

Dominion Churchman.

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TORONTO, THURSDAY, JANUARY 10, 1878.

[No. 2.]

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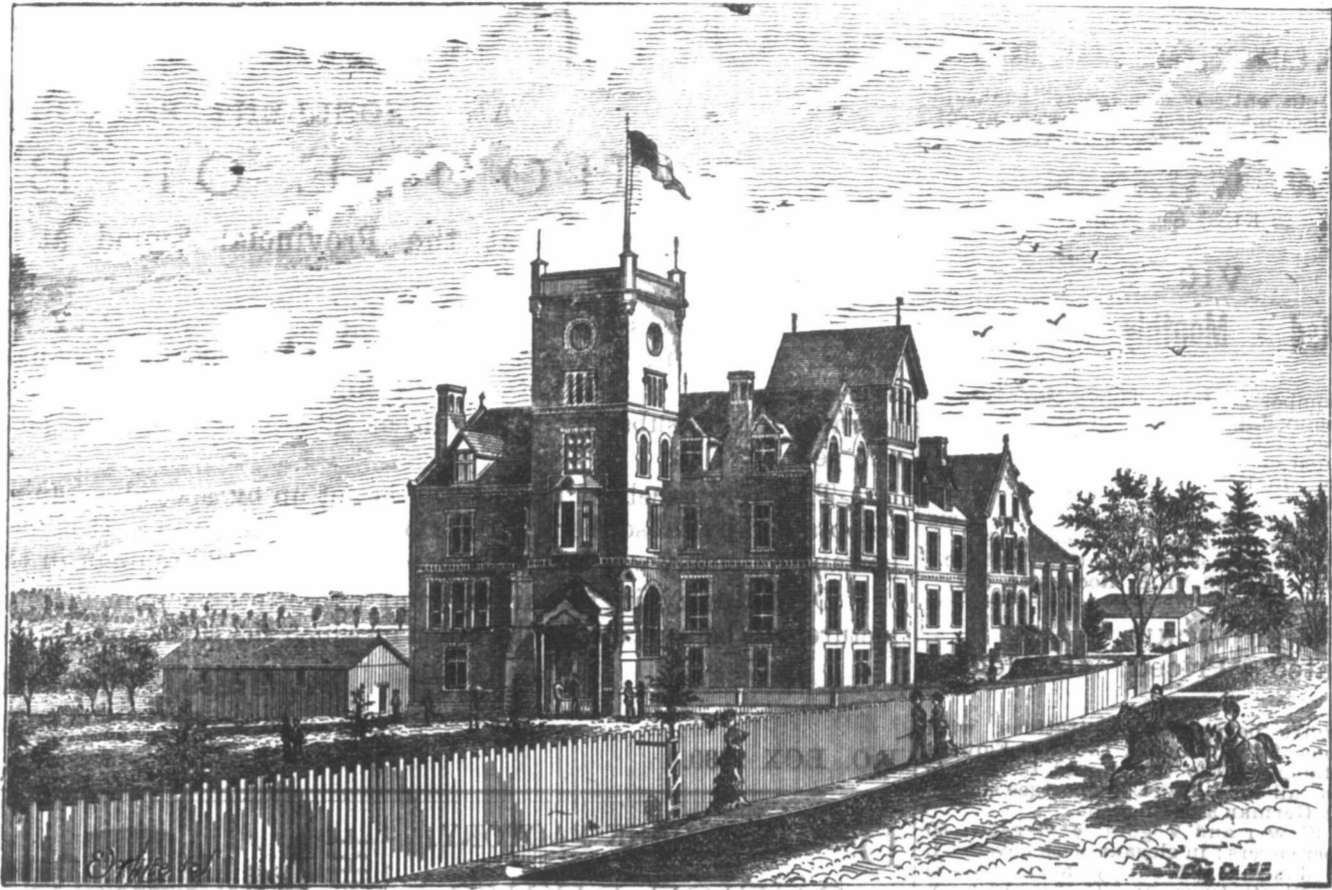
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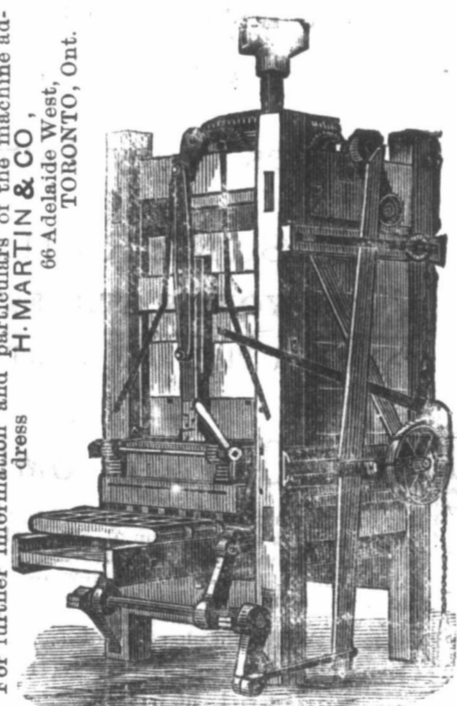
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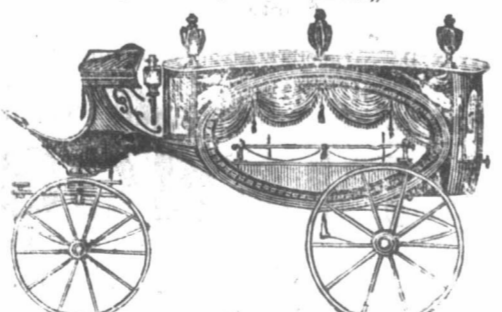
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THURSDAY, JANUARY 10, 1878.

THE WEEK.

THE learned geographer, Dr. Petermann, claims for Stanley a very high position among African explorers. He goes so far as to call him the Bismark of Africa, and draws a parallel between the celebrated "statesman's combination of the smaller German States into a solid empire, and the weaving into one perfect fabric of geographical knowledge of all the hitherto disunited threads of Central African discovery, accomplished by the explorer's solution of the problem of the Congo." He thinks that Stanley "has done more than all the scientific expeditions for the exploration of Africa which have been going on for thirty years; more than all the European travellers there who date back from eighty years; more also than all the Arabian adventurers who have been seeking ways into Africa for perhaps a thousand years." Dr. Petermann's eulogium would seem to have special reference to discoveries in connection with the River Congo; and we rather incline to think that, although without a doubt Stanley will be considerably lionized a few days hence when he shall have reached Great Britain, the English savans will scarcely give him so high a niche in the Temple of Fame as Dr. Petermann inclines to do. He claims that Stanley's discoveries explain at once the reports that have been gathered by each of the North African travellers since Browne first reached Darfur in 1793, of a great river to the south which marked a limit beyond which the Arab traders were unable to go in their slave-raids: the Kubanda of Barth, the Kuta of Nachtigal, or the great "mysterious and often mentioned river" of Schweinfurth, "which is so broad that from its banks only sky and water can be seen, being impossible to be any other than the Congo. At any rate it is now evident that Tuckey was correct in his decided opinion that the Congo came from somewhere north of the equator. The information gathered by Tuckey to this effect was doubted by geographers at the time he produced it, and was subsequently altogether discarded by them.

The preparations for peace have not made much progress, according to the latest intelligence. Our readers are aware that Russia declined to treat with England on the subject and insisted that she would treat only with a plenipotentiary from Turkey. And both Germany and Austria appear disposed to take part with Russia in any complications that may arise; while we are further informed that France has asked the British Government very significantly whether she has any ulterior designs on Egypt; so that at the present moment England appears to stand altogether alone on the Eastern question. In England, at least, the theory appears to have been almost supposed that Europe has conceded to Russia a privileged position for the settlement of the Eastern question, the

privilege of which is good for war but not for peace. In this view Russia's privileged position would only allow her to crush the Turks in battle, but would cease as soon as negotiations would begin. In point of fact, indeed, Europe has assented that Russia may fight the Turks separately, but cannot agree that she should treat with them separately. It is somewhat archly remarked that this principle would lead inevitably to the annihilation of the poor Ottomites, since it is plain that if Russia has her hands free as to war, but tied as to diplomacy, she will never negotiate at all, but carry on the fighting till there are no Turks left to treat with. Prince Gortschakoff's organ tries to show that if the Russians go to Constantinople, it will be the fault of England.

It is said that the Russian proposals for peace are known in England, and that they are considerably more moderate than were expected. There have been for some years plenty of people in the British Empire who have very little faith in either Russian promises or Russian intentions. It cannot be disputed that Russia has never shown herself to be anything else than grasping; although, it is remarkable that the French people have precisely the same opinion of England. They can scarcely believe it can be quite accidental that when England once gets her foot firmly planted on the soil its facilities for locomotion are wonderfully expansive; and its tenacity is equally remarkable. That Russia should covet Constantinople is not very strange. It is an exceedingly picturesque spot. But if her expressed intentions at the beginning of the war are worth anything at all, her conditions of peace will have less regard to increase of territory than to the emancipation of the Christian provinces, which, as we have frequently remarked, ought not to have been left for Russia alone to secure. Indeed, for her to ask any increase of territory at all, unless, perhaps a town or so on the Black Sea, by way of compensation for the sacrifices she has made (which she says have been tremendous!), will be a virtual abandonment of the principles she professed in declaring war. But as a year ago, so now, the Christians are scarcely thought of, while the only question appears to be between Russia and Turkey.

The Bishop of Manchester, some years ago, was one of the members of a commission appointed by the British Government, in order to investigate the system of education carried on in the United States. He has just been giving his opinion on the subject, which is that the elementary schools in the United States attempt to teach too much, and we imagine the same objection will soon lie against the system of instruction adopted in Canada, if the number of -ologies touched upon should increase as rapidly as they have of late. The Bishop's remarks are worth attention. In reference to the teaching in the

United States he says that every knowable thing under the sun is crowded into the curriculum, which has to be run through in an incredibly short period of time, when the youthful aspirant for academic honors presents himself before the world presumably laden with all the fruits of the tree of knowledge. When in the neighboring country, he had the temerity to express his doubts whether Euclid could be mastered in six months, and also whether a number of other subjects of an abstruse nature could also be mastered in the same period of time. He showed that the result of such hasty marches over the domains of science and literature was that there was no solid instruction whatever; and as an instrument of mental discipline, that farrago of multifarious, and, he might say, omnifarious learning, was a great delusion and a prodigious snare. To learn a few things well and thoroughly was, he was quite sure, the right method of disciplining the mind and of ensuring lasting benefit.

The Bishop of Peterborough recently presided at a public meeting in Northampton, the object of which was in aid of the two great missionary societies of the Anglican communion—the Society for the Propagation of the Gospel in Foreign Parts and the Church Missionary Society. The event is one that has not often occurred, and furnishes in some respects a happy augury. The several objects of the two societies are divergent; but both aim at the extension of the Church of Christ in the Anglican communion throughout the world—the former in the colonies and dependencies of the British Empire, and the latter in the regions that are beyond the limits of the British Dominions. The two societies should work together in the greatest harmony, because they have one common object and they labor in one common cause, under one great Leader and for the establishment of His Kingdom in the world. The Bishop said he was glad to preside over a meeting of these two important societies, because it was a sign of unity, and as long as Christ's Kingdom was united it must prosper. The Church was divided at home by petty differences which ought not to divide it; but he was glad to think that abroad they forgot these little petty differences, because they are in the presence of the terrible realities of heathendom, and they remember that they are members of Christ's Church and Kingdom, and that in front of these are His foes. He would not say these two great societies were opposed, but their works are divergent. They are one in aim, one in heart. They are as two hands, which though they are often used in diverse work, they are sometimes clasped, especially in the acts of prayer and worship.

Prince Milan, of Serbia, has published his reasons for again declaring war against Turkey. He says that of all the nationalities of the Turkish empire, those who bear the

Servian name suffer most from Mussulman fanaticism. He further states that the second clause of the Treaty of Peace concluded with the Ottoman Porte last February, stipulated ample amnesty for those who found shelter in Servia during last year's war: but that these speculations have been shamefully broken, that the measure of Turkish cruelty is now full, and that they were not obliged to remain any longer patient spectators of these cruel misdoings, visibly intended to extirpate the Servian race. In his appeal for zealous action, he views it as the national duty of his Principality to secure a greater measure of safety for the future than has yet been attained.

In a recent address at Newbury, Earl Nelson maintained that though the relations of Church and State in England are unusually complicated they do not necessarily support disestablishment. He thought that although there may have been reasons in 1830 for such a course to have been adopted, such reasons do not exist now. He combated the idea that disestablishment and disendowment would lead to Nonconformists and Churchmen uniting in brotherly love; and in support of his position, he pointed to the United States, to Canada, and to Ireland. He thought that foremost among the grievances of the Church was that she was not her own ruler and guide in matters of faith, as it was declared she should be in the preface to the Thirty-Nine Articles, in deliberating on and doing "all such things as shall concern the settled continuance of the doctrine and discipline of the Church of England." But if it were asked: How are her rights to be restored to her? Doubtless, a variety of answers would be given. For himself, he would answer, "By a reformed Convocation resolving upon measures, and then, as the Bishop of London had suggested, laying them before Parliament, and if they are not approved by Parliament, sending them back to Convocation to be revised." He reminded those whom he addressed that they all knew there was in Parliament, the Irish lot—largely composed of Roman Catholics—and Churchmen would not like to submit Church measures to be altered as that lot might wish, or to have a doctrine, or creed, or office thrown over by a scant majority turning the scale. The difficulties of the Church could be got over, like other difficulties in the country, not by revolution but by reform. History tells us clearly that the Church has been in worse straits than the present, and by God's mercy she has been delivered from them; and if we look back on history and lean on an Omnipotent arm, the remedy can doubtless be supplied.

At the distribution of prizes at the Ripon Diocesan Trinity College, the Archbishops of Canterbury delivered some valuable remarks on the subject of education generally, and on its connection with religion. He believed education was a good thing in itself, an imperfect education being an imperfect good, but he was decidedly convinced that a thoroughly perfect education could not be obtained without reference to that which is

the highest portion of man, which has to do with the regulation of his duties all through life on proper principles, and which prepares him for a residence in the eternal world hereafter. He therefore conceived it to be the bounden duty of all members of the Church of England to foster and support institutions which conduce to the spread of a real religious education throughout the land. He thought that although there might be danger of teachers unduly magnifying their office, yet there is a sense in which they cannot too highly estimate the office in Christ Church to which they are called. They cannot too deeply consider its responsibilities, and the influence which their work may exercise long after they have passed the scene in which their short life on earth is spent. Peoples' greatness is to be estimated by the real good they do in serving God in their generation, and the means they have of spreading the desire to serve God among those with whom they dwell; and he remarked that inasmuch as teachers are surrounded by the young at a teachable age of life, when impressions are so easily received, and once received so long retained, there is scarcely any position, to which any one can be called, which has a more lasting influence.

