year, the matter was referred to the Archdeacon of Peterborough—the Board being willing to continue their grant of \$200 per annum, provided the guarantee is kept up to \$500.

**Sunderland and West Brock.**—Application from the Rev. E. Warren, for an increased grant. **Resolved**—That this Board does not consider itself in a position to increase its grant to the Mission of Sunderland and West Brock, or to any other mission, and that the Ven. the Archdeacon of York, be requested to communicate with Mr. Warren on the subject of which he writes.

**Lloydtown.**—Letter having been read from the Rev. C. B. Dundas, regarding the state of this mission, **Resolved**—That the matter of the Mission of Lloydtown be referred to the Committee on missions of West York, in order that it may make such arrangement touching it as it may think practicable and best.

**The Special Appeal.**—The Rev. Dr. Hodgkin having made a favourable report of his work as a special collector on the behalf of the Mission Fund, **Resolved**—That this Board thanks Dr. Hodgkin for his zealous and self-denying labours in its aid, and asks him to continue the work so auspiciously begun, as Clerical Secretary of this Board, with an annual salary equal to that of a missionary in Priest's Orders, and a residence.

The following new guarantees were received and accepted by the Board:

**Christ Church, Vespra**, \$60, for one year from 1st July, 1878, and **St. James' Church, Vespra**, \$60 per annum for three years from the 1st July, 1878.

**Widows and Orphans' Fund, and Theological Students' Fund Committee.**

**Present**—The Rev. Canon Tremayne (appointed chairman for the current year); Revds. W. F. Checkley and John Fletcher; Capt. Blain, Messrs. Vankoughnet and James Browne.

The Secretary presented the financial statement of the W. & O. Fund, showing a credit balance of only \$515, available for the October pensions of \$1,030.

**Resolved**—That as the funds in hand are only equal to one half of the amount required for the October payments, a Sub-Committee consisting of the chairman, Revd. W. F. Checkley, and A. H. Baldwin, and Messrs. Vankoughnet, Jas. Browne and C. J. Campbell, be appointed to arrange the necessary reduction of the payments in October.

The Secretary presented the financial statement of the Divinity Students' Fund, showing a balance on hand of \$409.

The applications were presented from proposed Divinity Students, but as they do not intend entering Trinity College until January, the consideration of their applications was postponed until the next meeting of this Committee.

**General Purposes, Statistics and Assessment Committee.**

**Present.**—Marcellus Crombie, Esq., (appointed chairman for the current year); Revds. S. J. Boddy, John Vicars, Thomas Ball, and Johnstone Vicars; Messrs. Farrell, and C. S. Gzowski, jr.

The following grants to aid the building of churches were made out of the Burnside request:—To All Saints' Church, Penetanguishene, \$50, on the application of the Rev. Samuel Mills; and to St. John's Church, Dunsford, \$50, on the application of the Rev. R. Rooney.

**Resolved**—That a committee consisting of the chairman, Revds. John Vicars and S. J. Boddy, Mr. Farrell and Dr. O'Reilly be appointed to take such steps as to them may seem expedient for the sending out of the statistical question to be answered by the clergymen and churchwardens of the various parishes.

**Sunday School, and Book and Tract Committee.**

**Present.**—The Rev. S. J. Boddy, (appointed chairman for the current year); Rev. J. M. Ballard and W. M. C. Clarke; Messrs. Morgan, and Knight.

A grant of an octavo set of service books was made to the Church at Alliston, and \$20 worth of Sunday School library books to St. Peter's, West Essa, to meet a payment of \$10.

**Audit Committee.**

**Present.**—The Revd. John Fletcher (appointed chairman for the current year); Rev. R. W. E. Greene, and Mr. F. D. Barwick.

The following report was received from the Auditors:—"We beg to report for your information that we have completed our audit of the Secretary-Treasurer's books and accounts for the quarter ending 31st July, 1878.

"We have pursued the usual programme of audit as laid down in the audit book, and now enclose you the balance sheets of the Synod General account, the Clergy Trust Fund and the Rectory Land Funds, which we have certified as correctly extracted from the books.

"We have only further to add that our examination has been perfectly satisfactory in every way."

The report was adopted, and the Auditors (Messrs. William Gamble and James Sydney Crocker) were re-appointed for the current year.

#### Printing Committee.

**Present.**—The Rev. C. H. Mockridge in the chair; Revds. Alex. Williams and Jos. Fletcher. The Rev. T. Walker was re-appointed chairman for the current year, and the usual printing accounts were passed and ordered to be paid.

**OSHAWA.**—The Rev. Dr. Rolph is leaving from ill health

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

**HAMILTON.**—Receipts at Synod office during the month of August:—

**MISSION FUND.—Offeratory Collections.**—Georgetown, \$3.75; Glenwilliams, \$1.08; Barton, (additional) \$2.20; Rothsay, \$1.33; Moorefield, \$1.70; Daryton, \$1.35; Welland and Fonthill, \$3.00; Hamilton, Christ Church, \$12.72; Drummondville, \$14.00; Stamford, \$4.72; Orangeville, \$5.00; Cayuga, \$26.86; Clifford, \$1.82; Drew, \$1.18; Chippawa, \$22.35; Caledonia, \$7.00; York, \$7.50; Elora, \$4.70; Ancaster, \$10.81; Milton, \$2.00; Louth and Port Dalhousie, \$8.80; Hamilton, All Saints', \$3.25; St. Catharines, St. George's, \$20.08; Dunville, \$7.25; Port Maitland, \$2.15; South Cayuga, \$2.60; Stewarttown, \$2.00; Guelph, \$29.75. *On guarantee account*: Drayton, \$15.00; Queenston, \$50.00; Carlisle, \$25.00; Reading, \$36.00; Georgetown, \$162.50; Acton, \$50.00; Lowville, \$80.00; Merriton, \$58.00; Merriton, arrears, \$72.50; Rothsay, \$40.00.

**WIDOWS' AND ORPHANS' FUND.—Offeratory Collections.**—Rothsay, 75c.; Moorefield, 55c.; Drayton, 50c.

**ALGOMA FUND.**—Cayuga, \$2.75; St. Catharines, St. George's, \$11.92; St. Barnabas', \$5.85.

**AMARANTH.—Special Subscriptions.**—Rev. D. I. F. MacLeod, \$5.00; Dunville Mission, (on account), \$9.00; Barton and Glanford, \$8.00.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

**LONDON.**—Of all holidays there is none richer in true heartfelt pleasure than the Sunday School picnic holiday. There are none who enjoy the pleasures of a day in the woods, far from the scenes of every-day business, more than the teachers and scholars of the Sunday School. This joyous holiday in its annual recurrence refreshes and invigorates mind and body. On it they enjoy above aught else a gypseying in the woods. To them there is an inexpressible charm in the beauties of the scenery around their camping ground—the old gnarled oak and the wide-spreading birch, trees of nature's planting—the soft green sward, more pleasant to the foot and refreshing to the eye than carpets from the looms of Brussels—the clear blue canopy overhead, the free air that brings renewed health and vigour in every breath; nor must we omit in the St. George's gypseying ground the crystal waters of the river everflowing onwards to its goal, "though gentle yet not dull"; and dearer far than the beauties of the landscape, the happy meeting of friends, for all are friends in our Sunday School and Sunday School picnics. A joyous party were the members of St. George's Sunday School as we gathered on board of the steamboat "Forest City," the first excursion party she bore on the waters of our Thames. A short voyage of an hour brought us to our chosen camping ground. Some few joined in the course of the day, having rowed down the river in their own boats. Of the feast provided by the ladies of St. George's, and of the ample justice done to the feast by all, we need not speak. All were evidently bent on enjoying themselves, and contributing to the happiness of others. There were races, and the many innocent games of S. S. picnics; while some enjoyed a stroll away in the dense old woods, and some beneath the shade sat in groups renewing friendships of "Auld Lang Syne." The Rector, Canon Innes, was unavoidably absent, but Revs. H. W. Halpin and D. P. DeLom, and the Superintendent of the Sunday School took their part in the pleasures of the day, and none enjoyed themselves more heartily. The sail on the river was truly delightful, especially on the return trip.

