

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, FEBRUARY 3, 1876.

CANDIDATES FOR THE MINISTRY.

There is not a subject connected with the whole round of ecclesiastical procedure of more vital importance than the supply of candidates for Holy Orders. For the continued ministry of the word and sacraments as the Lord designed they should be ministered, for the construction and edification of His Church from age to age, there is required a constant succession of men who are prepared, commissioned, and appointed for this very thing. There has been in every age a much larger proportion of openings for the proclamation of the gospel than of men to fill those openings. And the complaint is that the disproportion is rapidly increasing. In the Sister Church of the United States the complaint is loud and continuous that men are not pressing forward and offering themselves for the noblest and the highest, the holiest and the best occupation in which a created being can be engaged. Among ourselves in Canada a similar complaint is made, though not to the same proportionate extent. Nor is it without existence in England, where facilities are abundantly multiplied, and where self sacrifice is by no means entirely unknown. The statistics given us show that the average number of deacons ordained in the decade 1864-73 was 598 per annum. In 1873 itself, however, the number was 630, and in 1874, it was 644. In 1875, it should not have been far short of 660; whereas the accounts state it has really been 580. Sometimes these variations may be purely accidental; and yet there are various causes which will operate very extensively in depriving the sacred office of the ministry of its due proportion of candidates. In the first place, emolument may not be the object a young man has in view in devoting himself to the sacred work. And yet how can his work be carried on without adequate support? In numerous instances the inability to answer this question satisfactorily prevents many an ardent mind from entering upon the work for which he might become eminently qualified, and leads parents and guardians to throw as many obstacles as possible in the way. Multitudes of young men have neither the means to support themselves upon, nor the ability, physi-

cal or intellectual to resort to other modes of sustenance, as St. Paul did. But all this is nothing new, either in England or America, whereas the failure complained of is new and unexpected. The remedy in this case is ready in the hands of our laymen, who in the majority of parishes are perfectly well able without any extraneous aid, to do as much as the very best of our parishes are doing for the support of their clergy. Where the love of Christ constrains, men will devote themselves to ministerial work in spite of this difficulty; and where the same love prevails, others will consecrate their substance to the same glorious object, and so that the difficulty shall be as far as possible removed.

In the United States, according to the *Church Journal*, one of the great difficulties arises from the fact that their Episcopalianism is only another form of Congregationalism or Independency, which chooses to have an episcopally ordained clergy. The principle that the vestry is supreme has taken so complete a hold on the Church there, that it is said there are actually instances in which the rector is hired from year to year, and men who are inclined to enter the ministry, cannot face such a prospect. This excess in the congregational element is also put by our contemporary in the following form:—"While a man may work and bear care and heart-break, and beg and struggle, to build a church which a vestry may mortgage or sell two weeks after, to pay "current expenses" under his successor, it is useless to expect clergymen to continue their high ideals of duty, and to work with earnest hearts." We scarcely need say that this is an aspect of the difficulty with which we in Canada cannot possibly sympathize, and of which still less is known in England. No Church can be expected to occupy its normal condition where such a state of things exists; and we should imagine that one of the very first things our brethren of the Church of the United States should attempt, would be to alter this at once. Our contemporary thinks that their problem for some time to come will be how to realize in practice what they are in theory—"a united, organized, officered, law-bound, one Church, with large liberty of thought and action, pursuing a definite end. And in dwelling with the greatest force upon Church organization in getting

rid of independency, and having instead Churchmanship, he remarked that "there are two religious bodies in the country who are organized, and they find themselves prospering accordingly. Those two bodies are the Methodist and the Roman Catholic. They move steadily. They know what they want to accomplish and they know how to accomplish it. They are powerful because they are compact, and advance under orders. Their aim may be different, but their method of reaching it by organization is the same." In reply to this—and it may be well to know what can be said about it—we are reminded that "the splendid organization of Rome cost her first her division from the Eastern Church, next the Reformation, then the French Revolution, and lastly, the revolt of all the Catholic people in Europe, the erection of the Old Catholic Church, and the return to the orthodox communion of a large portion of the Unia." And as to Wesleyanism, the same authority remarks that, its organization has cost it in England "a schism about every quarter of a century. The chasm which was made by that of 1850 is hardly yet filled up, and there are symptoms of another crash beginning to appear on the horizon. All former splits have been upon the ministerial claim to exclusive rule; and within the last year or two a fresh demand has sprung up for the formal admission of a lay element in the conference."

A remedial measure recommended for our neighbors is "the general adoption of the free and open system and the weekly offertory, the clergyman to have a co-ordinate voice with his vestry in the appropriation of the revenue so raised, and the bishop to act as umpire. Or, a certain proportion of the offertory might be sent to a diocesan fund which should be the pay-master of the rector.

There is however nothing more important either for the present satisfactory working of the Church or which will ultimately operate an an inducement for men to join her ministerial ranks than correct ideas concerning the mission of the Church. The idea must be grasped that the mission of the Apostles was to found the Kingdom of God upon earth; that they did found it; and that the business of their successors and of the Church generally is to perpetuate and extend that kingdom. If again the fact is realized that the kingdoms of this world have become the kingdom of the Lord and of his Chris-

and that it is only by reason of the sins of the citizens of the Kingdom that their Master's inheritance is not reduced to possession, Christians will have a motive of transcendent energy for spending and being spent in the cause of the Lord Jesus.