THE FIRST SUNDAY AFTER THE EPIPHANY.

THE subject of the day is the communication, distribution or manifestation of knowledge as a means of showing forth the glory of Christ; which may be profitably viewed in connection with the impartation of the knowledge of the Gospel to the Gentile world, which is brought before us particularly at this season of the year. Preparation for missionary work is therefore especially suited for the Epiphany season as well as Advent; and the history of the visit of the Eastern Magi to the new-born Saviour, and his manifestation to them, present abundant features of interest, as well as lessons for our instruction. These belong more or less to the whole Epiphany season. The Gospel for the day is the interesting account of another revelation of the Saviour's glory to the Jewish doctors in the Temple, for all those who had faith to perceive it. At that remarkable visit to the Temple He fulfilled the words: "I have more understanding than my teachers." And it furnishes a pleasing subject for reflection, that among those Doctors of the Law, it is not improbable that both Nicodemus and Gamaliel were present, and the illuminations which flowed from the Light of the Divine Understanding which excited their wonder, may have fallen on their minds with a vivifying power which afterwards made the one fit to receive the first full revelation of the truth respecting the New Birth into Christ, and the other to be the instructor of the great Apostle of the Gentiles, by whom the Light of the glorious Gospel of the Son of God was so wonderfully spread abroad among the Gentiles.

For ourselves, the duty and mode of searching for the truth is well exemplified in the account of the Eastern sages. They had a

little stock of truth to start with. It was a shadowy tradition or a vague presentiment. But they made the best use of what they had. Like the faithful servant in the parable, their pound speedily gained ten pounds. They did not put away what they felt, as a scruple or a superstition; but they studied till they saw the star. They left their homes, in which they were surrounded by wealth and attended by all that could gratify their taste and satisfy their ambition, and set out to journey as pilgrims in a strange land. When they reached the capital city, they learned that the object of their search was not to be found there, and they then set out again. They were undismayed by difficulties, they thought no labor or exertion too great in order to achieve the object of their search; and then when they had found Him Whom the star pointed out, they stumbled not at the humble residence of the infant Jesus, so little befitting either an earthly or a heavenly King, they adored Him as God, and made their offerings in accordance with the service they rendered. And it is indisputable that Christians from the earliest times gathered from this scene at Bethlehem that Christ was God, whether from the worship offered by these Eastern sages or from the gifts they presented, as being such as could only be offered to a Divine Person. And so Justin Martyr teaches that Christ being God, could not receive the Holy Ghost, as wanting Him or His assistance; and says: "Of this we have a testimony from the Magi of Arabia, who as soon as the child was born came and worshipped Him." Irenæus says, "The wise men, by the gifts they offered, showed Who He was that was worshipped; offering myrrh because He was to die for mankind; gold, because He was a King, Whose Kingdom was to have no end; and frankincense, because He was a God." Origen, in his treatise against Celsus, says, "that they brought gifts to Him compounded as it were of God and man; gold, as an ensign of His Kingly power; myrrh, as to one that was to die; and frankincense, as to a God."

The miracle recorded in the Gospel for the day was another manifestation of the glory of Christ, of His power to work such wonders as are beyond the ability of mortal man, and was exhibited on this occasion in order to confirm the faith of His disciples, who we are told at once believed on Him; that is, doubtless, with a fuller and more confirmed faith than before, and receiving Him as Messiah. On the phrase, "What have I to do with thee?" it has been remarked that we never find the expression in Holy Scripture except in the way of objurtaion or reprehension. A number of passages occur in the Old Testament, and they all possess this character, that they find fault with the person to whom they are addressed. Indeed most of the ancient fathers either openly or obscurely intimate what Irenæus plainly asserts, that the Mother of Jesus "was guilty of some fault or error in endeavoring to incite her Son to this miracle unseasonably." Theophylact and Chrysostom in their remarks upon this passage both intimate the same thing.

THE BISHOP OF LINCOLN ON
MISSIONS.

A pastoral letter to the clergy and laity of his diocese has just been issued by the Bishop of Lincoln. It was written in compliance with the desire of the Archbishop, expressed last July, and he requests it to be understood that he pleads not for one society or for one branch of missions only, but for the entire mission field, and for the mission cause generally. The letter had especial reference to the Day of Intercession, but the subject equally belongs to the season of the Epiphany.

His Lordship expresses his decided conviction that no parish can be in a healthy state when a loving zeal for the missionary work of the Church is not an essential element and integral part of the parochial system. He admits that a deputation to a parish may be useful in originating and quickening a missionary spirit, but when a parish trusts to the stimulus produced by so accidental a circumstance, as the pastor of the parish is thereby superseded, and the laity do not take an interest in the work, the spiritual progress of the parish is impeded and the cause of missions suffers in consequence. He contends that an interest in missionary work should be always cultivated, that the pastor of the parish being imbued himself with a love, and inflamed with a zeal for missionary enterprise, the same spirit should continually breathe forth not only in his sermons, but also in his ordinary ministrations to his flock. And if in addition to this an organization be established to further the cause as much as possible, the effect will show itself, not in ebullitions of transitory excitement, but in the regular flow of Christian beneficence. In order to secure as much system, and to realize as great an amount of efficiency as possible, he recommends rural-decanal chapters to arrange schemes for promoting missions throughout their deaneries. The bishop also, in order to give as little encouragement as possible to the sensational and the ephemeral element, lays down the valuable principle upon which, more or less, we in Canada are obliged to act, namely, that the most suitable deputations of missionary societies are the parochial clergy, who should recognize themselves as home missionaries, which would cause a vast enlargement and elevation of the mind and heart, with a corresponding increase of success in their ministrations; inasmuch as their zeal for missions will re-act with good effect on their own parishes. For, says his lordship, by inviting their people to consider and succor the spiritual needs of the heathen abroad, they can best excite them to value and use their own spiritual privileges at home; and by reminding them of their own spiritual privileges at home they can best urge them to compassion and relieve the privations of the heathen and of our own colonists in foreign parts. And inasmuch as nothing can succeed without God's blessing and grace, his lordship willingly accedes to a request that he would furnish a form of prayer to be used in his diocese for the Di-

vine help in the endeavor to promote the Divine glory in the ministration of the word of God in foreign lands.

The bishop appends to his pastoral the following inquiries, to which he requests answers from every parish: 1. How can the laity, poor as well as rich, have their interest in foreign missions awakened more fully? 2. What is the best parochial organization for missionary purposes? 3. What is the value of sermons and meetings, and of the deputation system generally? 4. Admitting that the amount raised in each parish is generally not in proportion to the importance of the work, what suggestions can be made with a view to raising much larger funds for missionary purposes?

Pressed as we in Canada are with a heathen population and also a destitute Christian one in our own Dominion, the subject commends itself especially to our attention and prayerful consideration; and the zeal and energy with which it is taken up in the Mother Country ought to stimulate us, whom it more immediately concerns, to renewed activity in the cause of missions to those who in our very midst are perishing for lack of the bread of life.

OPENING OF THE TURKISH PARLIAMENT.

THE English papers give us a curious account of the recent opening of the second Turkish Parliament. The ceremony is said to have been very simple but far from unimpressive, in consequence partly of the mixture of European and Oriental costumes, the order with which the whole proceedings were conducted, and the magnificent hall—one of the finest in the world—in which the proceedings took place. There was however no gathering near the entrance, the streets were quiet, and no indication of any outside interest was visible; from which it would appear that the institution is altogether exotic and therefore not likely to have much influence in regenerating the country. It is, however, impossible to say what effect may be produced in the country if the meeting of such a legislature is to be persevered in. The Throne was the only seat in the hall, all present standing during the ceremony. On the right of the Throne, were ranged the Ministers according to their rank. The Grand Vizier, Mahmoud Damad, Reouf Pasha, Server Pasha, with the other Ministers and Under-Secretaries of State in full uniform. Immediately behind the Grand Vizier were the chiefs of the non-Mussulman communities, headed by the Greek Patriarch, in their ordinary black robes and head dress, calpak, and veil, wearing their Turkish decorations, but no mitres, croziers, or other religious emblems. Opposite the Throne stood the Councillors of State, the Senators in uniform, and the Deputies in ordinary dress. On the left side were the Mussulman ecclesiastical dignitaries, headed by the Sheik-ul-Islam in his white woollen robes of state and green turban, attended by Cadiaskers and Mollahs of the Provinces, with gold lace turbans and flowing robes, either green

or white, to denote the different ranks. On the left of the Throne, slightly retired and apart from the square in which the others were formed, stood the Diplomatic Corps in full dress uniform, headed by Count Zichy. There were also present a few European journalists and visitors. The Sultan's arrival was announced by the retainers uttering loud cries taken from the hymn which is the Turkish equivalent for a National anthem. The only distinctive sign of rank exhibited by the Sultan was a plain overcoat, which he alone is entitled to wear on such occasions. He remained standing through the whole ceremony which lasted about ten minutes. He gave his speech to the Grand Vizier, who handed it to Said Pasha, the latter having kissed it and put it reverentially to his forehead, then read it, and the Assembly dispersed.

The speech began by adverting to the war which Russia had precipitated upon them, and passed on to the disturbances in Herzegovina begun two and a half years ago, notwithstanding the equality which, in the eyes of the law, all subjects enjoy, and the immunities which secure them their nationality and their language. These grave events, which were declared to be unprecedented in the history of Turkey, much increased the difficulty. The Sultan praised the spirit of patriotism which had animated his people, the courage and valor of his soldiers, and he would still appeal to their aid and patriotism. He referred with satisfaction to the eagerness with which his non-Mussulman subjects had joined the Civic Guard and expressed a wish that his subjects should enjoy perfect equality, and that the country should profit by modern civilization. He advocated the collection of the revenue in accordance with the interests of the population, impartial administration of justice, the revision of the judicial system, and a number of reforms in accordance with the times. The speech contains no allusion to the Fall of Plevna, nor to the prospects of peace. These omissions have occasioned considerable disappointment. It is also said that, in Constantinople, people are weary of mere talk about reform, and are anxious for its actual accomplishment. The Times correspondent says that the measures passed by Parliament last session remain a dead letter, as for instance, the Electoral Law, which has been as completely ignored as if Parliament had never existed; and the Government, without taking the slightest notice of it, framed a new Electoral Law of their own, which would have the effect of ensuring a large Mussulman majority. The Turkish Government will probably excuse themselves, as indeed the Sultan in his speech indicated, on the ground that the existence of the war has prevented them from carrying out the contemplated reforms.

The Bishop of Litchfield, in a letter to the Rev. C. Bodington, has expressed his desire that in all the churches of his Diocese the rubrics, as interpreted by the Court of Appeal, or as plain in themselves, should be strictly obeyed. The plea of custom he does consider sufficient to allow a deviation from the strict letter of the law.

THE HISTORY OF CHRISTIAN HYMN
WRITING.

WRITTEN FOR THE DOMINION CHURCHMAN BY
C. P. M.

Chapter VIII.—Augustan Age of Medieval
Hymns, the Thirteenth Century.

THE thirteenth century saw a great intellectual movement in the Western Church, not because the Papal Theocracy under Innocent III. reached its culmination, but because of a new religious revival, the great wave of popular preaching carried over Europe by the first followers of Francis and Dominic, the Wesley and Whitfield of the Middle Ages. As moulded by these remarkable men, monasticism became changed in life and aim from what it had been since its first formation under Benedict in the sixth century, a retirement from the world, a salvation sought for the individual soul, the monks a spiritual aristocracy, the monastery a castle fortified against all outside life. But Francis and Dominic organized societies of lay preachers, wearing the dress and speaking the language of the people, their cloister the world, their object the salvation not of self but of others, by a vivid, fervent presentation of the Gospel such as Christendom had not seen since the primitive age. The fervor of this movement filled all the intellectual life of the time; its popular preaching, more powerful than the sword of Simon de Montfort, utterly overcame that of the Albigensian and other forms of Manichæan heresy; its influence in the Universities re-Christianized the Scholastic Philosophy which had become rationalistic both in form and matter under John the Erin-born and Abelard—and it is to the immediate followers of Francis and Dominic that we owe the grandest hymns which Christianity possesses—the Sacramental Hymns of Thomas Aquinas, the Stabat Mater, and the Dies Iræ.

Thomas, called Aquinas from his birth-place, Aquinum, near Naples—where Juvenal too was born—joined the Order of Dominic, but it was soon perceived that his post was rather in the intellectual arena of the University of Paris than in itinerant preaching. His popular sermons, however, (an English version of which has been published by Mr. Ashley), are clear and telling, although we have only the skeleton sermons, the dry outlines which the preacher clothed with utterance and illustration. What the *Saturday Review* has lately remarked of J. H. Newman, that he is not only a great theologian but a poet of marked originality, is eminently true of St. Thomas. This is not the place in which to speak of that *magnum opus* of Christian Divinity, the *Summa Theologiae*. Of his hymns those best known in English are "Now my tongue the mystery telling" (203, Hymns A and M)—the same hymn in the version "Sing, my tongue, the Saviour's glory," in the new Congregational hymn book, No. 878; also Dr. Neale's version of "Praise, O Sion, Thy Salvation," part of which is given in Hymns A and M, and the beautiful "Thee we adore, O hidden Saviour, Thee" in the same. Thomas of Aquinum was ranked

among the saints, but as Canon Farrar has remarked, to the credit of even a corrupt Christianity, not because he wrote the *Summa Theologiae*, but because he preached to the poor and ministered to the leper. (Witness of history to Christ.) More human in its love and tenderness is the religious poetry immediately traceable to the influence of Francis of Assisi, that extraordinary man, in whom love for others became a kind of insanity. His hymns are saturated with a charity, a love for all created things which overflows the bounds of human society. He speaks of his brother the sun, his sister the moon, his brother the wind, his sister water, and at the end "Welcome, sister Death." Of a like spirit was Jacobo de Todi or Jacopone, the author of the "Stabat Mater," Hymns A and M 98. I do not know in any poetry lines of more concentrated pathos than

Ah quam tristis et afflicta
Fuit illa benedicta!