As the sun, approaching the west, cast a chastened light over the scene we gazed enraptured, now on the sparkling waters, and again on the forest-clad hills on either hand. In one place were the scarlet-coated volunteers on parade, and again a bend in the river brought the city more fully in view. "Now to conclude," the Sunday School is prosperous. There are difficulties to be encountered, but there is an excellent staff of teachers, and above all, we know in Whom we trust. Ours is the motto of England, *Dieu et mon droit*.

*St. Paul's.*—At the special vestry meeting in Bishop Cronyn Hall on last Thursday evening, called by Rev. Canon Innes to take counsel concerning the appointment of an Assistant Minister for the parish and his salary, the prevailing opinion of the meeting was that two young ministers be appointed assistants to the Rector, for the twofold purpose of thoroughly performing the work of this most important parish, and of affording young men the advantage of a training in parochial work, under the guidance of one having all the experience of the Rector.

ALGOMA.

The Rev. W. Crompton desires to acknowledge the receipt of draft for £10 sterling, per S. P. G., being a special contribution to his mission from S. Mary's, Arley Hall, where the Rev. gentleman was organist, choir-master and master of the choir-school from the founding of the church in 1845 to 1850. He has passed the money on to the Bishop of Algoma.

Mr. Crompton gratefully begs to say he has received per mail three dozen hymn books, with the necessary tune books, from J. Gillespie, Esq., for the use of the congregation he is forming in McMurrich and to be called St. James'.

Having received many letters from various parts of the country inquiring about "Land," &c., Mr. C. begs to remind these friends that they must enclose the necessary postage, as he cannot afford to pay it, and also give reference to their clergyman. If these are not attended to neither will the letter be.

BEATRICE.—Mr. R. Lance requests us to state that on and after September 10th, 1878, he ceases to be officially connected with St. Mary's.

British News.

A meeting convened by the Association for the Promotion of the Unity of Christendom was held at the Westminster Palace Hotel, under the presidency of the Bishop of Fredericton. Among those present were the Rev. H. N. Oxenham, Rev. F. G. Lee, Rev. Dr. Irons, Rev. Dr. Littledale, Mr. J. D. Chambers, Mr. Willis Nevins, and Mr. C. W. Wilshere. It was stated that letters expressing regret at being unable to attend had been received from the Earl of Limerick, and the Bishops of Barbadoes, Bloemfontein, Bombay, Albany, and Bishop Jenner; and the Revs. Malcolm MacColl and John Oakley. The resolutions passed were to the effect that the advance of the Infidel movement throughout England, and the actual or threatened dissolution of the relations of Church and State, constitute a fresh call on all sincere believers to pray and labor earnestly for the reunion of Christians in one faith and one fold; that the accession of Pope Leo XIII., and the reawakening life of Eastern Christianity, afford at the present moment special grounds for renewed energy and hope; and that the serious obstacles to mission work at home and abroad, caused by the division of Christians, render it incumbent on all persons to labor, as well as pray, for the restoration of visible unity. Mr. Oakley, writing in reference to the meeting, says: "But I chiefly desire to be allowed to say, since my name has been mentioned, that my absence was not due to half-heartedness about the great idea represented by the meeting. I rejoice to see in it an augury for the revival of a sane and reasonable view of the Roman controversy among those Anglicans who study either past or present facts in the relations between the Churches. It is something to keep alive an aspiration of this kind, which has constantly cheered some of the largest and most

sober minds in the Anglican Church, since the breach became apparently final. It is certain that no thoughtful observer of the growth and organization of unbelief (of which I desire to speak without exaggeration, as I certainly do without alarm) can consent to ignore the vast forces of European Christendom on the side of historical Christianity; any more than the reasonable English Churchman, in estimating the hopes and prospects of the future for religion in England, can put out of account the immense mass of support and testimony furnished by Non-conformity, on the side at least of Theism in some shape. It is desirable that our readers should take note that some names among the apologists for absence on Friday night, as well as some of those present, mark a new point of departure for a hitherto somewhat ill-starred Association. No man who can in any degree measure men and estimate responsibility, will make light of an idea which receives some degree of concurrence and sympathy from men so various, and at this moment so influential in the Church, as the devout and enthusiastic Bishop of Bloemfontein, the bold and able Bishop of Bombay, the sagacious and practical Bishop of Barbadoes, and the brilliant American Bishop Doane of Albany. Nor can any Churchman who has watched the Colonial Church for even twenty years, fail to feel that any meeting or society has entitled itself to a respectful hearing which is presided over by the venerable Bishop Medley, of Fredericton; of whom one of the rarest living judges of men and things ecclesiastical said, years ago, that his was "the wisest head that wears an English mitre."

The retired Colonial Bishops who are now in England, who in good health have resigned the charges solemnly committed to them, and are now either enjoying or seeking benefices, are very unpopular. They are known by the *Sobriquet of Returned Empties*. They were taught a lesson by being excluded from the Pan-Anglican Conference.

The Memorial Fund for the late Bishop Selwyn has reached upwards of \$75,000. The Memorial Fund for the late Bishop Strachan, the father of the Church of England in Upper Canada, broke down before it reached \$50. It is pleasing to know that the exhortation, "Remember them which have the rule over you," is not everywhere disregarded.

An official report of the Lambeth Conference is published.

The Rev. Mr. Grey affords an instance of the most rapid preferment on record. Two days before the "Ridsdale Judgment" was pronounced, and a week before he actually seceded, although the "Ridsdale Judgment" has been assigned as the chief reason for the secession, he had given notice of his intention of seceding. Two or three days after the event his election as bishop in the "Reformed Episcopal Church," was confirmed. Had Cardinal Manning been appointed a bishop in the Church of England instead of some others whose claims were inferior to his, it is not likely that he would ever have been a bishop in the Church of Rome, and had Mr. Grey seen any chance of ever reaching the Episcopal bench he would, no doubt, have preferred it. Ambition, in many cases, is stronger than religious feeling.

A resolution was carried amidst cheers at a meeting addressed by the Bishop of Maritzburg, pledging the meeting to raise \$50,000 as a Sustentation Fund for that Diocese. The Bishop stated that Dr. Colenso, and those who adhere to him, claim to be the Church of England in South Africa, that he only has six clergy, and that his influence is on the wane, whilst he has twenty clergy under him actively employed in the work of the Church. The bishop was recognized by the Lambeth Conference as the rightful bishop of the Diocese which Dr. Colenso, though excommunicated by the whole Church, pretends to govern.

Sir Henry Hawkins, in compelling the High Sheriff of Derbyshire to appear in court in proper costume is spoken of as "ritualism in civil life."

The list of Methodist members in England is 40,000 less than it was twenty-eight years ago.

In answer to the assertion that "there is not even a shadow of a claim to so much as a Presbyterian Succession on the part of the Scottish Establishment," "A Scottish Parish Minister" thus writes:—"When Presbytery was restored in Scotland in 1638 the Church had been for a generation under the Episcopacy of the Spottiswoode line, and our ordination is from the presbyters of that date, with the assistance of one or two bishops, who also conformed to presbytery and took part in ordination . . . irregularities after the Reformation are of no controversial importance, as our ordination is from presbyters ordained by bishops of English consecration."

EXETER.—The Anniversary Service of this branch of the S.P.C.K. Society, was held on the 13th inst., at the Cathedral, the Bishop of Fredericton preaching the sermon from St. Mark iv. 36: "And there was also with Him other little ships." The annual meeting was held in the Guildhall, under the presidency of the Mayor, the Bishop of Exeter, the Bishop of Fredericton, the Bishop of Toronto, the Earl of Devon, and others being present.

The Mayor in opening the proceedings, remarked that the meetings of these societies gave the representatives of the State an opportunity of showing their sympathy with these Societies in their endeavours to advance the interests of the Church. He was happy to preside, and to show his sympathy, and the sympathy of the laity generally, with the two great Societies of the Church. They had been privileged in having on this occasion as preacher, a Bishop who was formerly connected with this diocese, and very closely associated with the city of Exeter. No one could have heard the words of the preacher of this morning without being struck with the large heartedness and zeal of that prelate.