Less known, but of as exquisite beauty, is a poem on our Lord's infancy by the same author:

Dormi Jesu, mater videt,	Rest my babe! sweet sleep be-
Que tam dulcem somnum ridet	side thee
Dormi Jesu blandule.	Mother, smiling, sits beside
	thee.
	Sleep in slumber balmily.

This chapter, closing the brief survey which has been taken of Latin Hymnology, must notice one of its noblest utterances, the Dies Iræ of Thomas of Celano. This writer, to whom a consensus of the greatest and most recent authorities assigns the hymn, was a friend and follower of St. Francis, an account of whose life he has left. As a poem the Dies Iræ is better known than any other medieval poem. Sir Walter Scott has caught its keynote in "That day of wrath, that dreadful day," which is a paraphrase of alien form and far too short to represent the original. The readers of Faust will remember how effectively in the cathedral scene Goethe has introduced its solemn cadences into a poem essentially modern and secular. It has been imitated in all European languages, forty-three versions are extant: in German by Fichte and Schlegel, in English by Crashaw, and, best of all, by Dr. Irons, "Day of Wrath, O day of mourning," in Hymns A and M and many other hymnals, including the new one of the American Church and the old Toronto book. Archbishop Trench has spoiled the hymn by leaving out the beautiful closing couplet in which the tremendous burden of the opening verse so impressively recurs. Those who read it in the original will feel how inadequately any translation represents the terseness and force of the Latin.

Dies iræ, dies illa!
Solvat sæculum in favilla
Teste David cum Sybilla.
Tuba mirum spargens sonum,
Per sepulera regionum
Coget omnes ante thronum.
Judex ergo cum sedebit
Quicquid latet apparebit,
Nil inultum remanebit.
Mors stupebit et natura
Cum resurget creatura
Judicanti responsura.
Rex tremendæ majestatis
Qui das nos salvandos gratis
Salva me, fons pietatis.

Lacrymosa dies illa
Qua resurgam ex favilla.

This metre, never attempted in any other poem in the Latin language seems peculiarly suited to the subject. The division into three-lined stanzas gives the same dignity of movement as in the old classical metres. The recurrence of the sonorous double rhyme has been compared to the measured striking of a hammer, blow on blow, upon an anvil. But what is most remarkable all through the poem is its evident sincerity, the presence of that intense and unquestioning faith which in most modern hymns is so lacking. Look at our best modern hymns on the Day of Judgment, at poems such as Campbell's "Last Man," and observe how hard it is to discern what is to be believed as objective fact, how much is metaphor and rhetorical machinery. But in the Dies Iræ no word is written for effect. The poor lay preacher believed every word he wrote. To him the stupendous picture as it grew in his verse was *real*. His was no mere subjective conception of a Divine judgment wrought out by Divine influence in each man's conscience, or of an inquisition rendered inevitable by laws which are divinely immutable, at each man's death. To him the awful assize is no figure of speech. That Day of Wrath shall dawn. In no metaphor but in visible fact the Son of Man shall sit, as ever Pope or Emperor sat at earthly tribunal. His Throne shall be shaped out of the surrounding radiance, and before Him grouped, even as the barons or cardinals, the satellites of regal or pontifical power, shall gather the myriads of angels, the executors of His decrees. All through the solemn van we seem to hear the "tuba mirum spargens sonum," the wailing of that solitary trumpet as it summons from the four corners of earth, from the abysses of the sea, from the Hades of Death, all born of Adam to stand before that throne in countless millions! And as the passion of the poem deepens, and the "written book" is opened, to whom does the Franciscan preacher teach us to look for help—to no absolution or indulgence, to no saint or created intelligence, but "Thou who hast forgiven the sinful woman, Thou who didst hear the dying thief, Fountain of Mercy, save me in that dreadful day." Such scriptural teaching accounts for the influence of the Franciscan revival until, as too soon happened, the fervor of that revival died away in superstition and selfishness grosser than that against which its founder rose to testify. To read it might modify the opinion of that large majority of our "religious world" uneducated in Christian history, who imagine that "the Gospel" was never preached before the Reformation.

This paper closes the sketch attempted to be given in the DOMINION CHURCHMAN of the rise and progress of Christian hymns in the Middle Ages. In a book now under preparation it is designed to examine the same subject at far greater length, with a thorough analysis of the developments of modern hymn writing, and an enquiry how far and in what ways, *culture* as such, has been modified both within and without the Christian Fold, by the influence of Christianity. I conclude by thanking the editor for his courtesy in admitting this series of papers, and those of my brethren who have kindly expressed interest in the subject treated of.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—St. Luke's Cathedral.—This church is handsomely decorated. The decoration of the chancel, designed by the Curate, Rev. Mr. Gills, is a work of art. The reredos is composed of straw work, on white ground. In the centre piece are the words, "Wonderful, Counsellor" in letters of red, on white. The side panels have "I H S" in red and "Jesus" in straw work. Over the top of the reredos, "Glory to God in the Highest," and over the centre piece in straw work on red ground, "Emmanuel," over the organ is "Hosanna" in straw, and on the wall opposite the organ is a scroll with "Alleluia" in letters of straw on a ground of green.

A new feature in the decoration is a chancel screen, over the centre of which is "Christ is Born" in letters of straw on green ground. Around the galleries the sentence "I am the Root and the Offspring of David and the Bright and Morning Star."

The pillars are decorated with wreaths, and the walls and galleries with triangles and circles, all of spruce. The Font is dressed with flowers—and the pulpit with spruce. The whole work is most elaborate, and is creditable to the taste of the designer and the skill of the ladies and gentlemen by whom executed.

The Bishop's Chapel.—As is usual on the Festival of the Nativity, much pains have been bestowed on the decorations. The wall of the altar, is covered with a pure white dorsal cloth decked with golden lilies and *fleur de lis*, and bordered with a maroon colored border, on which there are the sacred monogram, "I. H. S.," and Maltese crosses in gold, on a blue ground. Surmounting the dorsal is a cross, standing out in relief, and two banners hang either side of the chancel window. On the re-table are four vases of crimson flowers, which stand out beautifully against the white ground of the dorsal cloth. On the front of the re-table is the single word, "Bethlehem." On each side of the altar there is a magnificent salvia—the stalls are all lined with evergreen, and the desks and lectern are hung with white pontals. The chancel screen is picked out in green, and along the top, and massed at the bottom are quantities of flowers and tropical plants in pots, conspicuous among which are a great number of scarlet poinsettias. The pillars of the chancel arch are wreathed with green, and the capitals gracefully adorned with ferns and flowers. The gas lights through the church are festooned with green, and the walls of the nave are adorned with stars, and monograms worked in green spruce. The Font is decorated with white camillas and other costly flowers—among which is the graceful smilax.

St. Paul's is decorated this Christmas more elaborately than on any previous occasion. The chancel, of course, is the part of the Church where most pains have been bestowed and most taste displayed. A reredos has been improvised, consisting of three arches—on the centre of which on white ground is the sacred monogram in green, and on the other two are the words "Jesus" and "Christ" respectively, in red letters on a white scroll—which runs transversely over the initial letter "J" worked in green upon a red ground. The walls of the chancel on each side of the reredos are covered by a magnificent trellis work of evergreen.

Over the chancel window on a white scroll in old English letters in red is the sacred legend, "Thou art the King of Glory, O Christ." The walls on the *decani* side of the choir are ornamented with five gothic arches of evergreen, over which are the words, "A light to lighten the Gentiles." The front of the choir stalls is most tastefully decorated with trellis work of evergreens, the sentence on the cantores side being "Behold thy King cometh," on the *decani* "Hosanna in the Highest." The music stands are surmounted with a trimming of moss, sparkling with what appears to the uninitiated spectator as ten thousand diamonds. The centre font (which was presented to the church some time ago by Mrs. Norman Ritchie) is filled with tropical plants and

ornamented with ever-green. The front of the reading desk is trellis work of evergreen, surmounted, like the choir stoles and music stands with moss, the words "King of Kings," worked in white moss, with the sacred monogram underneath, appearing on the front of the desk. The pulpit is also evergreen trellis work, the words "Jesus" and "King of Glory" being worked in rice—on the side in the same sort of letters, is the word "Emmanuel." The reading desk was designed and executed by the Misses Almon, and the pulpit by Miss Lily Archibald and Miss Ritchie. The chancel was designed and carried out by Miss Sinclair. The work in the nave of the church was superintended by Mrs. Wm. H. Hill and Miss Hill. The font is the work of Mr. G. Franklyn. A host of other ladies and several gentlemen, whose names we have not ascertained, lent their aid.

The Garrison Church has the decorations of the most beautiful description. Real flowers, and evergreens, and mosses, and grasses; flowers in golden vases and in sombre pots; flowers in every variety, at different points within the altar railing. At the back of the communion table is a white reredos, in three sections. On the left hand section the text begins "Thy Throne, O God," and on the right hand section it ends, "Is forever and ever," while the centre section bears the word "Emmanuel," arched, under which is a cross beautifully worked with white camillas. On the right and left sections are elegantly worked monograms. Over the reredos is the line "O come let us adore Him," and this is surmounted by a cross worked in bark and ivy leaves. At the top of the communion table, arranged so as to appear under the cross of camillas, is a beautiful worked text "I am the bread of life."

Holy Trinity Church.—Over the windows are three crimson scrolls, with borders of evergreen, containing the text: "The Word was made flesh and dwelt among us" Under the window, and above the Holy Table, on a crimson ground with ornamental green border, are the words: "This do in remembrance of me." And over the large arch is a white scroll with plain green border, and surmounted by a large cross of Iona, containing the following text in scarlet letters: "Unto us a child is born, unto us a son is given." Around the nave run festoons of evergreen and in the arches of the roof hang wreaths of the same material. The spaces between the windows are occupied by Jerusalem, Maltese and Constantine crosses. The front of the pulpit is decorated with the letters "Alpha" and "Omega," in monogram form, on a white panel; while the same letters occupy two white panels in front of the desk. The font is surmounted by a crown.

St. Mark's Church.—Around the body of the church, between the windows, are placed the words, "Glory to God in the highest, on earth, peace, good will towards men," the letters being formed with evergreen. Immediately above, suspended from the cornice, are festoons of evergreen. The gas fixtures, reading desks, and altar railings, are also decorated with the same material; the window frames, north and south, doors, and chancel arch likewise. Above the Communion Table, the words, "God is love" appear also in evergreen. There are also sundry devices as stars, crosses, &c., worked on a red ground interspersed in different parts of the church.

St. George's.—Around the front of the crescent-shaped gallery, in neat letters, Isaiah ix. 6. is worked. The railing of the gallery is festooned with evergreens, and the same material covers the gas brackets and the pillars. The font, desk, and pulpit are wreathed with hemlock and real holly, and at the organ gallery, in blue and gold letters, is the word "Hallelujah."

BRIDGEWATER.—Holy Trinity.—The Christmas decorations are of their usual superior character. The prayer desk at the east, and the pulpit at the west front of the chancel, and the lectern are neatly wreathed with evergreens. The front of the pulpit shows the word "Immanuel." The font is also wreathed, and surmounted by a pyramid of evergreens and flowers. A screen is placed across the chancel—the base supported by rustic pillars, twined with evergreens. On the two centre pillars banners are hung bearing the words—"Christ the Lord," "Alpha and Omega," and "Behold thy

King cometh," in gilt letters. On the base of the screen are the words in crimson letters, "Glory to God in the highest." Above the base are three arches on red ground, bordered by spruce. The centre arch is surmounted by a cross, and has a gilt star underneath it, and bears the words, in white letters in old English style, "We have seen his star in the east, and are come to worship Him." The other arches shew the words, "Hark the herald Angels sing," and "Glory to the new born King." The chancel walls have the words in blue letters on white ground, placed in curved lines, "Christ is born," and "Jesus our Immanuel." Above the words are inverted arches and pendants of evergreen. The words "I am the true vine," in spruce letters, are placed between the three centre chancel windows, and on the latter are the words, in red letters on white ground, "On earth peace, and good will to men." The chancel windows are festooned with evergreen. Around the walls of the body of the church are the words in spruce—"I am the root and offspring of David, and the bright and morning star." The words "Son of Righteousness," in white letters, are placed in front of the gallery formerly occupied by the choir, opposite the chancel, and inverted arches of evergreen are formed above them. The church windows, the pillars supporting the gallery, and the open rafters are trimmed with evergreen, and inverted arches and pendants of the same are placed over and between the windows.

HALIFAX.—Bishops Chapel.—On the last Sunday in the year the preachers were the Rev. Professor Wilson, of King's College, Windsor, and the Bishop. There was an eight o'clock celebration in the Chapel on the Feast of Circumcision.

The Cathedral.—On the Eve of the Circumcision service was held here at 10.45 p.m., the preacher being the Rev. A. Townend, Senior Chaplain of the Garrison.

The Revd. John Storrs, M. A., late Rector of Cornwallis and Horton, is not unmindful of Missionary work although retired to the old country. On the day of Intercession, he pleaded the cause of Missions in the Parish Church of Beccles, Suffolk, remarkable architecturally for its detached tower.

A special despatch to the *Halifax Morning Chronicle* states that "on account of differences with his congregation many of whom have returned to the Church of England," the Cumingsite preacher at Ottawa has resigned.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

FREDERICTON.—An ordination service was held in the Cathedral on the Fourth Sunday in Advent, at which Messrs. W. O. Raymond, of Woodstock, and James Millidge, of St. John, received Deacon's Orders. The Rev. Mr. Millidge has accepted the curacy of St. George's Church, Carleton. The Rev. Mr. Raymond has been offered both the curacy of St. Mark's Parish, St. John, and the position of missionary at Stanley.

"THE CHURCHMAN'S ALMANAC."—This useful little production has been made still more useful by the Rev. T. E. Dowling, by adapting it to the use of his congregation. Eight pages have been added, in which the most important features and needs of the parish are laid before the people.

The following summary of contents may be useful to those who wish to secure a similar excellent auxiliary to their parish work:

On the first page is the name of the parish church, a statement that its seats are free and unappropriated, and a request that every member of the congregation should join in the responses, and, as far as possible, in the singing, of the services. The second page is devoted to the yearly arrangement of services for Sundays, week days, saints' days, and anniversaries. The Sunday school, with a few plain words about its object, and some admirable tales for the scholars, occupies the third page. On the next is the announcement of the meetings and classes for the year, with two requests—one for lay helps, and one for those

having sad occasion to bury their dead, to make use of the church, and to avoid, if possible, funerals on Sunday afternoons. The fifth and sixth pages contain a financial statement, the names of the corporations, the residences of the Rector and the Curate, an advertisement of the parish library and depository, and an invitation to strangers attending the services to make themselves known to the Rector. On the last two pages are three prayers; one for the parish and two to be used in church, before and after the service respectively. Thus the "adaptation" seems calculated to be of much use in a parish, which it shows is being most thoroughly worked.

Missions.—On the evening of the last Sunday in 1877, G. Herbert Lee Esq., of St. John, delivered a very interesting lecture in the Temperance Hall, Central Kingsclear. His subject was the Progress of Anglican Missions on this continent. A most striking part of the lecture was the close, in which a sketch was given of the rapid growth of the Church in British North America, from one Bishop to fifteen, and from six clergymen to 600.

"*Watching the old year out and the new year in.*"—The usual solemn midnight service was held on the eve of the Feast of the Circumcision. The Bishop gave an appropriate address from Proverbs iii. 5-6. A beautiful New Year's carol was an interesting feature of the musical portion of the service.

The Cathedral.—The usual anniversary service of the Masonic Body in Fredericton, was held on St. John's Day, in the Cathedral. The Bishop took part in it, and was assisted by the sub-dean, the Rector of Fredericton, and the Rev. Mr. Raymond. A sermon suitable to the occasion was preached by the Rev. B. Shaw, Rector of Cambridge. The text was Eccl. xx. 30. and Isaiah, xlv. 5 and 10. The sermon will be printed, by request of the Messrs.

SACKVILLE SOUTH DORCHESTER.—The "*Chignecto Post*," announces that the Rev. John D. H. Browne, Rector of these parishes, is about to resign on account of chronic affection of the vocal organs. Mr. Browne has succeeded in having a snug Rectory built at Dorchester, selling that at Westcock.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—On Sunday morning, the 30th ult., the Rev. C. H. Channer, M. A., of Goderich, Ont., occupied the pulpit of Trinity College, and preached an excellent sermon appropriate to the closing of the year. In the evening the Rev. Mr. Craig preached from Romans x. 17. He urged it upon his congregation as a duty to contribute towards the missionary fund of the Diocese. He boldly maintained that in helping to extend the ministrations of the Church of England, they—his hearers—were aiding in the best possible way the spread of the gospel; that the gospel, in its true sense, was a record of facts, facts with a deep religious bearing, such as the Incarnation, Death, Resurrection and Ascension of our blessed Lord; that the Church of England, in the several seasons of her ecclesiastical year, presented to her members that gospel more fully than any other church organization; and on that account she recommended herself to our love and support. The sermon was a vigorous and timely plea for the scriptural character of the Church of England.

On New Year's Eve, midnight services were held at St. George's, St. Stephen's, and St. Thomas's Churches. At St. George's, His Lordship the Metropolitan, and the Rev. J. P. Dumoulin took part in the service.

A new feature in the way of missionary meetings has been inaugurated here. Instead of the annual mass meetings, held heretofore, a series of parochial meetings have been provided for. The first of the series was held in Synod Hall, on Wednesday, 2nd inst. His Lordship the Bishop, who occupied the chair, in his opening address, alluded to the financial wants of the Diocese, for the proper carrying on of the missionary work of the Church. He called upon all present to put their

shoulder to the wheel, and each to give according as God had blessed him.

Mr. C. J. Brydges, in a telling speech, gave a sketch of the financial condition of the Mission Fund of the Diocese. He showed from statistics that the subscriptions received from the cathedral congregation were contributed by a small number of the parishioners—about eight per cent. of the whole. He concluded by shewing that a very small contribution from each individual member of the Church in the Diocese would amply suffice for present wants.

The Ven. Archdeacon Lindsay followed with a short sketch of the formation and growth of the Diocese of Montreal. Mr. Thomas White, who was the next speaker, drew attention to the need of some effort being made to improve the finances of the Mission Fund. He alluded to the decrease of the protestant population in the Diocese, drawing therefrom an argument in favor of increased exertion on the part of the Churchmen of the Diocese.

The Rev. Rural Dean Carmichael made the last speech of the evening. In his usual happy manner he pictured the struggles of the missionary in the backwoods; struggles against debt, privations, etc., and asked how men under such circumstances could be expected to labour successfully in the missionary field. He concluded with a powerful and eloquent appeal to the Churchmen of Montreal to come to the rescue of the clergy of the Diocese.

On Thursday, the second of this series of missionary meetings was held in the basement of Trinity Church. The Most Rev. the Metropolitan occupied the chair, and in his opening remarks alluded to the financial state of the Mission Fund. The other speakers on this occasion were the Ven. Archdeacon Lindsay, Rev. Canon Baldwin, and Messrs. Geo. McCrae and Leo Davidson.

On Friday, the third missionary meeting was held in the Church of St. James the Apostle. After the customary opening services his Lordship in the course of a few remarks alluded to the want of both clergymen and money in the Diocese. Mr. C. J. Brydges, who was the first speaker, gave a detailed account of the state of the Mission Fund, and shewed that in order to carry on the Church's work in the Diocese, at least \$2,500, over and above the sum subscribed last year, would be needed annually. In order to provide for this, he suggested the placing of boxes in the entries of churches by the families worshipping therein, for the reception of weekly offerings. The other speakers were Mr. Thomas White, of the *Gazette*, and Revs. J. P. Dumoulin, and W. E. Mills of St. Johns.

The sisters of the "Holy Cross" Society have established a branch sisterhood in Montreal. Their Home is at No. 267 Bleury St., where they have opened a school for girls.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

CARRYING PLACE.—St. John's church was beautifully decorated in honour of the great Christmas Festival, and no less so Trinity church, Consec. Holy Communion was celebrated on Christmas Day at Carrying Place, the entire congregation remaining, at Consec., where there is but a very scanty nucleus of church members; the church was crowded at evening service, at both services the chanting and singing were most hearty. A liberal Christmas present in kind was sent to the Rectory from the English settlement out station. The Christmas festival was saddened by a death in the clergyman's family which caused the next Sunday services to be suspended.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending January 5, 1878:—

MISSION FUND.—*Special Appeal.*—Bishop of Toronto, 4th instalment of subscription \$25.00; Ven. Archdeacon Whitaker, on account of subscription—balance due \$100.00; James Henderson last payment on account of subscription \$50.00. *Thanksgiving Collection.*—St. Matthew's Leslieville, \$1.55; Port Hope, Trinity College School Chapel, \$12.14; Oakridges, \$3.30; Galway, 20 cents;

Ashburnham and Otonabee, \$6.51. *Parochial Collections.*—Galway, \$19.93.

WIDOWS' AND ORPHANS' FUND.—*Annual Subscriptions.*—Mrs. Leech, \$5.00; Mrs. Flood, \$3.00; Rev. F. J. S. Groves, \$5.00. *October Collection.*—St. Matthew's, Leslieville, \$1.00; Ashburnham and Otonabee, \$20.00. *For the Widows and children of two deceased Clergymen.*—Apsley, \$1.11; Whitfield, \$1.44; Honeywood, 58c; Elba, 75 cents; Hastings and Alnwick, \$2.50; Galway, \$1.15.

ALGOMA FUND.—*Day of Intercession Collection.*—Port Hope, Trinity College School Chapel, \$9.82; Ashburnham and Otonabee, \$5.00.

LLOYDTOWN.—The Rev. C. B. Dundas has been appointed to this parish.

TORONTO.—The Lord Bishop of Saskatchewan preached on Sunday morning at St. Peter's Church, and in the evening at All Saints.

BRADFORD.—*Trinity Church.*—On Tuesday evening Jan. 1st, notwithstanding the amount of visiting in progress, quite a large congregation assembled to witness the presentation of a baptismal Font to the congregation of Trinity Church, by the children of the Sunday School. The Superintendent, J. W. H. Wilson, Esq., presented the Font on behalf of the Sunday School: it was accepted with many thanks by the Church Wardens. Appropriate prayers having been said at the Font by Rev. Dr. Rolph, the ante communion office was said, with the proper Collect, Epistle, and Gospel for the day. The incumbent then gave a short address, in which he pointed out the suitability of choosing the Festival of the Circumcision for this presentation, the Jewish rite of circumcision being in many respects analogous. The Font itself is in excellent taste, though quite plain. It is cut from Ohio Free Stone, and is about 3 feet 9 inches high. The base bears the inscription—"Presented to Trinity Church, Bradford, by the children of the Sunday School."

APSLEY.—St. George's church was tastefully decorated for Christmas. Over the communion table was a cross of evergreens, with a wreath of the same mixed with immortelles and the rich red-green leaves of the squaw-berry; over this was the text "Behold thy King cometh unto thee," in purple and gold on a white ground, all nicely festooned with a pretty long running evergreen, the whole surmounted by the star of Bethlehem in straw cloth on a crimson velvet ground. On the pulpit was a cross beautifully worked with various mosses and the leaves and berries of the winter green. Over the entrance was the text "The Lord God omnipotent reigneth," in letters of blue and gold on a white ground, above which was an illuminated cross-crosslet. The text was Gal. 4, 4, 5 and the object of the sermon was to insist on the proper Deity of the blessed Lord Jesus. The congregation was larger than usual, interrupted by parties, connected with a "Social" in the neighbouring town hall, going in and out during the service. Holy Communion was administered to a goodly number of devout worshippers. On Wednesday Jan. 2nd the foundation of a new church was laid in the township of Chandos five miles north of Apsley.

WOODBIDGE.—The festival of the Nativity was observed in this parish with special attention, every thing seemed to make it an occasion of delight. The tasteful village church, so thoroughly ecclesiastical in its detail and position, was chastely decorated; the result of some very diligent labours. The various mottoes, such as "Rejoice greatly," "Thy King cometh," Immanuel, &c., the neatly made wreathing and, above all, the particularly tasteful "choir screen," combined to produce a very fine Christmas appearance. The congregation, notwithstanding the unfavorable weather was larger than on former occasions. The service was fully choral, the "Festival arrangement" of Tallis being used. The responses were very effectively rendered by the choir, by no means to the exclusion of the congregation, composed of twenty men and boys. The Venite, and the Psalms, as also the Creed of St. Athanasius. The "Te Deum," and "Jubilate," were "services," and with the anthem of

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Sir John Goss, "Behold! I bring you glad tidings;" were sang with a very large amount of musical talent, evincing the thorough and excellent training by the organist and choir master, Mr. C. H. Edmonds. The sermon was, of course, appropriate to the occasion although, from a not very obvious Christmas text, "Art thou he that should come?" A liberal offering was presented to the clergyman and since, but *sadly too few*, remained, after the prayer for the church militant, to render obedience to the dying command of Him who, as on that day, "come into the world to save sinners."

In the evening, through the darkness, might be seen lanterns, in all directions, moving towards the commodious Orange Hall, where was the annual Christmas tree. Children, teachers, parents, and others filled up the building. The Rev. Dr. Hodgkin commenced by expressing his great happiness in meeting them at that time, and at the unprecedented prosperity of the Sunday-school; and after a few remarks, left the meeting in the hands of Mr. N. Clarke Wallace, the indefatigable superintendent. Every thing went on with delightful harmony, and, while two children were engaged, the one in accompanying on a fife, and his sister in singing a song about "Santa Claus," in the chorus of which the infant class joined with hearty voices, the old Christmas-box-man himself, made his appearance, admirably got up for the occasion, and proceeded to distribute the gifts which laded down the "Tree." All were in high glee, and, when the meeting closed, there was but the one feeling, that it was the most enjoyable Christmas Day ever spent in Woodbridge. It was gratifying to learn, from Mr. Wallace's statement, that the average attendance during the year was between 95 and 96, and that 26 of the scholars had been present every Sunday.

PETERBORO.—On Friday evening the 4th inst., the annual Sunday School festival was held in St. John's Church. The Rector, Rev. J. W. Beck said Evening Prayer, the school-children singing some hearty Christmas carols. An adjournment then took place to the school house which was crowded to its utmost extent, and which presented an appearance most attractive to the scholars, three large Christmas-trees, well laden with fruit of more than usual excellence, having been erected therein.

The Rev. Vincent Clementi addressed the assemblage on the importance of Sunday Schools as nurseries of the church, and the trees were then divested of their fruit, each child receiving one, and, in many instances, too, appropriate presents: offerings were also made to Mr. Beck and to several teachers. The Rector brought the proceedings to a conclusion with a few remarks on the passing season, and so ended a very agreeable, and, it is hoped, not unprofitable evening.

There were about 150 children present with their numerous teachers, including the efficient lay-manager, and other members of the congregation.