Earl Devon, in moving a vote of thanks to the Bishop of Fredericton for his excellent and noble minded sermon, felt confident that every one who heard it would be anxious to express their thanks to the Bishop, not merely for the beauty of style and picturesqueness of description, but especially for the characteristic and prevalent recognition of Christian duty which pervaded the whole sermon. Those who like himself could look back for 35 or 40 years and recollect their right rev. friend when he was in charge of an important parish in this neighbourhood, would not be surprised at the importance of Christian duty and self-devotion to the cause of God being prominent in any sermon of his. Many of them recollected what was the true character and line of conduct pursued by their right reverend friend when among them, and probably most of them had heard what he had done in the discharge of the duties of the diocese over which he had presided for the past thirty-five years. It had been Bishop Medley's endeavor—and successful endeavor—to transplant the Church in its integrity to that district, and the result of his work was that there were very few dioceses, if any, in which the influence of the presiding Bishop was more permanently or more generally felt. He had maintained a continued interest in his work, and they rejoiced to know that that work had been blessed by God by the spiritual improvement of those among whom his lot had been cast. In the sermon of to-day few things were more striking than the Bishop's entire self-devotion to the interests of his colonial diocese, and he was sure not one who listened to the discourse could fail to join enthusiastically in the vote of thanks.

The Bishop of Toronto said he took it as a great compliment to be asked to second a resolution speaking as it did so justly of the earnest, able and stirring discourse of his friend, the Bishop of Fredericton. No doubt many of the happy thoughts and much of the picturesque description alluded to was owing to personal experience. He was much struck throughout the discourse by the frequent recurrence of the word "growth" adapted to the circumstances of the Christian World. If he might occupy their time for a few moments he would speak of the realization of this growth in his own diocese. In 1820, when he had but just commenced his preparation for the ministry he was present at the visitation

at Toronto of the Bishop of Quebec. On that occasion it was considered an evidence of the wonderful growth of the Church, that there were sixteen clergymen in all Canada. Fifty-eight years had passed since that time, but what had been the growth? There were now five dioceses where before there was but one, and instead of sixteen they had 800 clergymen ministering. Although this had been a work of fifty-eight years, yet he did not think the results were unsatisfactory. And all this was in a great measure due to the S.P.G. which first planted the church in that distant land, and almost exclusively maintained the first sixteen missionaries. To the S.P.C.K. they owed a debt they could never forget, for every year during his connection with the Church in Canada, he had received from its valuable stores of books and tracts, so that the Societies' publications were found in almost every little parish of his diocese. The greatest help was also given in the building of churches, and never had he made an application which had not been answered by the help of the Society.

Rev. J. L. Galton suggested that they should respectfully solicit the Bishop of Fredericton to print his sermon.

Earl Devon had much pleasure in adding this suggestion to his proposal, and the resolution was carried with applause.

The Bishop of Fredericton, in acknowledging the compliment, said thanks were always dangerous things when bestowed by human fallible friends, because the creature who received them might, like the frog, fancy himself to be blown into an ox, and experience a little touch of that vanity which he ought to suppress. On this occasion, however, he felt that as what was said by Lord Devon was said by a man who was utterly above empty flattery, and by one who uttered what really came from his heart, that he might receive it as the kindness of a friend, and also as the kind expression of a great many friends. In 1845, the City of Exeter presented him with £1,500 toward building his cathedral, and he might mention as a rather interesting circumstance that the only sum that exactly equalled the united contribution of friends in Exeter was raised by a Sunday School teacher, whom he had taught as a boy. He was happy to say that the sum contributed by the city of Exeter had not been thrown away. The Cathedral was not only consecrated in 1853, but it had long been entirely out of debt, and there was now a small endowment for repairs and for the payment of the assistant clergyman. This clergyman was the son of a Devonshire man. His verger remarked to him the other day that now they had a Devonshire Bishop, a Devonshire Sub-dean, and a Devonshire verger, and with these three he seemed to think the happiness of mankind must be complete. As he could not be a magistrate, and was not the Bishop of this diocese, he felt as he came into the Guildhall that he must be something like a prisoner at the bar. But he might tell them that after a short trial he should have his liberty, and then he should be off to America, where they could not find him. He had often thought that a man must be a great fool or a very bad man if, after being thirty-three years in a place, he could not find friends. For his part he had found as warm, affectionate, and loving friends in America as in England: as he had undertaken the work in that land his desire would be to live and die there. He could not say what Providence had in store for him, for although he was now well enough in health, yet at his time of life he could not look forward to the probability of coming to England again, and he might say he really did not wish to come. He wished that in the land he had chosen for his adoption, the land in which God had been pleased to allow him to pursue his work, he might one day repose under the shadow of his own cathedral. It was a great satisfaction to him to hear of the growth of the work in the diocese of his dear and honored friend the Bishop of Toronto. There was one thing he should like to say about him, and it was this, that his modesty had not allowed him to tell them that his diocese was entirely self-sustaining, and consequently had arrived at that point at which he (the speaker) was still aiming. Perhaps they had not arrived at this state of things in Fredericton, because they were poorer, but he daily set before

his people that they would never be right as a church until they imitated the example of his right reverend friend, and were sustaining themselves. The right reverend prelate then referred to the sympathy and Christian spirit shown in times of adversity by the people of Canada, and remarked that wherever the Church did its work Christian charity would grow around it. He regretted that Bishop Alexander had been prevented from occupying the pulpit to-day, as he should have preferred to listen to him rather than himself preach; but at the same time a request from a place he loved so much as Exeter would always be to him a command.

#### THE LAMBETH CONFERENCE OF 1867.

After the proceedings which were mentioned in our last week's issue, the case of Dr. Colenso came before the conference, the Bishop of New Zealand moving a resolution appointing a committee to inquire into the validity of the judgment of the Bishop of Cape Town, deposing and excommunicating Dr. Colenso. The resolution was seconded by the Bishop of Montreal, who thought it would be impossible for the conference to separate if they had entirely passed over this unfortunate question.

The Bishop of Vermont, in withholding his assent from the proposed course, said—That a tremendous scandal exists we all know. For the first time in the history of our Church we have the strange spectacle of a Bishop consecrated over the flock of Christ publishing sentiments directly subversive of the precious Word of God, and utterly destructive of the Church. For this he has been condemned, deposed, excommunicated, according, as I believe, to true Catholic principle. And yet he stands up and sets at defiance all that has been done by his Metropolitan, and even by the Convocations and conventions of the whole Anglican communion. The convocations of both the provinces of England have condemned him; the Church of Scotland has condemned him; the Churches in the Colonies and United States have condemned him; and yet, against the voice of the whole Anglican communion, he still stands up in resistance. Such a spectacle has perhaps never been beheld by the Church since the days of old Paul of Samosata. My brethren know full well that in his case one of the neighbouring Bishops called what may be termed a voluntary council. It met, and Paul was deposed and put out of the Church. His doctrine seems to have been very much the same as this of Dr. Colenso. Under these circumstances, it is no new thing. It is about two years since the General Convention of America pronounced upon it; and thus the thing has stood, and apparently continues to stand, without remedy. This, I think, is a disgrace to us all. There is no single part of the Anglican communion to which we belong that does not feel deeply the reproach which has been cast upon the Church of Christ; and are we to submit the matter to a committee of inquiry? We have inquired. All the branches of our Church have inquired, and have satisfied themselves as to the facts. I suppose that most of my beloved brethren have read the evidence with their own eyes. What, then, is our duty with regard to heresy so awful as this? What is said by the Apostle to S.S. Timothy and Titus? A heretic must be rejected. St. Paul deliberately cited a man whose heresy was not a trifle so grave and so serious as this of Dr. Colenso, and cut him off from the faithful. What have we to do in this case with further inquiry? The public press is ringing with it, and calls upon us to pronounce judgment upon it, and are we to put it off? Till when? Till a committee decides? What have we got to do with decision? We have decided.

The Bishop of St. David's appealed to the honour and good faith of his Grace the Primate; the subject not being included in the programme, and he having attended the Conference with the understanding that the subjects discussed would be only those announced from the first.