TORONTO.—Holy Trinity Christmas Festival.—On Thursday evening, January 3rd, the annual Christmas Festival and distribution of prizes to the scholars of the Sunday School of the church of the Holy Trinity took place in the Agricultural Hall, which was filled with the children, their parents, and friends. The Christmas tree, which was kindly sent by Dr. L. W. Smith, from Summerhill, was abundantly laden with books, toys, and candies, which were distributed to the children of the infant classes. The prizes, which were of a more than ordinarily handsome character, consisting of Bibles, Prayer and Hymn Books, and Story Books, were presented by the Rev. John Pearson, Rector—Assistant. The proceedings were diversified by songs, carols, readings, and recitations, which were very favourably received by the audience, especially the youngsters. An interesting feature of the entertainment was the exhibition of a large model of the Shingwauk Home for Indian children at Sault Ste. Marie, one of the inmates of which is maintained by the scholars of Holy Trinity School. This model is very cleverly executed, and is the work of the Indian boys, under the direction of Rev. E. F. Wilson, the Principal of the Shingwauk Home. The model, we understand, can be obtained for

exhibition at any other school on application to the clergy of Holy Trinity church. The pleasure of the occasion was greatly damped by the sudden decease, on the previous evening, of Miss Frances Ludlow Harison, who had formerly been a teacher in the School. Had it been possible, a postponement of the Festival would have been arranged, but this was found impracticable. The programme was therefore carried out, although to many it was sadly out of keeping with the feelings uppermost in their minds, of regret for the deceased lady and sympathy with her mother and other relatives.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

SYNOD OFFICE.—Receipts during the month of December, 1877. MISSION FUND—*Offertory Collections*: Port Colborne, \$1; Marshville, 75c.; Milton, \$6.13. *Thanksgiving Collections*: St. Catharines, Christ Church, \$16; Burlington, 5.30; Hamilton, All Saints, 10.50; Waterdown, 3.00; Thorold, 18.77; Port Robinson, 2.23; Palmerston, 3.00; Caledonia, 8.18; York, 6.52; Cayuga, 15.45; Harriston, 4.75; Clifford, 2.57; Drew, 2.13; Welland, 1.21; Fonthill, 70c.; Louth and Port Dalhousie, 3.06; Port Colborne, 2.40; Marshville, 67c.; Clifton, 3.50; West Flamboro, 1.50; Oakville, 22.06; Stamford, 3.60; Drummondville, 5.07; Omagh, 4.35; Palermo, 1.30; Milton, 4.83; Niagara, 19.77; Acton, Rockwood, and Eramosa, 2.06. *Parochial Collections*: Hamilton, St. Mark's, 20.00; Omagh, 10.50; Palermo, 18.50. *On Guarantee Account*: Palermo, \$25.00; Marshville, 50; Nassagaweya, 90 00; Lowville, 80.00; Georgetown, 150.00; Grantham, 62.50. Caledonia, 108.34. ALGOMA MISSIONS—*Intercessory Collections*: Burlington, \$4.20; Hamilton, All Saints, 16.50; Barton, 4.70; Glanford, 1.30; Barton East, 1.20; Thorold, 3.82; Port Robinson, 4.33; Stoney Creek, 2.07; Woodburn, 1.50; Saltfleet, 1.13; Dundas, 4.00; Palmerston, 5.50; Erin, 2.03; Hillsburg, 1.89; Reading, 79c.; Orangeville, 1.00; Cayuga, 6.50; Hamilton, Christ Church, 30.00; Welland, 3.48; Fergus, 3.18; Harriston, 4.12; Clifford, 1.52; Louth and Port Dalhousie, 2.03; Port Colborne, 1.30; Marshville, 68c.; West Flamboro, 1.00; Oakville, 2.00; Drummondville, 4.34; Jarvis, 3.26; Dunnville and Port Maitland, 2.70; Niagara, 9.68; Acton, Rockwood, and Eramosa, 3.00. WIDOWS AND ORPHANS' FUND—*Offertory Collections*: Port Dalhousie, \$7.98; Jordan, 2.03; Port Colborne, 3.60; Marshville, 1.60; Oakville, 11.07; Milton, 7.42; Woodburn, 3.85; Saltfleet, 1.40; Stoney Creek, 5.00. EPISCOPAL ENDOWMENT FUND.—Saltfleet, \$17.00.

DUNNVILLE.—A private correspondent writes, Jan. 1, to a Church friend: "We had a very bright, and at the same time, solemn midnight service. The church was crammed to suffocation, gallery full and people standing in the aisles. We had the shortened form of evening service, to end of Third Collect. Then hymn, "Days and moments quickly flying;" then addresses, by the Rev. W. P. Smith, on "Psalm xc 12." Then the Litany was most impressively sung. The silent prayer, all kneeling, was deeply solemn and impressive, and when we arose from this act it was New Year. After this the earnest pastor greeted his congregation with "A Happy New Year." Then another hymn, prayer and benediction." The writer adds: "All were delighted with this brief but effective service. Many said one to another that the hour was good and pleasant, and profitable to their souls. They had heard powerful words, and they had prayed God to enable them to think of the past with sorrow for their sins, and that grace may be given them in the new year to enable them to lead a more godly, righteous and sober life, to the glory of His Name. We all felt that God was in our midst, and that His Spirit was being outpoured upon thirsty souls. I, indeed, shall not soon forget the earnest sympathizing attention of all, as the earnest pastor tried to enforce some of the lessons of the season. I believe that nearly all prayed in the few dying moments of the old year, devoted to a short space for silent intercession." LAUS DEO. The amount at Christmas offertory was \$37.91. Gifts in kind were numerous during the week before and after.

BARTON AND GLANFORD.—The parsonage of this mission was crowded with friends from the four churches on New Year's Eve. They remained until half-past twelve, having sung "Days and moments quickly flying;" and after an address from the incumbent, the benediction was pronounced. Gifts, as usual, were numerous and most generous.

ELORA.—The Rev. H. L. Yewens, of Mount Forest, having been appointed to this parish, left vacant by Mr. Thomson's removal to Hamilton, Rural Dean Osler inducted him on Epiphany Sunday. Probably Mr. Yewens will be appointed also to fill the position of Rural Dean. He is a gentleman of excellent ability and very zealous in the cause of Christ's Church.

HAMILTON.—The opening of two churches in this district on the same day is an event worth noticing. The first was Holy Trinity, a new edifice recently erected a short distance from the city, in the township of Barton, in the mountain, and in Rural Dean Bull's Parish. The church is a credit to the liberality of the Churchmen of the neighborhood, and shows what can be done by united effort. The consecration took place on the 6th, and the attendance was large.

St. Mark's Church was also opened—not consecrated—on the same day, the Rev. Mr. Harrison, of Toronto, officiating as preacher morning and evening, and the Rev. H. F. Darnell, of London, in the afternoon. The church has been erected by subscription, chiefly from the members who left All Saints'. Services are to be held every evening but Saturday, this week, the preachers being the Rev. H. Holland, St. Catharines; Rev. W. Curran, St. Thomas' Church; Rev. C. E. Thomson, All Saints, Hamilton; and Rev. G. Bull, Barton. The service at St. Mark's are full choral, the members of the choir appear in surplices worn over cassocks. Choral service is occasionally given at the Cathedral. A surpliced choir was adopted some time ago, and on New Year's Eve there was full choral service.

The continued illness of Canon Hebden necessitates the appointment of an assistant, but nothing of a permanent nature has been done yet.

JARVIS.—On New Year's eve a very handsome set of mink furs was presented to Mrs. Francis by the congregation of St. Paul's Church, in this village, as a slight token of their esteem. The offertory on Christmas Day was one of the largest ever taken up on such an occasion, and the presents in kind were quite numerous, including fifteen head of poultry, two hundred weight of flour, butter, fruit, &c.

MILTON.—On the 23rd ult., a few of Rev. W. J. Mackenzie's Milton and Hornby parishioners waited upon him at his residence, and presented him with a horse and the following address: Milton, Dec. 23rd 1877. *Rev. and Dear Sir*.—Your parishioners of St. Stephen's Church, Hornby, and Grace Church, Milton, wishing to evince their appreciation of your services amongst them as pastor for the past two years; have deputed us to present you with a horse, which they trust you may long be spared to make use of in your ministrations. Wishing you and your family a "Merry Christmas" and a "Happy New Year." We remain sincerely yours, (Signed) Theodore Brain, F. J. Jones, Wm. Panton, Church Wardens. Mr. Mackenzie replied in suitable terms, thanking the gentlemen who presented the gift, and every one of the parishioners who had contributed to its purchase. He said it was the biggest Christmas gift he ever remembered to have received.

GUELPH.—Midnight Service.—Miss Geddes played the "Dead March," in her usual exquisite manner, at the commencement of the service. This was followed by Hymn 328—"A few more years shall roll." Then an impressive address on the teachings of last year, and an appropriate prayer. This was followed by the special hymn for New Year's eve, 88—"Days and moments quickly flying." Then there was a call to silent prayer, the Canon urging all present to lay, like Hezekiah of old—his trouble before the Lord, his besetting sin, his secret sorrow, the cross he was called to bear,

praying to Him that of his infinite mercy He may remove it, or else give us grace to bear it patiently. All knelt down for a few moments and there was a dead silence that was most impressive. The new year having now opened, the grand Hymn of Thanksgiving 285, "O Lord of Heaven, and earth and sea," was sung. Then an address on the future and our duties. Speaking of the aspect of affairs in the old country, he referred to the dark and gloomy shadows from the old year projected forward into the new. The Canon then dwelt on the teachings of the church service for the day, that we should continually mortify all evil and corrupt affections. Then "O Paradise" was sung and prayer and the benediction concluded this interesting service.

FORT ERIE.—The Bazaar lately held in aid of the fund for building a new St. Paul's Church, was very successful, having realized more than seven hundred dollars, after paying all expenses. The much respected Rector, Rev. R. Arnold has taken great interest in the cause. The President of the Bazaar was Mrs. E. Thomas, Vice-President Mrs. W. Warren; Treasurers, Miss Arnold; Mr. W. Anderson also rendering valuable assistance; and all concerned in it acquitted themselves admirably. The ladies who got it up and carried it on are entitled to all credit for their zeal in the matter.

It will be fifty years next December, since the Rev. John Anderson came from the city of Quebec to take charge of this parish, where he remained Rector till he died. Twenty years ago he was ordained by Bishop Mountain, then the only bishop in Canada. St. Paul's Church, Fort Erie, was the first church in Upper Canada that had an organ.

PALMERSTON.—The Christmas service in St. Paul's Church was largely attended and heartily engaged in. The decorations consisted of the following texts and words, besides the ordinary accompaniment of wreathing: over the chancel window, "Thou shalt call His name Jesus" in white on a rich blue ground; on the arch, "Unto us a child is born, unto us a Son is given," formed of letters of evergreen; over the windows in separate titles "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace," "King of Glory," "Emmanuel," worked in moss; and over the entrance to the Church, "Offer unto God thanksgiving" the sacred monogram, "I. H. S.," and other devices served to give an appearance of completeness. The number of communicants was much greater than usual. On the following Thursday the children of the Sunday School were treated to their annual festival. A prominent feature of the entertainment was an exhibition of about seventy views, sacred and secular, with a powerful sciopicon by the missionary in charge, Rev. P. L. Spencer. Instead of a Christmas tree, a "Jacob's Ladder" was provided, well laden with useful and beautiful gifts. Prizes having been given to the two best scholars in each class according to the number of marks obtained during the year, the rest of the children received each a suitable present from the ladder. Singing of Carols, and short addresses added to the profit and enjoyment of the evening. The average attendance of the school for the past four months has been about seventy. The annual missionary meeting will be held, D. V., on Friday 18th, inst., when the Bishop of Algoma will be present and will deliver the principal address. It is pleasing to be able to state that the parish is in a prosperous condition.

DUNDAS.—The Sunday School children of St. James held a most successful Bazar etc., in their School House on the 3rd of January. The bazar opened at 2:30 p. m., and during the day the tables were most liberally patronised. In the evening the school house was crammed and the different amusements caused quite an excitement and a good deal of fun, a very handsome cake with a gold ring in it etc., was sold for 10c. a slice, the winner of the gold ring was A. S. S., girl of St. James, also a fine doll and sundry other things; presents being kindly given to the bazaar by members of the church. At the close a magic lantern was produced and Mr. Alex. Bertram described the different scenes which passed before the white sheet very kindly. All

spent a jolly day and the Rector, Rural Dean Osler must be congratulated on the nice amount procured for the Sunday School Library, viz., \$61.00.

HURON.

(FROM OUR OWN CORRESPONDENT.)

WESTMINSTER.—"Why should we not commemorate the Nativity of our Lord with the visible manifestations of our rejoicing! Come see how we have decorated the house of our Lord at this season of the Church's rejoicing?" We gladly accepted the invitation—a happy party, the teachers of St. George's Sunday-school.

We have seen many churches at Christmas tide, and none have we admired more than St. George's. On the ceiling were two crowns of evergreens emblazoned with bright red berries set in their dark brown cups. On the walls, in chaste old English characters, was a scroll bearing the words: "His name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Over this text an arch of evergreen wreaths was gracefully put over the windows, and draped between them in handsome festoons. On the arch entering the chancel was the text: "They shall call His Name Emmanuel." This text was in very handsome tinted letters, formed by a fair member of the church. The pulpit was clothed in wreaths of evergreens, with sprigs of holly, and berries in their brown cups. A scroll bearing the words, "Glory to God in the Highest, Peace on earth and Good will towards man," formed an arch over the chancel window, and under the window a scroll bearing the words, "The Word was made flesh and dwelt among us." The communion table has a rich crimson cover with the monogram in gold, I. H. S.

Rev. Dr. Darnell, officiated in St. George's on Christmas Day, and administered the Holy Communion. There were twenty-seven communicants. The congregation is at all services, large, and it is said, that judging from the increasing number of members the church must soon be enlarged.

MEMORIAL CHURCH.—The S. S. Christmas Festival was held in the S. schoolroom on Thursday evening the 27th ult., teachers, scholars and friends were present in full number. The house was literally crowded. The Rector, Rev. J. B. Richardson addressed the meeting, and in his address paid a just tribute to the kindness of the teachers in so bountifully providing the Christmas tree, laden with presents for all the scholars. Then was sung the Christmas Carol. Hark! a burst of heavenly music. There were recitations, songs, and addresses, the address by Rev. J. P. W. Smith, Mr. Jewell, and the Rector. The tree was stripped of its fruit (the presents for the scholars, by the Rector assisted by Messrs. V. Cronyn, C. Lilly and Major Milligan. The proceedings were closed with the singing of the Doxology, and the Benediction. The Sunday-school is in a very prosperous condition. There is an attendance of three hundred scholars. The members of the congregation take an interest in its well-doing.

SUNDAY-SCHOOL IN DALE'S SCHOOLHOUSE WESTMINSTER.—This Sunday-school has had its Christmas tree, and, the most precious of its fruits was a Christmas present to Rev. C. Davis, who has visited the school and held divine services in the schoolhouse monthly since the commencement of the Sunday-school some few months since. The school is three miles from London, and there was ere now no school in the neighborhood. To Mr. Biddulph and his family we are indebted in a great measure for its existence. The present from the Christmas tree to Mr. Davis was forty dollars.

St. James' Sunday-school, Westminster, has had its Christmas tree and enjoyed a very happy evening. The school is prospering; the attendance is over 140.

Christmas offertory. In St. Paul's on Christmas Day the offertory was \$114.46. This offertory is presented to the assistant minister. He was the recipient also of a handsome communion service and a purse of \$30 from the adult Bible-class.

The Christmas offertory in St. George's Church was \$24—a large one for a congregation struggling into existence.

MISSION OF WILMOT.—On the evening of the 31st Ult., a children's tree in connection with the Sunday Schools of Christ Church, Haysville, and of St. James, Wilnot was held in the Town Hall Haysville. It was entirely successful and satisfactory. The attendance was large, a generous provision was made for each child of suitable gifts. After their distribution the Hymns "Joy Bells and I am so glad," were sung and refreshments served. A musical programme was presented of a pleasing and satisfactory character. Mrs. C. Brown rendered efficient service as organist. Mr. C. Brown who with this esteemed lady has long and faithfully served the interests of the Sunday school, made a most gratifying address.