The Bishop of Grahamstown would say most respectfully that there might be a breach of faith with those who had come from the ends of the earth as well as with those who were more favourably circumstanced in attending the conference, and whose reasons for either attending or declin-

ing to attend those Bishops could not be expected to know. This conference derived its origin from certain action in Canada. In an address issued by the Provincial synod of the United Church of England and Ireland in Canada, it stated that the Bishops and clergy of the province of Canada in triennial synod assembled "desired to represent to your Grace that in the recent decisions of the Privy Council in the well-known cases of the *Essays and Reviews* and the Bishops of Natal and Capetown, the minds of many members of the Church have been unsettled and alarmed;" and therefore they asked for this conference. In consequence of that address from Canada his Grace took action and addressed a letter in which he referred to the address from Canada, and although it was true that he had stated that it would not be competent for this conference to make any fresh declaration of doctrine, there was nothing in the invitation that would lead any one to suppose that the subjects that were put forward as the reason of the conference being held would be put aside. "The programme put forth was unknown to us until we arrived in this country. We left our dioceses and work and came back to England—I can say for myself within a year of having arrived there—for the purpose of meeting our brethren here."

The Bishop of New Zealand—I may also say I came over on a general invitation, limited only as to declarations of faith and definitions of doctrine. I did not see this paper until a few days before the opening of the congress, and I must disclaim being bound by the words of that paper, because the very words were not cast in the form of the resolution.

The Bishop of Oxford thought the resolution did not exceed the limits pointed out in the original programme.

The Bishop of Salisbury—I hope your Grace will not narrow this discussion in the way suggested. I agree very much with what was said by the Bishop of Oxford, but I agree far more with my venerable friend the Bishop of Vermont. I say most distinctly that he has only put into definite words the explanation of our present conduct. Your Grace hits marked Dr. Colenso as no longer a Bishop by not inviting him to this conference. Nothing should have induced me (except the distinct exercise of your Grace's authority over me) to attend what was called a meeting of the Bishop of the Anglican communion if I had any notion that Dr. Colenso had also been invited. Therefore, I do say that the Bishop of Vermont has only put into good language the meaning of our own acts; for I believe that most of my right reverend brethren have come here on the distinct understanding that your Grace had not invited Dr. Colenso. May I ask whether your Grace did invite him?

The President—Certainly not.

The Bishop of Salisbury—Then I consider that he is not recognized by your Grace as a Bishop, and the Bishop of Vermont has done no more than put our acts into an intelligible shape. My lords, I believe that if we quit this room without giving some distinct expression of our sentiments, we shall have inflicted a most deadly wound upon our communion. The public opinion of this country will not bear it. Ask where you will in this country, in the colonies, in America, and you will find a notion prevails that we Bishops are shirking the question. If therefore we come together and do nothing, one cannot tell what may not be the result. I will read a portion of a letter which I have received from Moscow from a friend who is travelling in Russia, and who says that the Eastern mind is gravely interested in this question. He quotes the following expressions of Bishop Leonide:—

I consider the great progress which unbelief is making in Europe God's voice calling Christians to unite under the banner of Christ, and that they may do this to ascertain what the teaching of the Church of God really is.

Bishop Leonide adds:—

We are looking with great interest to the proceedings of the synod of Anglican Bishops which has been summoned by the Archbishop of Canterbury. Something ought to be done to clear the Church of England from the appearance of complicity with that unhappy Dr. Colenso. You appear to me to let him go on as a Bishop just as much as before.

Now this is the feeling I believe, of the Eastern Church; and if we Bishops should assemble here and let this matter pass by—if after each one of us has distinctly made up his

mind separately, we allow ourselves to be restrained from expressing our conviction collectively—I repeat, that this meeting instead of being a blessing to our Church will produce one of the gravest schisms that has happened in our communion since the Reformation. (Cheers.)

The Bishop of Ely and the Bishop of St. Andrews' agreed with the Bishop of Vermont.

The President said in planning the resolution for that day's work, he had not in his mind Dr. Colenso. If they reconsidered the whole case they would be sitting in judgment on the Bishop of Cape Town. But he thought if a Committee were appointed to report on the best mode of removing the scandal from the Church, much good might be done.

The Bishop of New Zealand.—I have great pleasure in submitting to the conference the motion in a form which will be acceptable to us, and will be a testimony to our respect to the judgment of his Grace the President. I will now read it in its amended shape, and I have some considerable reason to hope that it will pass without a dissentient voice:—

“That in the judgment of the Bishops here assembled the whole Anglican communion is deeply injured by the present condition of the Church at Natal; and that a committee be now appointed at this general meeting to report on the best mode by which the Church may be delivered from the continuance of this scandal and the truth maintained. That such report be forwarded to his Grace the Lord Bishop of Canterbury with the request that his Grace will be pleased to transmit the same to all the Bishops of the Anglican communion and to ask for their judgment thereon.”

The Bishop of St. Andrew's.—I would suggest that after the words “a committee be now appointed” there should be added “in accordance with the express desire of the Bishop of Capetown.”

The Bishop of Capetown.—But unfortunately it is not my “express desire.” (A laugh.) I wish to state once for all that this does not meet my view, but I have refrained from taking part in the matter because being so much personally concerned I thought it best to leave it in the hands of others. I came to the meeting at the invitation of the Archbishop of Canterbury, and I had no intimation that the subject of Dr. Colenso would not be introduced or would be excluded. I should not have come if I had known that such was to be the case. I did hope that I should have had an opportunity of vindicating myself from the aspersions which have been cast upon me and my proceedings, and that there would have been some expression on the part of the members of this conference, either that they did or that they did not accept the spiritual sentence which I had myself felt it my duty to give forth. I should be prepared to ask for that. That was, in fact, my intention, but, as I have stated, my brethren thought differently. They thought it would be better and wiser to appoint a committee, and I assented reluctantly to that proposition. I do not myself agree either with the terms of the motion or with the appointment of the committee. I assented to them, but I did it with reluctance. I do not entirely approve of the resolution as it now stands, because it leaves the whole question untouched as to whether this great scandal has been caused through my proceedings—proceedings taken by the advice of the whole Episcopate of England and Ireland, and of the most eminent counsel I could procure. I feel that the whole question remains untouched, and that the evil has received no amendment whatever.

The Bishop of Orange River (Dr. Twells) was proceeding to state the condition in which he found the diocese of Natal at his recent visit, but

The President said it was perfectly unnecessary.

The Bishop of Pittsburgh—I wish to explain that I do not feel myself able to vote for the resolution, for as a member of the General Convention of America I consider I am already a party to a decision which is final and irrevocable.

The President—The object of the committee is to consider the whole case independently of the judgment.

The Bishop of Pittsburgh—Then what is the meaning of the words “for their judgment thereon?”

The President—Upon the best means of obviating the scandal.

The question was then put, and there appeared for the motion 49; against it, 10; majority, 39. It was therefore carried.

The corner stone of the first of nine Episcopal churches in Sheffield, England, has been laid. The nine churches are to be finished in five years, and £50,000 has been subscribed for their erection.

The *Irish Ecclesiastical Gazette* is very wrathful over the secession of Lord James Butler from the Episcopal Church. While avowing that it does not wish “to speak harshly or unkindly of this act of Lord James in abandoning the Church of his fathers, the Church of his baptism, the Church in which he received any Divine grace, for a schismatical body such as that which worships in Meriton Hall,” it goes on to declare that he “has committed an act of schism and has added another name to the long list of those who think they are justified by what they regard as abuses in the Church, for taking a step of the kind. Lord James Butler has nothing to plead in justification of the step which he has taken but his own pride, self-will, impatience, and ill-directed zeal. He has done evil that good (as he thinks) may come. He has set an example that his position, weight and abilities may possibly lead others to follow.”

The Bishop of Exeter on Tuesday consecrated a new church, dedicated to the Holy Spirit, at Milton, a hamlet of Buckland-Monachorum, two miles from the parish church, and in his sermon his Lordship pointed out how St. Peter's words, “baptism does now save us,” were true and yet compatible with subsequent conversion.

The Right Rev. Alfred Olivant, D.D., Lord Bishop of Llandaff, has completed his 80th year, having been born at Manchester on the 16th August, 1798. Dr. Olivant was consecrated Bishop of Llandaff in 1849, and is the oldest prelate on the episcopal bench.

Mr. St. Aidin Baylee, who recently, at St. John's Church, Birkenhead, was refused the Sacrament by the incumbent, the Rev. W. R. Jolley, for reasons which the latter based on Mr. Baylee's genuflection as he approached the communion rails, has received a letter from the Bishop of Chester, in which his lordship says: “I wrote to the Incumbent of St. John's that so far as I was in possession of the circumstances, it appeared to me that he committed a grave mistake on the occasion.”

RITUALISM.—The Bishop of Exeter has given a decision in a ritual dispute at St. Paul's, Davenport, which had been referred to him. His lordship said:—“I see on the one side a carping spirit of criticism, ready to suspect, prone to find fault, disposed to magnify trifles into serious offences. I see on the other side a very culpable and selfish indifference to the pain and alarm which is caused by needless innovations. The changes that have been introduced, however harmless in themselves, ought not to have been introduced without first ascertaining that they would not give offence to any parishioner attending the church, and those who complained of these changes ought to have shown while complaining a much more tolerant, more reverent, more charitable spirit. It is clear that the only decision that can be given in such a dispute is the legal decision. The candles must not be lighted except for the purpose of giving light. The chalice must not be mixed. The gate of the communion rails removed without authority must be replaced. As the Court would in all probability if applied to grant a confirmatory faculty for candles, the vases, and the brass cross, it would be absurd to order such small matters to be taken away because a faculty for accepting them from the donors had not been obtained. But I entreat both sides to consider how very lowering a spectacle is presented by such disputes as these before the eyes of all the enemies of the Church. I entreat the laity not to be so ready to treat these trifles as matters of serious concern; and I entreat the clergy not to provoke such quarrels, which far more than undo the good of their best and most devoted work.”

DIocese of London.—Recently the Bishop of London, at a special service in the chapel of Ful-

ham Palace, admitted several gentlemen to the order of lay readers, which now is a numerous body comprising persons of all ranks in Society.

## Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

### THE AGE FOR THE ORDINATION OF DEACONS.

SIR,—The Church of England has fixed twenty-three years as the ordinary age for admission to the diaconate. The preface to the ordinal directing “And none shall be admitted a deacon except he be twenty-three years of age, unless he have a faculty.” The same direction is given in the canons of 1603, No. 34. In consequence of the omission of the word “full” before “twenty-three,” some bishops licensed themselves to ordain candidates when they reach the age of 22. This, in order to show the real intention of the Church, was the cause of an act being passed in the reign of George III., entitled “An Act to enforce the due observance of the Canons and Rubrics respecting the Ages of Persons to be admitted into the Sacred Orders of Deacon and Priest,” (44 Geo. III. ch. 43) in which it was enacted that any person ordained deacon before the age of twenty-three, or priest before the age of twenty-four, should be wholly incapable of holding any preferment, and that his admission to orders should be void in law as if it had never been made. A second clause saved the rights of the Archbishops of Canterbury and Armagh to grant faculties, but made no other exceptions. No bishop, therefore, can lawfully ordain any man in the Church of England before he has attained the age of twenty-three years complete, except by special faculty from the aforesaid Archbishops.

Now, as this rule is transgressed by some of our Diocesans, may I ask you, or some of our ecclesiastical lawyers, what authority have our bishops for ordaining men before they are twenty-three years complete? Are the men so ordained subject to any discipline, as in the Mother Church? Can our bishops apply to any one for a faculty, if so, to whom? May they legally use their own judgments in lieu of a faculty?

The age anciently fixed in the Church was 25, and the Canon said, that men are ordained so early that they have no experience of life, and ordered that 25 shall be the minimum for deacons and thirty for priests. Surely we may say “Amen” to the foregoing. The many sad failures, mistakes and disappointments may, in nearly every instance, be traced to the “no experience of life” and the youthful zeal.

August 20th, 1878.

CHARLES

### INSTRUCTION IN CHURCH PRINCIPLES.

DEAR SIR,—Your pointed remarks on the “Need of instruction in church principles” go right to the root of our carnal divisions and their sure fruit, uncharitableness. It is not “vain jangling” concerning the senseless theories of Darwin & Co., it is not labored arguments in reply to those who try to make an end of endlessness, that edify the mass of the members of Christ. It is simply, as you say, instruction in true Church principles “whereby alone (as the address to the Bishops of the Lambeth Conference says) the perilous aggression of scepticism and false doctrine can be effectually resisted, and the hearts of believers stayed, etc.” By this time we ought to be aggressive on the sects around, as they are in the States, and with great success. But how be aggressive, when our own are not properly instructed in the very rudiments of Christianity? How many hundreds, even of the confirmed, say, thousands of the members of the Church in Canada, who do not even know that in their infancy they were made living members of the Body of Christ by the Holy Spirit in their baptism! And how could it be otherwise, seeing that the “Bristol Catechism” has reached its

eighth edition in Canada. If "Sinclair's Catechism" had been taught instead, how different would it have been with us to-day! I hope that your suggestion to the clergy to give a series of lectures on the essential doctrines of the Church will meet with immediate response, for there is nothing at present so sorely needed. In addition to the excellent works you have recommended, permit me to name the "Kingdom of God" by my friend, Dr. H. M. Thompson, of Christ Church, N. Y. Price 12 cents. For showing ordinary readers what the Church is, it is simply matchless. A. SLEMMONT.

#### INFORMATION ON MISSIONS.

DEAR SIR.—Feeling, as I expressed in a former communication, that the Diocese needed information with regard to its Missions; I propose asking for some of your space from time to time, in order that I may endeavour to awaken a greater interest in Church maintenance, and in church extension. I do this the more willingly, because the experience of the last few months in connection with the effort to extinguish our Mission Fund debt, has satisfied me of the readiness of the members of the church to contribute when a case is fairly presented before them; and I feel that we only need to word diligently, and wisely, to have all that can reasonably be asked in the way of contributions. Let it be fully known what is wanted, and why it is wanted, and it will be forthcoming. There may be not a few who so love the world and the things of the world that they care nothing about the love of God, who feel that they have no treasure laid up in heaven, and that, therefore, they must grasp, with an untiring, selfish hand, all that they can of earth. Men over whom angels might well weep. Still the number of them who love their church and who seek her welfare is too great for the work to be hindered by, what happily are, the few and far between exceptions. I shall ask you next week to allow room for an account of a Mission that I have recently visited. T. J. HODGKIN.

[We shall cheerfully yield the desired space, feeling that our correspondent is quite right, both as to the need of information on the one hand and the readiness to give on the other. Ed.]

### Family Reading.

#### RAYMOND.

##### CHAPTER VII.

After the conversation with Estelle Lingard, which had seemed to open out to Raymond somewhat of a new sphere of thought, he waited rather anxiously for the explanation of her views, which she had half promised to him that night before they parted; but although they continued to spend the long summer evenings on the balcony, or strolling along the river bank together, she never recurred to the subject, and Raymond felt instinctively that, true friends as they were, she shrank from carrying him so far into the innermost depths of her heart and spirit as would have been involved in a complete revelation of her belief. In truth, Estelle herself felt strongly that never in all her life could that deepest confidence be given to any but the one to whom she could openly surrender at the same time, all the intense love of her ardent nature; and as yet she had not admitted to herself what was really the case—that none other but Raymond himself could ever occupy that place in her existence. She was living in a dream of perfect happiness, for no such golden days had ever dawned on her neglected unloved youth as those which were brightened by the presence of this new friend. Intercourse with a mind so highly cultivated as his was great intellectual enjoyment, and she felt the charm of his companionship to the very depths of her being; but it was his tender kindness which touched most powerfully her sympathetic nature, and made her feel that all the world was brightened to her now with a light which faded not when day was done nor caught its glory from the moon or stars. Her life had been singularly devoid of either friendship or affection; for her father had been a querulous invalid for years before he died, whose interest

was centred in himself; and in her uncle's house she had been absolutely alone. To her, therefore there was greater sweetness in every mark of sympathy or care which Raymond showed her than might have been felt by one happier situated than she had been; and he had unquestionably a peculiar winning manner, which never failed to exercise a certain fascination on all in whom he came in contact. And so it was that, as the happy days went on, her heart was drawn to him more and more; but it was as yet unconscious, she did not know that she was slowly but surely yielding up to him the whole treasure of her best affection, nor did she ever for a moment admit the thought that he too might have learnt to hold her dear. He had spoken to her no word of love, and her pure young soul could never, unasked, have harboured the idea; but it was enough for her that she was happy, with a blissful, cloudless joy, which, if ever it beams upon a human life, at all, is only like the evanescent beauty of some rare summer day whose fleeting sunshine cannot stem the onward sweep of shadowy night. She would not look beyond the radiant hours as they passed, but gave herself up to their enjoyment with a gaiety of heart which was free and unquestioning as that of a child. Often at early morning, when she went out alone, the green woods rang with the gladness of her sweet young voice, while her bounding step along the river path-way drew forth the landlord's old dog to gambol round her, as if his youth were renewed.