The Pastor had the pleasure of the company of an old parishioner, but a young and valued friend who materially assisted in the musical department. Mrs. Softley was kindly remembered, on the occasion, and the ladies represented in connection with her name were honoured with three cheers. The most gratifying feature, to the Pastor of this most enjoyable evening, was the fact, that touching expression of grateful affection towards him, was given by some dear young people, who have lately given themselves to the love and service of the Lord Jesus under his ministry. Truly, "this is the reward of my labour," he may gratefully say. The evening, and it might almost be said the old year, was brought to a close, by singing the Sweet "Bye and Bye," and the pronouncing of the Benediction.

KENYUNGHE.—Interesting Wedding on the Grand River Reservation.—A wedding of more than ordinary interest took place in St. Paul's Church, Kenyunghe, on New Year's Day, at the appointed morning service. The bride was Miss Henrietta M. Crombie, youngest daughter of the late Marcus Crombie, Esq., Toronto, and the bridegroom was Mr. William Martin, a prominent member of the Six Nation Indians on the Grand River Reservation. He has a brother in the medical profession who is now practising very successfully in London. Miss Crombie had for many years been occupied in missionary work among the Indians in the capacity of a teacher, and as such she was most zealous and ever manifested the deepest interest in the welfare of the Indians and their children, to whom she was strongly attached. The ceremony was performed by the Rev. James Chance, assisted by his curate the Rev. A. Anthony. Her brother, Mr. W. Crombie, gave her away.

British News.

ENGLAND.

Sir Stafford Northcote, has received an ovation from the noblemen and gentlemen of both political parties of his native county, Devon. In his speech the great incident of the evening, he denied that the House of Commons is in its decadence.

The new Bishop of Sodor and Man, the Rt. Rev. Rowley Hill, has been introduced to the Queen and done homage.

The *Times* gives an account of the opening of a new Congregational Chapel at Islington under the designation of a "Congregational Cathedral," at which the services were chiefly choral. Mr. Gladstone with his consistent inconsistency was present, uninvited.

At the Stoke-on-Trent School Board, a Baptist member strongly opposed the appointment of a Roman Catholic girl as a pupil teacher, which proceeding was strongly favored by the chairman. The meeting broke up without settling the question.

The Rev. Mr. Bramston has been prevailed upon to accept the vicarage of Minster, Sheppey, a parish containing 16,000 souls. The tithes, worth £1,800, are owned by the Ecclesiastical Commissioners, out of which the vicar receives the liberal stipend of £100 per annum.

Bishop Kelley, late of Newfoundland, has received a parting gift from the clergy of that Dio-

case, which he was reluctantly obliged to resign, not having been physically able for the duty. The gift is a handsome pastoral staff of ebony with silver mountings.

Ten "aggrieved parishioners," of St. Mary's, Primrose Hill, have petitioned the Bishop of London, who has threatened to withdraw the license of the Rev. Mr. Fuller, the incumbent, unless the offensive ritual be discarded. The large congregation has remonstrated with the Bishop, and the incumbent has preferred taking the consequences. The names of the petitioners are hung on the church wall, with the following verse written under: "Pray for them which despitefully use you and persecute you;" St. Matt. v. 44.

The Bishop of Lincoln having lately prohibited the use of "unfermented" wine in the administration of the Holy Communion, several questions on the subject have been submitted for legal opinion. The case will turn on the interpretation of the word "wine," whether it always means fermented juice of the grape, which the frequent allusions to intoxication in the Scriptures prove that it sometimes means. There does not appear to be any law or rubric to define what it shall be, though the bread is to be "the best and purest wheat bread that conveniently may be gotten."

Dr. Farrar's recent sermon on the subject of the future punishment of the wicked has given rise to a great deal of discussion. Dr. Farrar says that as a scholar he knows that "aionion," the word that we translate "eternal" and "everlasting," does not mean "endlessness." Without presuming to define the duration of time signified by the word "aionion" applied in St. Matt. 25, 46, both to the punishment of the wicked and the happiness of the righteous, it appears clear to a very ordinary scholar that they must be co-existent in duration. We have never heard it argued that the happiness of the righteous, expressed by the same word as the punishment of the wicked, as to its duration, will ever come to an end. The interpretation of "aionion," in the case of the punishment of the wicked, is much influenced by human sympathy, hope, and desire.

Correspondence.

"LETTERS OF COMMENDATION."

SIR: I have just read, in your last issue, the communication of "A. J." regarding the publication of a *Form* of Letters of Commendation, or, more properly, as I think, "Communicatory Letters."

On referring to the Journal of the Proceedings of the Provincial Synod for the current year, I find, on p. 38, to which "A. J." directs attention, that the issue of two kinds of letters is suggested, one on behalf of clergymen who immigrate to Canada from the United States, and the other for the benefit of laymen and their families emigrating to the latter country.

With the former of these letters none but the Bishops of the respective Dioceses have, I apprehend, any concern. None but the Bishops can furnish the "Formal Letters Dimissory" referred to; although I admit it may be said that the letter given to Apollos when "he passed into Achaia," for the purpose of embarking in missionary work, was written simply by "the brethren."

But your correspondent does not, I imagine, refer to these letters, introducing the clergy into other Dioceses, and which were termed *sustatika grammata*; but to letters furnished by a clergyman to a parishioner when leaving his parish to seek a habitation elsewhere.

Now, these letters were originally of two kinds, one entitling the holder to the full privileges of Church communion in the congregation of which he becomes a member; the other "commending the bearer to eleemosynary aid." The former were called *Littera formata*, an expression proving that the system suggested by "A. J." obtained in the early ages of the Church, that, in fact, these letters were drawn up after a known and prescribed form. There is, however, this difficulty regarding a printed form: In the Journal of Proceedings, quoted above, it is proposed that the letters to be wants;" and this is quite right, but such letters

furnished by the clergy to their parishioners, shall convey "information touching their character and will require to be greatly varied, more especially as to the wants of the bearers, and their objects in removing from one country to another, and it would therefore be somewhat difficult to frame a blank form that would not be so scanty in its terms as to be practically almost useless.

I have, myself, occasionally written such letters, and they have been couched, *mutatis mutandis*, in somewhat the following terms:

Rev'd Sir: I beg to commend to your Christian notice Mr. Thomas Smith, who, during the past three years, has been a member, in full communion, of my congregation, and who is now about to remove, together with his wife and two children, into your parish. He is by trade a carpenter, and is desirous of obtaining employment in that capacity in the place which he purposes making his future home.

He has a good bass voice and would probably make an acceptable addition to your choir.

I am, etc.

Some of these letters, at all events, have, to my certain knowledge, been productive of the benefit intended.

Letters written for the purpose of affording the bearers facilities for obtaining pecuniary assistance, and called *epistolae cirenidai* I have invariably declined inditing.

To show how necessary it is that a clergyman when removing to another Diocese, should be provided with a Letter of Commendation from his Ordinary, I will, with your permission, relate an incident that happened in England within my own recollection:

Many years ago, an undergraduate of one of the English universities was charged with the larceny of some books, tried, convicted, and committed to gaol. On the expiration of his term of imprisonment he settled in, or near, a country town, took a large house, furnished it expensively, and set up as a schoolmaster who received only a limited number of young gentlemen, with a view to prepare them for the universities; and being a good classical scholar, and a man of gentlemanly, not to say insinuating, address, he obtained several pupils, a near relative of my own included.

Not content with the accomplishment of this role, he prefixed "Rev'd." to his name, and was kind enough to afford the neighboring clergy occasional assistance in the performance of their several duties.

In after years, I have reason to believe, he immigrated to Canada, and died here. Whether or not he was ever ordained, I am not in a position to state; but I was distinctly told, by my informant, that at the commencement of his pseudo-clerical career he exercised all the functions of an English priest, being then simply a layman.

B. A.

Peterboro', Dec. 29, 1877.

RETREATS.

DEAR EDITOR:—Will you kindly allow me to use your valuable paper in order to lay before the several Diocesan Secretaries and the clergy generally the following letters, which will be understood at once if No. 1 is read as a letter addressed to each of the Bishops of this Ecclesiastical Province, No. 2 as the letter addressed to Rev. Canon How, conveying copies of the replies which all the Bishops had sent to No. 1, and No. 3 as Rev. Canon How's reply.

May I take this opportunity of asking the several Diocesan secretaries to confer with their brother clergy as to the best means of raising the funds which will be required in order to cover the travelling expenses, &c., of the clergymen who may be induced by Canon How to come out and render us the valuable assistance which we are looking for.

Yours faithfully,

CHARLES HAMILTON,

Quebec, 3rd Jan., 1878.

General Secretary.

1. MY DEAR LORD BISHOP,—I beg respectfully to ask your consideration of the following statement and the expression of your approval as far as you may be able to extend it to the measure which is contemplated.

During the recent session of the Provincial

Synod some forty clergy, representing all the Dioceses of this Ecclesiastical Province, and divers shades of church thought, met together to consider the feasibility and the propriety of securing that aid in promoting personal holiness, and ministerial efficiency which Retreats are believed to have afforded to many.

1. It was agreed that a Retreat should (if held) be conducted by an experienced clergyman of the old country, and not by any man committed to extreme party views.

2. It was agreed that no Retreat should be held in the Diocese of any Bishop who disapproved of the movement.

3. It was also agreed that the aim of the Retreat, as well as the mode of conducting it, should be made public, so that there should be no occasion for doubts and suspicions on this ground.

4. It was also agreed that Canon Walsham How, should be invited to come out and hold a Retreat at three central points, during the summer of 1878, and that in the event of his being unable to undertake the work, he should be requested to select a clergyman of experience and standing to come out in his place.

5. It was agreed that the three central points should be chosen with the view of placing the Retreat within convenient reach of (1) the Maritime Dioceses; (2) Quebec, Montreal, and Eastern Ontario; (3) Western Ontario, Toronto, Niagara and Huron.

6. One general Secretary and a local Secretary for each Diocese, were appointed as follows:—General Secretary, Rev. C. Hamilton; Quebec, Rev. M. M. Fothergill; Toronto, Rev. W. S. Darling; Montreal, Rev. C. Daniel; Ontario, Rev. Canon Jones; Huron, Rev. Dr. Schulte; Fredericton, Rev. Canon Medley; Niagara, Rev. H. Holland.

The expression of your Lordship's approval, so far as your may be able to extend it, will naturally carry very great weight with Rev. Canon Walsham How, in considering the request which I have undertaken to forward to him.

I have the honor to be
Your Lordship's faithful servant,
CHARLES HAMILTON.

Quebec, October 9, 1877.

2. REV'D. AND DEAR SIR:—I beg your patient perusal of the accompanying circular addressed to the Bishops in the Ecclesiastical Province of Canada, and their several replies thereto.

They will serve to put you in possession of the circumstances under which I have undertaken, on behalf of many of my brethren in the Dioceses of Canada, to ask you to assume, either in person or through another clergyman of your selection, a work which they feel will be full of profit to themselves and to their ministry.

The information contained in these documents renders it unnecessary that I should claim more of your attention than the following statements will require.

1. Some considerable time will be needed to admit of all the necessary arrangements for providing a fund to meet the outlay involved in the movement and for holding the Retreats at the three central points.

2. These arrangements will be matured by the several local secretaries in communication with the clergy, whose limited resources will require that they should have early notice in order to provide for their travelling expenses and their quota to the general outlay.

3. The absence of the name of the Rev. Canon Dart, as secretary for Nova Scotia, referred to by his bishop, was occasioned simply by an oversight of the copyist.

4. The Bishop of Quebec kindly permits me to refer you to him in the event of your desiring to make any enquiry as to my standing or accuracy and faithfulness in dealing with such a matter as the present.

I would respectfully add my earnest hope that this movement may not lose the very great safety and many additional advantages which will be secured for it through your personal influence and direction. Your works have led the clergy to desire your valuable aid, and the Bishops generally to feel confidence and comfort in affording their countenance and encouragement to the movement if conducted by you in particular, or by a clergy-

man of your selection. I have the honor to be,
Revd. and dear Sir,

Your faithful servant,
CHARLES HAMILTON,
Rector of St. Matthew's, Quebec.
Quebec, 20th Nov., 1877.

3. REV. AND DEAR SIR:—I look upon the movement you are promoting as so extremely important that it would have been to me a very high privilege to be allowed to take part in it, if that could have been. But it is not in my power. Owing to my wife's continued ill health, I have made arrangements to leave my parish for six months, and have taken an assistant-chaplaincy here for the winter. I do not return till May. You will, I am sure, quite understand how impossible it would be to leave one's parish again the same year. I have, however, without the loss of a post, written to my dear friend, the Rev. W. D. MacLagan, Vicar of Kensington, urging him to accept the opportunity of doing such good and blessed work. He is a widower, with two boys, and so has fewer home ties than many of us. It would, I think, be a refreshment to him after the heavy work of a popular West End parish during the London season. But I cannot be at all sure that he would like the trip, or be able to give the time. If you were to get him as your conductor, you would be fortunate indeed.

I have for the last ten years set myself to rescue 'Retreats' from party associations, and to press them upon all parties in the Church. As to the name, it is of little moment, and if you can have the *thing* under the name of a 'Devotional gathering,' or any other title, I would not care, but 'Retreat' is the simplest and most expressive title, and it is established now with us. At the Liverpool Church Congress, I was hissed for advocating Retreats, and now I have lived to see them adopted and conducted by such pronounced Evangelicals as Canon Thorold, (now Bishop of Rochester), and Mr. E. H. Bickersteth. There is absolutely nothing about them of a party character, or from which any Evangelical should shrink. Controversy is, from the very nature of the case, excluded, and confession is certainly no part of the programme. It is purely and simply the spending of a few days together in prayer, and self-communing, and meditation, under the guidance of one selected to lead the thoughts of those present into profitable channels. It is a most blessed time, as all who have tried it confess; and in this busy hurrying age, the calm and peacefulness of it is invaluable. All of us feel strengthened and deepened and encouraged by it, both in our own spiritual life, and in our pastoral labours. Several of our Bishops have attended them. The Bishop of Ripon (a 'Low Churchman') inaugurated one himself for his diocese last year, and was to have conducted it himself, but illness at the last moment prevented him. I have conducted one at which four bishops were present. So I think it is too late to call it a party thing. Numbers of those heartily embracing Retreats utterly repudiate both the phraseology and the doctrine of the ultra party.