She had no sad fears to mar her unclouded pleasure, for her uncle's state was manifestly improving in many respects, and in her ignorance of the evils most to be dreaded for him she imagined that he was tending towards perfect recovery. It was so pleasant to Raymond to see her bright face undimmed by a shadow of care that he could not bring himself to tell her the painful truth of Dr. Lingard's case; so he let her rejoice in the restoration of physical power which was, undoubtedly, taking place, without drawing her attention to the fact that there was not the slightest improvement in the old man's mental condition.

Dr. Lingard was now able to be moved from his bed to an easy-chair, where he sat all day, fully dressed, and with little outward appearance of ill health, but with vacant, lusterless eyes, in which there was no sign of consciousness, and with babbling lips that were incapable of speech beyond a mere inarticulate moan. Nor had he at all regained the use of his limbs—hands and feet alike being as powerless as those of a helpless infant; and Estelle loved to watch the tenderness with which Raymond would assist Moss in moving him from place to place, or in feeding him with the nourishment which he took mechanically whenever it was offered to him. Dr. Kempe had made some casual remarks at first about the bodily powers preceding those of the mind in recovery from any injury to the head, and Estelle had fastened upon this as the reason for his continued mental incapacity, without any idea that it was likely to be permanent, and her opinion was shared by Moss, who would not allow for a moment that there was a doubt of his master's complete restoration.

The saying, which has often been quoted, that there was no one in the world who is not in some way an object of love, was certainly exemplified in the case of Dr. Lingard and his devoted servant for, although the morose eccentric old man had done his best to cut himself off from all human affection, and Moss was harsh and unaimable with every one else, he clung to the master he had served for twenty years with a tenacity blind and unreasoning, and in its nature very much like that with which a cat will sometimes attach itself to some one individual. He had actually grown to resemble Dr. Lingard in the face as well as in manner, and he was such another brown, withered, ill-tempered-looking old man.

Raymond often thought how very incongruous it seemed that they should be the sole companions of Estelle's young life, when he saw her with her fair poetic face and pretty white-robed figure, moving about the room, where their uncouth aspect made no pleasant picture.

The time was drawing near when he knew that he himself must leave her, and Dr. Kempe had told him that in the course of a few days he would give a decisive opinion on the state and prospects

of the invalid, which it would be needful to communicate to Miss Lingard; and Raymond thought with dread, of the shock that was awaiting her, for he had no doubt himself whatever as to the hopeless nature of the verdict.

He would not forestall it, however, but continued to enjoy the sunny hours, as she did, with quite as complete an unconsciousness of all that this golden dream portended for Estelle as that in which she herself was wrapped.

She was destined just at this time, however, to have an unexpected awakening, which happened on this wise.

Mrs. Wood, the good old landlady of the inn, had taken the "sweet young lady," as she always called her, into the very warmest corner of her heart. Estelle had all that charming courtesy of manner which springs from a really high-toned, noble nature, and her ready sympathy and delicate reverence for their old age had won unspeakably on both the good people of the house. It was not to be supposed when Mrs. Wood once began to take a strong interest in Miss Lingard that she could fail to speculate on her future fortunes after the usual fashions of feminine imaginations; nor could it be doubted that when she saw a bold handsome cavalier like Raymond in continual attendance on the lady, and taking evidently keen delight in her society, she would draw her own conclusions, and mould the future destiny of both after her special desires.

So it came to pass that one day, when Raymond had gone out alone on a fishing expedition, and Estelle had started for an evening walk by herself before he came back, Mrs. Wood went out to meet her on her return, some little way down the path by the river. She looked admiringly at the young girl, as she came along with her light step, singing softly to herself, while the night breeze played among the loosened locks of her hair, as she let her hat hang by its long ribbons from her arm that she might enjoy to the full the fragrance of the air. Estelle quickened her steps when she saw Mrs. Wood.

"Have you really come to meet me?" she exclaimed; "how kind of you; but I am afraid it is an unusual long walk for you to have taken. Are you not tired?"

"I cannot say but what I am," she answered panting. "We most sit in the porch when we want the air—Jacob and I—as you know, miss, so I am not used to walking."

"No; and I am quite sorry you are tired; do take my arm and lean on me heavily; it is so good of you to have come to me."

"Well, my sweet young lady, I will tell you the truth," continued Mrs. Wood, as they walked on together. "I really was obliged to come and get you to hurry home to the poor dear gentleman."

"What, my uncle! is he worse?" exclaimed Estelle, with a look of alarm.

"No, no! the Doctor's all right, bless him!—sitting staring straight before him, as stupid as can be, with that cantankerous Mr. Moss, as is the most ill-tempered fellow as I ever saw, keeping watch over him. No, my dear, it's poor Mr. Raymond I mean; he 'has been at home more than an hour, and you out all the time!'"

"But I dare say he has been amusing himself very well, Mrs. Wood."

"Not a bit of it, miss; he has been standing the whole time looking out for you with all his eyes, and as downhearted as possible for want of you; that I couldn't bear it any longer, and come off to fetch you."

Estelle's laugh rang out sweet and clear. "It was very thoughtful of you, Mrs. Wood; but, indeed, I do not suppose it makes any difference to Mr. Raymond whether I am at home or not."

"Lor, miss!" exclaimed the old woman, dropping her arm, and stooping, in sheer amazement; "how can you say that? you, his sweetheart, that he loves with all his heart, and cannot bear to be out of his sight a moment more than he can help!"

"Mrs. Wood!" exclaimed Estelle, in her turn, stopping short, with startled eyes; "what are you saying?"

"I am saying that Mr. Raymond loves you better than his life," she answered, with some irritation. "Do you think I have been blind that

I could not see it all along? I was waiting every day for you to tell me when the wedding was to be."

"But, indeed—indeed—you are quite mistaken, Mrs. Wood!" said Estelle, in much distress. Mr. Raymond has never said a single word to give either you or me any such idea."

"Very likely not, Miss Lingard, for I am aware that gentlefolks have queer ways in everything; he may not want to speak out just yet; but, you may take my word for it, he worships the very ground you tread upon!"

"I have no reason to think so whatever," said Estelle, in a low voice; "and, dear Mrs. Wood, may I ask you, as the greatest favour, never to say another word on this subject to me or to any one?"

"Very well, miss," she answered, rather vexed; "certainly not, miss, if you don't wish it; but I shall not have to hold my tongue long—it will be wedding cake, and gloves for me very soon, I am sure!"

Miss Lingard did not answer, and they walked on in silence till they reached the inn. Then Estelle broke away from her companion, and flew into her own room, where she locked the door, and sunk on her knees by the side of her bed. The flood of joy that rushed over her at the bare idea of that which had been suggested to her by the simple-minded old landlady had revealed the truth to herself; she knew now that she loved Raymond with all her heart, and not in mere passing enthusiasm, but with a love so true and so profound that it must endure unchanged even to her life's end.

(To be continued.)

#### PLEASE THE LORD AT ANY COST.

Never mind—the world will hate you!  
Never mind its frowns or smiles!  
Never mind what griefs await you!  
Please the Lord at any cost!

See, He reigns supreme above us!  
See! his favor's life itself:  
'Tis our all that he approves us;  
Please the Lord at any cost!

Listen to His still small voice!  
Act upon it, while He speaks;  
Give yourself no time for choice;  
Please the Lord at any cost!

Perfect love will dictate to you,  
Though severe the mandate be;  
Only good, His will can do you;  
Please the Lord at any cost!

Please the Lord in lonely hours,  
With your friends, or with the world;  
Spend for Him, your gifts and powers;  
Please the Lord at any cost!

Think His eye is on you ever,  
Think—he heareth all you say,  
Marks each motive and endeavor:  
Please Him then at any cost!

Where's the friend would die to save you?  
Who would bear with you all day?  
Who but He would care to have you?  
Please Him then at any cost?

Have no object but t' obey Him,  
Single eyed to do His will;  
Your whole life could ne'er repay Him!  
Please Him then at any cost!