I will write again when I have anything to tell you.

Believe me ever, with an earnest prayer that your endeavor may be crowned with success, and that many may be as thankful for this help as I have had reason to be.

Yours most faithfully (in Christ Jesus).
WM. WALSHAM HOW.
The Rev. C. Hamilton, Dec. 17th, 1877.
Villa Marie Therese, Cannes, France.

EVENSONG ON CHRISTMAS DAY.

SIR,—Happening to be at St. Catharines on Christmas Day, I had an opportunity of attending a service which, to my mind, was the beau ideal of a Christmas Evensong. It was held in St. Barnabas' Chapel at eight o'clock. The congregation, which completely filled it, was composed of the very persons one would wish to see on such an occasion; mechanics and other workmen, their wives, whose household duties no doubt in many cases precluded their attendance at the morning service, plenty of children, and also a fair representation of others, who although present at the services which had taken place in the Parish Church in the morning and at mid-day, came to Evensong as well. The service was as "bright"

as one could desire, being fully choral, and reverently and heartily joined in by the priests, choir (a surpliced one) and congregation. The decorations of evergreens, flowers and banners were abundant and tasteful, special attention having evidently been bestowed upon those pertaining to the chancel and the altar.

This is a pleasing exception to the usage or non-usage referred to in a former letter. Another exception that may be mentioned, and which I have only recently heard of, is that Evensong was said in the Church of the Holy Trinity, Toronto, on Christmas Day, 1876 and 1877; and on the latter occasion was attended by a goodly number of worshippers.

I am yours truly,
A LAYMAN.

Toronto, Eve of the Epiphany, 1878.

MR. DAWSON IN THE FOURTH CANON OF NICEÆ.

DEAR MR. EDITOR.—Allow me to correct an error of omission on my own part, and a misprint, in my letter in your last issue on this subject.

I wished to state that Mr. Dawson's position with regard to the Fourth Canon of Niceæ had been so fully criticised by the Bishop of Ontario as to leave little room for further discussion on the ground taken in his letter, *i. e.*, the records of the Primitive Church. But that Mr. Dawson's assertion that "all modern exponents of the Canons of Niceæ agree with his opinion that the Fourth Canon is one merely of ordination," is *directly contradicted* by the judgment given by Mr. Foulkes at page 37 of his Ecclesiastical History. Mr. Foulkes both for learning and impartiality surely holds no mean place among Modern Church Historians.

The power vested in the Provincial Bishops by this Fourth Canon was, according to Selden, transferred to the Provincial Bishops from a body of twelve Presbyters of Alexandria who had formerly enjoyed the right of creating a new Patriarch from their own body. It was the object of my letter to argue that the privilege given to the Provincial Bishops by the Fourth Canon must have been that of election or confirmation of a new Bishop, not that of ordination which the Presbyters of Alexandria did not possess and could not transfer.

C. P. M.

NON-CHRISTIAN TEACHING.

MR. EDITOR.—Sincerely do I thank you for your bold, and well-timed article with regard to the disgraceful utterances in Westminster Abbey. Happy am I in the thought, that we, in Canada, have no sympathy with the deistic views there enunciated. By a singular coincidence I had just met with, among my pamphlets, and my reading, a sadly severe "brochure" entitled "The Comedy of Convocation," and while I was at a part, where it is stated that the decision of the Privy Council had laid down the law, that all unbelief was to be allowed in the Church of England, my wife, who is your constant reader, and who had the "DOMINION CHURCHMAN" in her hands, interrupted my reading by calling my attention to your article, and thus making me feel, that we truly had, as you there say, evils far, *far* greater than those matters of ritual which, ever and anon, raise such storms; and these things, sapping the very foundations of Christian faith, are allowed to pass unheeded by those iconoclastic zealots, who think themselves specially "set for the defence of the gospel." Nay, more, these are the men who, in England, seek to perpetuate that very state of things which leads to the appointment of heterodox Deans and—(I check myself), I am no ritualist; I do not hold to transubstantiation; but, if I am to accept the one or the other, I would rather have the strongest sacramentarianism that Rome has ever taught, for there is the doctrine of the Deity of my blessed Lord, and of his atoning sacrifice for sin, than that undefined, *non-christian* teaching which has lost the essence of the gospel, and which offers no Saviour to the sinner. I would rather, *far* rather, have a Mackonochie with his Crucifix, than a Stanley with his Christlessness.

OLD FAITH.

LETTER OF COMMENDATION.

SIR,—As a reply to A. J. (Dec. 27) I beg to offer the best form of commendatory letter which has come under my observation. It was given by the Rev. John Woodward, "Priest, Incumbent of St. Mary's, Montrose, and Acting Chaplain to the Forces," to a Sergeant-Major of R. A. who had obtained his discharge, and I may say that it procured for him an excellent civil appointment in Canada, and that he has justified the certificate.

H. W. F.

Jan. 2, 1878.

"To the Right Reverend the Lord Bishop and the Rev. the clergy of the diocese of or of any other diocese of a Church in communion with the Church of England:

"I hereby certify that A. B., late of is a member of the Church, and a communicant, and entitled to all her blessed privileges. It is with great pleasure that I commend him and his family to the pastoral care and kind offices of the ministry of the Church, whether bishops, priests or deacons, wherever he may be settled. And I further certify (here followed special characteristics.)

Dated at the day of in the year of Salvation, 18 . . .

Signed.

AN OLD COLONIAL PARISH.

MR. EDITOR.—As I have been but very recently connected with the church in Canada, it may gratify my friends, and not be without interest to other readers of your sound church paper, if I send you a sketch of my present charge in "The old Dominion" of Virginia.

This parish of which I am now the incumbent—called "Bruton Parish," after a gentleman of that name who came in old times from Yorkshire, England—was in existence 150 years before the first tree was felled west of the Ottawa river, and when "the bush," for many hundreds of miles of now prosperous settlements, resounded *not* to "the church-going bell," (to use a pet quotation of one of your young Divines of the Canadian church at Missionary meetings), but to the howling of wolves and the growling of bears. It was in fact a parish, with vestrymen, clerk, and all complete, before either Barrow or South had preached, or published one of his immortal sermons. Before the present church edifice, there was still an older one, and that was an offshoot from a church at Jamestown nine miles distance, which, as the name implies, was a settlement on the James river established in the reign of James I. The present church was erected in what was then called "The Middle Plantation," as being about midway between the James and York rivers, distant from each some five miles; but the place is now known as "Williamsburg," and was the seat of government of the Colony of Virginia, until the colony became one of the United States. The church dates from the reign of William and Mary, and is coeval with the venerable College hard by, at which most, if not all, of Virginia's distinguished sons received their education. The name of the College is "William and Mary," which sufficiently indicates its age. Another proof of the age of the Church is that there is still in use a golden chalice, with paten of the same precious metal, the gift of Queen Anne. There is also a mural slab inside the church, which is said to have been taken from the older church, and is of quite an old date. It is of itself so quaint and curious too, that I am tempted to copy it. It runs thus:

Neare this marble Lyes
ye Honble Daniel Parke
Of ye county of Essex Esqr—who
was one of his ma'ties Counsellors
and sometime secretary of the
Collony of Virga he dyed ye 6th of
March anno 1679
His other felicitys ware crowned by
his happy marriage with Rebbecka
The daughter of George Evelyn
of the county of Surrey Esqr She dyed
the 2nd of January anno 1672 at Long
Dutton in ye county of Surrey and
left behind her a most
hopeful progeny.

From the above it will be seen that the orthography, punctuation, and style &c., of the colony were, to say the least, peculiar as compared with modern usages; although, perhaps, in the days it

TION.

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was written not peculiar as compared with literary effusions in other parts of the Empire. If I remember aright, Sarah Jenning, Duchess of Marlborough, the bosom friend of Queen Anne, was not at all remarkable for correctness of spelling or style. To return to the parish, in those its pristine days, the incumbent, as existing records show, derived his stipend not from tythes, or rent charges, neither from pew rents, nor yet from "voluntary contributions." The reverend man was wont to receive for his labours so many 1000 lbs. of tobacco "with cask." What the value of said cask might be, the records say not. The trade of cooperage was doubtless scarce in the land else the item of a cask, now probably worth 25 cents, would hardly appear in the vestry book. The church, as it now stands, is of brick, said to have been imported from England. Of this, however, there are grave doubts, as the same thing is said of many other old colonial churches and houses; and one wonders where the ships could have come from which brought all those bricks over. The building is of a cruciform shape though not of the Gothic order. Its windows rounded at the top with two large circular ones at either extremity of the transept, would place it, I suppose, in the Norman style of architecture. For some years, owing to the trouble arising from the war of independence, it was the choice abode of horses and cattle. And even in the time of the first Bishop of Virginia (Madison) old people say that, in wet weather, the congregation had to pick their way to their old high-backed pews, through little pools of water neatly scattered over the aisle and transept. At present, there is no neater church in the land. The pools have quite disappeared—the floor having been raised three feet above them, and the church is comfortably carpeted and cushioned throughout. Besides the mural slab already quoted, there are other quite handsome ones to former rectors, and parochial worthies; and also one to the memory of the Confederate soldiers who fell in the battle of Williamsburg, fought some 15 years ago, or died elsewhere of the wounds received in that battle. From the church steeple there peal forth, on Sundays and holidays, to summon the worshippers from the quaint old city, the tones of a bell of remarkable silvery sweetness.

The "City of Williamsburg"—as all legal documents term it—consists of one long street, seven-eighths of a mile, extending from what once was the capitol, but is now a dilapidate Female Academy at one end, and the college at the other. There are also side and parallel streets with loyal and venerable names, such as "Prince George," "Duke of Gloucester," "Colonial," &c. These streets, however, are neither paved nor covered with cement after the manner of Cheapside; most of them are laid down in a fair green sod with houses maintaining a very respectful distance from each other; the others are, in fine weather, dust, in wet weather, mud. About midway in the yard of the chief tavern of the place, stands an interesting relic of colonial times—an octagon magazine in which the troops of King George kept their powder until seized by the rebels in 1776. It, and the church, and college, with some half dozen houses of princely dimensions, are the only buildings now remaining from the olden time. The Yankee army of occupation, with the same good taste elsewhere displayed, demolished all the others.

On one of the side streets, at the corner of which stands the church pointing in due form east and west, was formerly, what would now be called "Government House" but was then "The Palace." Here resided successively the Lords Culpeper, Dunmore, and Bobtourt, as governors of the colony. Now, thanks to the aforesaid Yankees, every vestige of the Palace has disappeared, and the site is occupied by a common school for "the rising sons and daughters of Man." "*Sic transit gloria mundi!*"

Within the college enclosure, and facing the street, is a marble statue executed in London of date 1773, recording the virtues, public and private, of "Norborne, Berkeley, Lord De Bobtourt." Some of the port-colonial students of the college, not imbued with veneration for lordships, profanely mutilated the countenance and person of the popular governor, and he now appears lacking the important item of a nose, and half his right arm. The statue besides is very much weather beaten

indeed, having now encountered the summer sun and winter frosts for over a hundred years. It is altogether the worse for the wear. Lord Bobtourt, tradition says, was the most popular of all the Virginia governors under their Britannic Majesties. His predecessor, Lord Dunmore, was, on the other hand extremely unpopular. I have had the pleasure of seeing, in the house of a parishioner, two of his lordship's veritable card tables around which the stately Danes of yore no doubt sat, and staked and cheated at cribbage, quadrille, &c. &c. One laughs at the topographical knowledge of Thackeray, as applied to Virginia. In his novel,—"The Virginians"—he makes Madam Warrington perform a journey from Williamsburg to Westmoreland County, between breakfast and dinner! Now, to save one's life, with all the aid of railroads, and steamboats, the journey could not be done in less than two days; nor then, if the train should not be "on time," or, as occasionally happens, the steamboat should get aground.

As a parting word I add, for the lovers of good things, that *here* is an elysium in that line. Of game, fish, and oysters, there seems no end. Of the first, we have, in season, vension, wild swans, geese, canvass back, and many other varieties of ducks, hares, partridges, woodcocks, snipe, and though last, by no means least, wild turkeys. Among the denizens of our broad waters, we have the much esteemed sheep's head, sturgeon, rock, &c.; and for oysters, those of York River, and Glyn Haven are most highly and most justly famed. One of them would easily fill a saucer of an after dinner coffee cup. But thus to delicate or casual enjoyments seems a little out of place, in a letter begun with the intention of describing a place elevated to the nutriment of the spirit so I stop.

HENRY WALL.

Williamsburg, Virginia, U.S., Dec., 20th, 1877.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XVI.—PREACHING AT MONAD.

The following Sunday afternoon, the earl and his son took a walk together along the shore, in the direction of Monad. They were discussing the light on the Esgair, a topic new to Lord Penruddock.

"I hope it may prevent the wrecks, whether it be by witchcraft or not," he said. "I wish every wrecker were in the place where they send their victims—that is, I suppose, the bottom of the sea."

"Then the best part of your income would cease," replied the earl, grimly.

"I never thought of that. Do I live upon the ruin of my fellow-creatures?"

"You have the waifs and strays as lord of the manor."

"I never saw one I coveted yet, except that pretty girl at Brynhafod. How lovely she is!"

The earl's dark face grew darker, but he made no reply. They walked on in silence. The tide was low, and they picked their way through the patches of sand and shingle, until they reached the point of rock that protected the little bay of Monad, and within which the hamlet stood. As they were about to round it they were arrested by a full clear voice. It seemed as if some one were singing a "hymn without words," that quiet Sunday afternoon.

"It is some canting methodist preaching to the fishermen," said the earl, glancing round the point. Lord Penruddock looked also, and both paused in their walk to contemplate the scene before them. They were themselves hidden from observation by a large boulder.

On the beach below the huts, standing near a large stone, was Daisy, surrounded by a score of ragged children, and Gwylyfa at her side. At a little distance was Michael, the centre of a group of men and women. They had books in their hands, and were leading the hymn, which the small and motley congregation followed. One or two sailors were lounging about, quietly smoking their pipes, and listening, while a few old people sat at the doors of the huts. The landlady of the beer-shop, her arms akimbo, her face defiant, also filled her doorway.