Work in faith of future glory,  
Nothing's lost you do for Him:  
All recorded, your life's story;  
Please the Lord at any cost!

Living always in His presence,  
You will realize His "Peace,"  
Aye! this forms its very essence!  
Please the Lord at any cost!

Then there follows sweet communion,  
Such as worldlings never know—  
One with Christ—a growing Union!  
Please Him then at any cost!

O! His love is never-dying,  
Still preparing bliss for you:

It is worth *all self-denying*;  
Please the Lord at any cost!

#### "REMINDE ME OF THE KING."

La Fontaine, a chaplain in the Prussian army, once preached a very earnest and eloquent sermon on the sin and folly of yielding to a hasty temper. The next day he was accosted by a major with the words: "Well, sir, I think you made use of the prerogatives of your office to give me some very hard hits yesterday."

"I certainly thought of you while I was preparing the sermon," was the answer: "but I had no intention of being either personal or sharp." "Well, its of no use," said the Major, "I have a hasty temper, I cannot help it and I cannot control it. It is impossible." And still adhering to this opinion, after some further conversation, he went away.

The next Sunday La Fontaine preached upon self-deception, and the vain excuses which men are apt to make. "Why," said he, "a man will declare it is impossible for him to control his temper, when he very well knows that were the same provocation to happen in the presence of his sovereign, he not only could but would control himself entirely. And yet he dares to say that the continual presence of the King of Kings and Lord of Lords imposes upon him neither restraint nor fear!"

The next day his friend, the major, again accosted him, "you were right yesterday, chaplain," he said humbly, "hereafter, whenever you see me in danger of falling, remind me of the King!"

And so, Christian friends, do not we need to be reminded of the King? The cross which in our weariness we are fain to lay down is borne for His sake. His all-seeing eye notes the patient continuance in well doing, as surely as it searches out the hidden wrong—the poor and pitiful excuse. "He is with us always." Shall this grand and divine mystery of the unseen Eternal Presence be to us a continual source of sweetest comfort or one of saddest condemnation? What is the witness which our lives are giving to that clear vision which reads the hearts and searches out the inmost thought? Is it a record of calm trust and earnest endeavour and holy faith? Are ours the hands that bear "the cup of cold water" to Christ's little ones, and that "grow not weary in well doing?" Are ours the feet that unflinchingly "follow the Lamb whithersoever He goeth?" Are ours the lips whose every word is "fitly spoken?" Are ours the hearts whose earnest prayer is continually "Not our will, O Lord, but Thine be done?" Are ours the lives whose continual service and effort echo the cry, "Thy kingdom come?"

If these things are not so let us remember the King—remember not only His justice, but His mercy also—the pity and the power that pardons, the hand that helps, the rock that is our refuge and the rest that remaineth. Remind us of the King.

HOW TO BEGIN A WORK OF CHARITY.—Think your plan well over—mature it in your own mind, seeking directions from above. Then set to work with some one or two whom you find of the same heart in it with yourself. mould it to the shape which you wish it to retain, keep it under your control until it has some form and consistence, and then present it for general support, *as it is*. Don't begin by announcing your object, and calling a meeting of all who are friendly to it. Some will come who think they know all about it as well as yourself. They will give advice propose plans, suggest methods of proceeding, etc. which may seem very encouraging, but will end in taking the matter out of your own hands, or in making it altogether another thing from what you intended, or through a division of counsels it will come to naught. No; begin in a quiet, natural way. Let the thing grow by its own life, under the fostering care of the few who understand and entirely sympathise with you. It may be small and weak, but if it is a germ of genuine charity it will take root and vegetate. Then ask all who will supply the nutriment for its further growth, but not to trim and fashion it after their own

notions. If they help you thank God and take courage. If not, have patience—it will not die if it be a plant which your Heavenly Father hath planted. If it be not the sooner it dies the better.

RULES FOR A HOLY LIFE—1. Too much desire to please men, mightily prejudice the pleasing of God.

2. Too great earnestness and vehemency, and too greedy delight in bodily work and external doings, scattereth and loseth the tranquility and calmness of the mind.

3. Cast all thy care on God, and commit all to His good pleasure: laud, and praise, and applaud Him in all things, small and great: forsake thine own will, and deliver up thyself freely and cheerfully to the will of God, without reserve or exception, in prosperity and adversity, sweet or sour, to have or to want, to live or to die.

4. Untie thy heart from all things, and untie it only to God.

5. Remember often and devoutly the life and passion, the death and resurrection of our Saviour Jesus.

6. Descant not on other men's deeds, but consider thine own; forget other men's faults, and remember thine own.

7. Never think highly of thyself, nor despise any other man.

#### LOVE SHALL SAVE US ALL.

O, Pilgrim, comes the night so fast?  
Let not the dark thy heart appal,  
Through loom the shadows vague and fast,  
For Love shall save us all.

There is no hope but this to see,  
Through tears that gather fast and fall,  
Too great to perish Love must be,  
And Love shall save us all.

Have patience with our loss and pain,  
Our troubled space of days so small,  
We shall not stretch our arms in vain,  
For Love shall save us all.

O, Pilgrim, but a moment wait,  
And we shall hear our darlings' call  
Beyond death's mute and awful gate,  
And Love shall save us all.

—Recently a city clergyman said that he had been reprimanded for not making his sermons practical and therefore he would change his style. And he went on to say: "Because you have lost money by rotten securities you say you cannot give for charity. But many of you give dinner parties, and you must cut these off before you do your charities." Some of the congregation were indignant at this sort of practical preaching, and a millionaire on coming out said it was shamefully personal. "Not on you," said his friend, "for he knows you never gave a dinner to anybody."

—At Middletown, Del., is an interesting church a mile out of town, and therefore now given up for regular services in favor of a fine new stone edifice in the center. It was built about 1735. The bricks for it were brought from England to Newcastle, and were thence carried to Middletown on mule's backs. The church is named St. Anne's, and Queen Anne, at the organization of the parish in 1705, presented it with a communion service and with some pieces of her own needle work, all of which are carefully preserved. Many generations lie beneath the grand old oaks which surround the building, and it is now much used for burial services.

It is they who glorify Him who shall enjoy Him; they who deny themselves who shall not be denied; they who labor on earth who shall rest in heaven; they who bear the cross who shall wear the crown; they who seek to bless others who shall be blessed.

There are three things which God cannot possibly fail to accomplish: What is most beneficial, what is most necessary, and what is most beautiful for everything.

## A TRUE LADY.

I was once walking a short distance behind a very handsomely dressed young girl, as I looked at her beautiful clothes, wondered if she took half as much pains with her heart as she did with her body. A poor old man was coming up the walk with a loaded wheelbarrow, and just before he reached us he made two attempts to go into the yard of a house, but the gate was heavy, and would swing back before he could get in.

"Wait," said the young girl, hurrying forward, "I'll hold the gate open."

And she held the gate till he passed in, and received his thanks with pleasant smile, and she passed on.

"She deserves to have beautiful clothes," I thought, "for a beautiful spirit dwells within her breast."

## Children's Department.

"STEER TO ME, FATHER."

A Tale of the Black Rock.

CHAPTER II.—NIGHT.

For a few minutes they gazed at each other in blank amazement, and then, seeing that the boat was drifting faster and faster with the current, Cathy's father bent himself to his oars, and by a few vigorous and well-directed strokes took the little skiff out of its power. When they were once more beyond its reach Cathy gave vent to her astonishment by saying,

"Where can the bell have gone to, father?"

Then, presently, after a few minutes' thought, she spoke again, whilst her little face became very serious:

"How dreadful it will be if a storm or fog comes on, father; people might row right up against the big rock in the dark and be drowned."

Her father nodded a grave assent.

"Father, dear, don't be out after it gets dark to-night, will you," she exclaimed anxiously, "it will be so dangerous; and, look," she continued, more excitedly, "there's a cloud coming over there."

Her father paused in his rowing and glanced over his shoulder. It was quite true. A small storm-cloud was rising, apparently out of the water, in the distant horizon, and his ear caught the first ominous sigh of the storm-wind. The ripples on the water were crisper, and a chill seemed to be creeping into the warmth of the morning's beauty.

"Turn her head to the shore, my child," he said, "we must stop our little trip for to-day;" and in obedience to his instructions the little maiden directed the boat to the nearest landing-place in the bay.

"Now, Cathy," he said, when they had approached so near that he could desist from rowing, "get out here, and go home as quickly as you can. I am going to tell the coastguard that the bell is not on the rock. I expect it must have got washed off in that storm last week. Anyhow it's a queer thing."

The boat grated on the shingle. Cathy, with a troubled face, kissed her father, and then sprang out and stood watching him as he rowed away.

She would have liked much to go along with him, but she knew from his decided manner that he would not take her now he expected a storm, and would not let her run the risk which he was about to incur himself.

When his boat had rounded the bay and was out of sight, Cathy turned to walk home, but it was with an undefined and vague sense of fear troubling her. The sun shone brightly and the water rippled merrily against the sandy beach; but all enjoyment for her was at an end. Was not that cloud ever increasing behind her, and if a storm or even a fog should come on, what unknown disasters might happen, now that the bell was gone! At last, however, she reached home and began at once to busy herself about other duties. She was only a child; but, nevertheless, she was able to keep the little house in tidiness and comfort.

The day wore slowly away. The sun became gradually overcast, and the sea looked blacker and

black, and broke with louder roar upon the beach, whilst a heavy fog came creeping in stealthily from the distant deep.

As the afternoon waned and evening drew on, the child's fears rose higher and higher, until she could hardly contain herself. Where was her father? Why did he not come home?

So the minutes passed in dulness and dreariness, in that watching and waiting which makes the heart sick. At last the little girl betook herself to the door to watch. But nothing could be seen now but a mass of heavy white fog rolling and drifting around. In utter despair she turned indoors again, and once more asked God to preserve her father. But still she felt restless and uneasy; she wanted to do something to warn him of the position of the Black Rock now that the bell was gone. She could not settle to work or read, for the thought of the cruel danger to which he was exposed overpowered every other feeling and completely absorbed her mind.

In restless agony she paced the floor of the little cottage,—only a child in form, but in mind and heart a woman. Then suddenly there flashed in upon her, like an inspiration from heaven, a welcome thought, and she immediately began to put it into execution, and thanked God for thus showing her what to do.

She hastily wrapped herself in a thick shawl, and taking a large lantern in her hand, stepped out into the fog. Carefully closing the door behind her, she hurried down at once to the sea. She proceeded cautiously until, by the spray and sound of the breaking waves, she judged she had reached the beach, and then she turned to the left and hastened along the shore.

It was a dangerous task. The fog was so thick that she could not see a yard before her. It was like a dense white blanket wrapping her round, and chilling her very bones. At any moment she might make a false step and fall into the sea, yet still she struggled bravely on.

At present the storm was not very near, and the only danger was the fog. This was slowly rolling in from the sea, and by and by when the wind would be stronger, it would be cleared away, but only to give place to the greater dangers of a dark and stormy night.

This little Cathy knew, and she was bent on reaching the point of the bay opposite the rock as soon as possible, so that her father might see the light of her lantern and hear her cries, and thus avoid the terrible danger. If this could be done before the storm came on it might save him—so she pressed on.

It was very lonely. Nothing near but the cold and cruel fog, blinding her eyes and choking her breath; no sound but the muffled dash of the waves on the beach, or the scream of the sea-gulls. Sometimes her heart misgave her and she felt her task hopeless; but then she thought that the great God was near to help her, so she struggled on, resolved to carry out her design. Once she slipped on the wet beach and fell heavily, but rising directly she tried to forget the pain, and hastened forward, quicker if anything, to make up for lost time.

It was a marvel that she did not fall into the sea, the fog being so thick; but she was well acquainted with the coast, and by trying to keep outside the reach of the spray she managed to prevent herself from wandering inland, and yet at the same time to avoid falling into the water.

And at last she reached her destination, worn out and weary, drenched to the skin with fog and spray, yet with a heat beating high with courage and hope.

The point she had selected was, as we have said, just opposite the rock, and at this place the shore shelved gradually out to the water. Arrived here she carefully lit her lantern, and then holding it high up, so that its feeble light might have the widest range possible, she began ever and anon to cry out, "Steer to me, father, steer to me."

But no voice replied. No sound came out of the cruel white fog but the cry of the sea-bird or the muffled dash of the waves against the beach.

"Steer to me, father, steer to me!"

Again the feeble cry sounded plaintively over the desolate shore, and the faint light of the lantern shone out a little distance into the gloom, but still no answer came. The fog seemed to muffle her voice and stifle the light, and to wrap

her round like a death shroud, whilst her brain grew dizzy, and her heart turned sick with dread. Yet still she cried as loud as she could, "Steer to me, father, steer to me."

The fog grew darker and darker, and she knew night was coming on, the roar of the sea grew louder and louder, and she felt the storm was near. Her anguish increased tenfold; now she cried passionately and without pause, "Steer to me, father, steer to me! Steer to me, father, steer to me!"

Again and again she shouted aloud in tones of the sharpest agony, until she became completely exhausted and could cry no more.

Oh! how weary and hopeless it was thus to stand on the dreary shore, waiting for one who came not! How feeble were all her efforts against the powerful elements. How was it possible that her weak and childish voice could be heard, and her faint light could be seen? But she resisted the thoughts and remained at her post, waiting until a little strength should return and she could cry aloud again.

The storm came on in all its fury. The fog was torn to shreds and swept away. The rain descended in torrents, and the sea was lashed to a foam. Still the little maiden raised her cry whenever a lull in the storm came—"Steer to me, father, steer to me!"—and the lantern threw a fitful glare upon the dark and troubled waters.

Sometimes the wind rushed upon her as if to drive her back; it took the cry from her lips and tossed the words mockingly out to sea, but still she remained true to her task, for love is stronger than death, and verily many waters cannot quench it.

And she was rewarded at last. Suddenly, in a lull of the storm, she heard a grating on the shingle, and in the dim light she saw a boat tossed on the beach.

In another minute she was clasped in her father's arms. He had been sailing as near the shore as he could in such a sea,—not in his own small boat, but with some of the coastguardsmen in a larger craft—when, by the aid of a glass, her light had been discovered, and steering towards it as they neared the coast they also heard her cry. So they avoided the dangers of the coast. The child had saved them.

The storm passed and bright sunshine came again, but little Cathy never walked the earth more—never crossed the threshold of her little cottage until she was carried over it in her coffin. That terrible night brought on an illness from which she never rallied. They buried her in the green churchyard beside her mother; and thus she gave her life that others might live; but she has gone to be with Christ, which is far better.

"Still," said her father to me, rubbing his sleeves over his eyes, and turning away his face so that I could not see it, "still I hear her now, as I did that night. Right away from heaven she calls to me now, 'Steer to me, father, steer to me;' and please God, I will!"

## LITTLE FOXES.

One little fox is "By-and-by." If you track him you will come to his hole—never.

Another little fox is "I Can't." You had better set on him an active, plucky little thing, "I Can" by name. It does wonders.

A third little fox is "No use Trying." He has spoiled more vines and hindered the growth of more fruit than many a worse looking enemy.

A fourth little fox is "I Forgot." He is a great cheat. He slips through your fingers like time. He is seldom caught up with.

Fifth little fox is "Don't Care." O, the mischief it has done!

Sixth little fox is "No Matter." It is a great matter whether your life is spoiled by small faults.

## MARRIED

On the 24th ult., at St. James's Church, North Shore St. Margaret's Bay, by the Rev. Henry Stainer, Rector of Hubbard's Cove, William Ewalt, to Julia Anne Boutelier.

## DEATH.

On the 27th August, at Waldemar, John Daniel, second son of Daniel Garner, aged eight weeks.—R. I. P.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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 5 p.m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Maddoc, M.A.

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We publish the following commendations received from the Metropolitan and the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

BISHOP'S COURT, MONTREAL, Jan. 9, 1878.

MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully, A. MONTREAL. FREDERICTON, Aug. 22, 1877.

DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as-at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

JOHN FREDERICTON. HALIFAX, Sep. 6, 1877.

SIR,—While deeply regretting the suspension of the Church Chronicle, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

I am yours faithfully, H. NOVA SCOTIA. KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.

J. T. ONTARIO. TORONTO, April 28th, 1876.

I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation. SAULT STE. MARIE, ONT., May 4th, 1876.

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely, FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq. HAMILTON, April 27th, 1876.

I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves.

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