"I should like to hear what they have to say to

these outlaws," remarked Lord Penruddock, "let us listen."

So he and the earl remained, concealed by the rock.

Michael was stationed near enough to their standpoint to be heard with tolerable distinctness. Daisy and her class were inaudible, from the distance, so that, when the hymn ceased, it was the discourse of the former that reached them, while Lord Penruddock's eyes were riveted on the latter. She seated herself on her stone, and began to teach the children; while Michael, a Bible in his hand, read and explained, verse by verse a portion of the Sermon on the Mount.

As he expounded it to the best of his ability, his voice rose with his subject, and his manner became animated. His hearers made their remarks and interjections as he proceeded, without respect either to person or text.

"Haven't got no treasure to lay up; the earl gets all the treasure," grumbled a sailor, removing his pipe from his mouth. The tower and the castle are full enough, I'll be bound."

This man was lounging between the earl and the preacher, so that this unpalatable truth reached the present and future lords of the soil.

"We must fix our hearts on the Lord, and not on the world, then we shall find the treasure we want to lay up, in Heaven, where no thief will break through to steal it," explained Michael. "Of what use to gain the whole world and lose our own soul?"

"Don't know anything of heaven or souls," grumbled a bystander; "but I should like plenty of money."

"Listen to this: 'Ye cannot serve God and Mammon, or the devil, or riches,'" continued Michael, "Choose this day which you will serve."

"Not the earl," growled a voice somewhere.

"Oh! make choice of our Lord Jesus Christ, who has preached this sermon for you," pleaded Michael.

"Come away," said the earl to his son, in a savage voice, taking him by the arm.

"No; I will understand what the impudent curs mean," replied Lord Penruddock, breaking from his father, and scrambling over a piece of rock.

He was instantly in the midst of the congregation. Michael's words were arrested on his lips. Daisy's book fell; and the people started.

"What do you all mean by preaching and speaking against the Earl of Craigavon?" cried Lord Penruddock, hotly, facing Michael and the man lounging against the rock near him. "How dare you farmers, fishermen, and wreckers, befool his lordship's name!"

"Wreckers!" growled Davie Jones. "Who says we're wreckers? Prove it, my young lord."

"Everybody knows it; and were I Earl of Craigavon I would banish you from the land."

"There are two to that bargain, my lord. We're safe enough while we get the blame and the earl the profit."

"Hush, Davie, hush!" sounded on all sides; and "Hush, my lord!" was whispered into Lord Penruddock's ear.

The whisper was Eyan the Tower, who had limped forth from the little crowd. He had been slightly lame ever since the accident at Carreg Mawr.

"Scoundrel! unsay your vile words!" cried Lord Penruddock, past himself already, and nearing Davie Jones, who looked wicked enough for anything.

"I only said as the earl is lord of the manor, and gets the booty; and you said as we were lords of the manor, and got it," he growled, impudently.

Lord Penruddock's hand was raised to give the man a blow, when it was suddenly stayed by a word and touch.

"Remember the day, my lord!" said Michael, while Daisy, who had joined the group, grasped the arm.

Lord Penruddock turned fiercely, and met her reproachful, terrified glance. His arm fell. There was a momentary pause, and the people slunk away to the huts by twos and threes; all except Davie, Eyan, and a man or so who lingered at a distance.

"We are teaching them the Gospel, my Lord," said Daisy, fearlessly meeting his eyes. "Michael

was preaching from the Saviour's own sermon. He said nothing to offend."

Lord Penruddock turned towards her.

"Why are you amid such ruffians?" he asked.

"I am with my brother," she replied.

"Go, Davie, go round the point," urged Michael and Evan, while this was passing.

Davie moved sulkily away, backing towards the spot indicated; and scrambling over the stones recently surmounted by Lord Penruddock, found himself face to face with the earl, who had been listening to all that passed. Countenances sometimes speak more distinctly than words. It was so with these two men. They glanced at one another, but neither spoke. The fisherman touched his hat by a natural impulse, while he looked dogged and wicked. The earl sought his usual refuge, and cast his eyes on the ground. When he raised them, the man was gone.

"He has escaped has he?" said Lord Penruddock. "He may thank you, Miss Pennant, that he got off whole of limb. What did the fellow mean?"

"It is only his way, my lord," said Evan.

"He knows no better," said Michael Pennant.

"How long have you turned preacher?" asked his lordship, scornfully.

"Only a few months, my lord," replied Michael, quietly moving to Daisy's side. "We can do no more to-day, Daisy. Perhaps we had better go home," he added.

"Stay a moment. Do you practise what you preach? Have you forgiven me for trying to throw you over the cliff?" asked Penruddock.

"I have forgotten it, my lord," returned Michael.

"But I have not; nor the eagle's nest, nor the tower.

Further revelations were prevented by the sudden appearance of the earl.

"When are you coming to see my sister? She tells me you are going to London with her?" said Lord Penruddock, hastily, to Daisy.

"I think not, my lord," she answered, while Michael looked suspiciously at the young man.

"Penruddock!" shouted the earl.

"I have dispersed your ruffianly congregation, and must now leave your conventicle," said Lord Penruddock, whose manners and moods were as changeable as the waves before him. "Good-day Pennant. *Au revoir, la Marguerite.*"

Michael lifted his hat, and Daisy curtsied, while the bloom heightened on her fair cheek.

"I'm glad he has gone. Come into the cottages," said Michael.

"Yet is he kind and comely," remarked Daisy, glancing after the easy, careless figure.

"Evan!" shouted the earl, when Lord Penruddock turned his back on Daisy.

Terrified Evan limped towards him.

"See that these gatherings cease, and keep your eye on Davie Jones," were the orders he received.

"Yes, my lord," was his submissive response.

"Why should they cease, father?" asked Lord Penruddock, as Evan disappeared. "I heard nothing but religious twaddle, rather likely to improve the natives than not. Those pig-headed Pennants mean well, but not so the villainous people of Monad. They would as soon murder you or me as a half-drowned man."

The earl started, and turned even paler than usual. Though tyrannical, he was not brave, and the idea of death, whether by natural or violent means, was not pleasant to him.

"Murder!" he muttered, and quickened his pace.

His son laughed reassuringly, and put his arm within his. The earl glanced round, then, with his eyes on the ground, whispered slowly the words, "For pity's sake don't speak to me of murder!"

"Then let us talk of love," responded the son lightly. "Is not Mona better already? Has not the presence of Everard worked wonders? I am the best doctor, after all."

"Everard—Everard," muttered the father. "He is penniless, poorer than—than we are. Surely he is not bold enough to think of Mona, my daughter!"

"You can manage to set them up in life, father. Love in a cottage is better than hate in a palace. He is a good fellow, a soldier, handsome, accomplished, and—"

"A spendthrift," supplied the gloomy earl.

"Better spend than hoard," said his son, to which came no reply.

The silence that ensued was broken by an explanation from Lord Penruddock. It was— "There she is: What a dainty figure!"

The earl looked back, and saw Michael and Daisy scrambling up a rough cliff path outside the Monad enclosure.

"I am sure she must be a lady," he continued. "She has the movements, manners, voice of a gentlewoman. Even in that costume it is unmistakable. I suppose her friends were lost in the wreck."

"What can it signify to you?" asked the Earl. "Love in a farm, perhaps, father; who can tell? was the careless rejoinder.

(To be continued.)

Children's Department.

"THE LORD HATH BORROWED HER."

Rest for the little sleeper,
Joy for the ransomed soul;
Peace for the lonely weeper,
Dark though the waters roll.

Weep for the little sleeper;
Weep, it will ease thine heart,
Though the dull pain be deeper
Than with the world to part.

Hath the dear Saviour found her?
Laid her upon His breast?
Folded His arms around her?
Hushed her to endless rest?

Grieve not with hopeless sorrow,
Jesus hath felt your pain;
He did your lamb but borrow,
He'll bring her back again.

THE POWER OF A KINDLY WORD.

"Rosa, look at that horrid drunken man sitting on the curbstone; do come across the street, for I wouldn't pass him for anything!" And Mary ran away as fast as her feet could carry her. Now, Rosa was afraid, too, but the song she had been learning that day was still fresh in her memory. "Speak a kind word when you can," she had been singing, and the man before her, with his head bent on his hands, looked so forlorn and wretched, so sadly in need of a kind word, that she went a little nearer, and said, timidly, "Poor man, I am sorry for you! Can I do anything to help you?"

He raised his head, looked at her in surprise, and his haggard face and despairing eyes almost caused her to cry for pity.

"Little girl, your kind words have helped me already. I never expected to hear any again, for I am without a friend on earth."

"But God will be your friend if you will ask him," said Rosa, softly, going nearer still, while Mary beckoned anxiously for her to come away. "Did you ever ask Him?" continued Rosa.

"No; I have been sinning against him all my life," groined the man.

"Poor man! Let God be your friend. He can do everything for you. I am your friend, but I can't do anything but speak a kind word."

"Darling little girl, that kind word has saved me. Good-bye!"

And he held out his shaking hand. Rosa was not afraid now, and she placed her plump little hand in his, and as he bent down and kissed it, two hot tears fell upon it. Then he went away, and Rosa rejoined her companion.

"Oh, you queer creature! how could you let that awful looking man take hold of your hand? I thought he was going to eat you up when he bent down his head," was Mary's greeting.

"I was afraid at first, Mary, but I am so glad I spoke to him. Only think, he said my kind words saved him."

"Well, he never would be saved if it depended on my kind words, for I always run away from such folks," replied Mary.

Years after, a stranger, a noble, silver-haired old man, was addressing a Sunday school, and telling the scholars always to be kind to the friend-

less and distressed ones, especially the drunkard; "for when I was friendless and wretched," said he, "God sent a dear child to speak the kind word that saved me."

When the school closed a young girl held out her hand to him, and, with tears in her eyes, asked, "Sir do you know me?" He looked at her long and earnestly, and then taking both hands in his, he said solemnly and slowly, "Yes, dear child, 'twas the kind word you spoke that saved me!"

THE USE OF LEAVES.

"When the cold weather comes the leaves have done all they've got to do—they're no longer of any use."

"But, my dear child, do you know what is the use of leaves?"

"Why, to be sure, to make the trees look pretty, and to give us shade when we're hot."

"Why, dear, these are but two of the uses. The Great God who made them, together with everything else, both in heaven and earth, has intended them to serve other purposes as well. As for giving us shade when we are hot, only one kind of leaf would have been able to do that as well as a great many. But God loves to give us *pleasant* as well as *useful* things, and so he gave to the leaves of different trees all sorts of various forms and colors. But what I wanted to explain to you was that a tree cannot live without leaves. In the spring the sap which the root draws out of the ground spreads itself into the leaves. There, by the help of the sun and the air, the sap goes through a process which I am afraid I cannot make you understand now, but which makes it able to feed the trunk and the branches with the juices they need for growing and spreading.

"After some time the little thread like passages along which the sap runs become closed, and cannot any longer do the work of spreading it through the tree. The burning sun dries them up still more, and when the cold weather comes they are already dead and fall off themselves from the branches. How wonderful God's works! Are they not? Truly, the more we know of them the more we want to know; as it says in the Psalm, 'The works of the Lord are great, sought out of all of them that have pleasure therein.'"

The Bishop of Lincoln preaching lately at Cambridge said, that disestablishment would be one of the greatest calamities that could befall the English Nation. His own experience led him to believe the effect would be to pauperise the priesthood, and to paganise the people.

—My son, forget not my law; but let thine heart keep my commandments.

BIRTHS.

On Christmas Eve the wife of Asst. Commissary Leggett, Ordinance Department, Halifax, N. S., of a son.

Dec. 29, the wife of Wm. Robertson, Esq., 105 Pleasant Street, Halifax, N. S., a daughter.

MARRIAGES.

At St. Peter's, Chicago, U. S., on Dec. 12, by the Rev. Philips, D. D., Cecil A., son of W. H. Keating, Esq., Halifax, N. S., to Nettie Joy, niece of the Rector of St. Pauls.

At the Vicarage, Falmouth, N. S., on the 2nd inst., by the Rev. C. J. Brenton, A. M., Vicar of Falmouth, Capt. William O'Brien, of Windsor, to Margaret Thorburn, daughter of George Wiggins, Esq., of Windsor.

DEATHS.

At Willowside, Amherst, N. S., Dec. 28, of Diphtheria, Sarah Elizabeth Theodora, daughter of Lt-Col. Chas. J. Stewart, aged 6 years and 8 months.

Entered into rest, 7th inst., Irvine Bruce, aged 21 years, at his father's residence, William Bruce, Esq., Barton on the Mountain, near Hamilton, Ont.

On Sunday, January 6th, at No. 88 Maitland street, Toronto, Julia Sarah, beloved wife of Alex. Marling.

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, 11 a. m. and 7 p. m. Even song 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.—Brocton. Sunday services, 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.

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. Rev. C. R. Matthew, B.A., Incumbent.

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.—King street 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.

A CLERGYMAN Six Years in Holy Orders, would be glad to hear of temporary duty during the MONTH OF JANUARY NEXT. Address ALPHA, Dominion Churchman office Toronto.

STUDENTS preparing for Christmas Holidays, and wanting anything in CLOTHING OR FURNISHINGS will find our stock the most complete to select from, and terms liberal as usual. R. J. HUNTER & CO., Merchant Tailors, CORNER King and Church St.

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It maintains Church principles. It discusses all subjects of interest to Churchmen. Its columns are free and open to Correspondents. The CLERGY should see that the CHURCHMAN circulates throughout their parishes, because its interests and theirs are identical. There can be no active Church life without full sympathy with the working of other parishes and dioceses. Every MEMBER of the Church should take the CHURCHMAN, seeing that it will contain an account of the most interesting topics of the day. Children will find good, wholesome, and attractive stories in it. It may be put into the hands of any member of the family with safety. The DOMINION CHURCHMAN provides a reliable Church newspaper which is an increasing want of the present day. Those who value definite Church teaching will help us by getting their neighbors and acquaintances to subscribe. Our success is the success of the whole Church. The DOMINION CHURCHMAN is not a sectarian paper. It is not a party paper. It is not a diocesan paper. In brief, it is the only paper published in the sole interest of the Church, for the whole of Canada.

SEND FOR IT. It is sent from the office of publication for \$2 per annum in advance; \$3 per annum if not in advance. We publish the following commendations received from the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

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.

F. WOOTTEN, Esq. 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. A. N. TORONTO.

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. T. B. NIAGARA.

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