The prospect of having to contend with the "aggrieved parishioner" is nothing new, either in England or America. It may in some cases operate as a hindrance to those who desire Holy orders. But the most peaceably disposed clergyman that ever lived cannot do his duty thoroughly in any parish without exciting opposition somewhere; and unless a man has counted this item as a necessary part of "the cost," and is in some measure prepared to meet it, he had better not seek to enter the ministerial ranks.

We believe however that the greatest obstacle in the way of accessions to the holy office of the ministry is to be found in our "unhappy divisions,"—divisions, not as existing among the laity, but as found among the clergy. When the clergy shall have learned how to form a compact body, not only organized but so united that they have learned the charity which can bear with each other's differences, and which can believe in the purity of each other's motives, then we shall have no fear that the laity will be behind either in personal zeal or in ministering to the requirements of the Church with their substance. And when this happy consummation shall be realized, we have no question that many will be far more easily induced to take the responsible and self-sacrificing positions required by a system which will recommend itself to the noblest aspirations of generous minds, by its grandeur and by its truthfulness.

THE REFORMATION.

The features of the English Reformation as distinct in its whole character from the so-called reformations which took place on the continent of Europe, cannot be too often brought before our minds or too emphatically dwelt upon. The Bishop of Winchester (Dr. Harold Browne) in his "Pastoral Letter," of which we have already given two notices, introduces his account of these characteristic differences, with some notices of the Papacy to which we alluded in our last issue. He points out the fact that "the Papacy even of the middle ages was the extreme development of one important element of the Church of Christ, the element of unity and order."

In endeavouring however to suppress disorder, it tyrannized over the consciences of men to an unwarrantable extent; so that efforts were made year after year, age after age, to resist its encroachments. These efforts which were not only in the interest of disorder, but also in the interest of a healthful freedom of thought and action, finally culminated in what is termed the Reformation, which says the Bishop, "was multiform in its development." The Lutheran and Anglican Reformations were both intended to be conservative; the one assuming the attitude of protest, when they were unable to effect reform; but the English reformed, without subverting the national Church. In Switzerland however, the Reformation was of a widely different character. Zwinglius threw down all the ancient landmarks and rejected all former institutions; "and then the genius of Calvin building up a wholly new edifice, based on new principles and hedged in with new fences." His Lordship is very emphatic in pointing out the distinction between these reformations, so radically different in character; and with his characteristic perspicuity and force, he thus describes what took place in Germany and England:—"The Lutherans desired to reform the German Church, eradicating its corruptions, but retaining its constitution. If they could have carried their princes and their Bishops with them, they would probably, under the guidance of Melancthon, have effected a true reformation. As it was, they seceded, with the thought of remaining separate till such reformation might be possible, and, at the same time, they could put forth a solemn protest against the corruptions which they could not remove." But "the English was a true reformation. Some may think it defective and others excessive; but it was not secession, it was not destruction, it was not revolution—it was "in the true and proper sense of the word," reform. It took a long time to effect. Its work went through many reigns, beginning with Henry the Eighth, and certainly not perfected till Charles the Second. It retained all fundamental doctrines—it respected all ancient formularies—it changed no ancient constitution. It had the same creeds, the same clergy—even the same services, translated and purged, but not abolished—the same Church courts, the same Church laws. There was but one thing which it absolutely swept away, viz., the usurped supremacy of the Pope and its natural consequences."

The Bishop does not mean to assert that the work was all well done, and that there were no defects and no excesses; he merely maintains that such were the principles on which the English reformation was carried on. It was viewed in this way by the bishops and clergy of that day, who are commonly styled the Reformers. Statesmen, sovereigns, laws of the land, all treated it in the same way. As Dr. Freeman remarks:—"It is certain that no English ruler, no English parliament, thought of setting up a new Church, but simply of reforming the existing English Church." "In their own eyes, they were not establishing, but reforming; they were neither pulling down nor setting up, but simply putting to rights." "There was no one act called the Reformation; the Reformation was the gradual result of a long series of acts. There was no one movement, no one act of parliament, when and by which a Church was 'established;' still less was there any act by which one Church was 'disestablished,' and another Church 'established' in its place." Even the Pope must have taken a similar view of the subject, as he would have tolerated the changes of faith and worship in the reign of Elizabeth, if only the Queen would acknowledge his supremacy.

His Lordship considers that it was probably a blessing to England that there was no one great master mind among her reforming clergy, such as Luther or Calvin. The reformation in England therefore proceeded more slowly, and at the same time more safely. Calvin was prepared for radical changes, although he could not entirely agree with the rationalism of Zwinglius. The organization of the ancient Church which the English retain, was beyond the reach of Calvin; and therefore he elaborated from his own brain a new system which was to rival the old Catholic system, whether corrupted or reformed. He enslaved the conscience, not by the power of the priest, but by a blind submission to the unlimited sovereignty of God. The Bishop notes the fact that no trace of anything like Calvinism can be found in the first four centuries after Christ; and he concludes his masterly review of the system by stating that, "doubtless the Calvinistic 'Reformation' was a move and a very extensive move, in the direction of free thought; but it was clear to Calvin that free thought required strong curbs and heavy restraints; and so the system of Calvinism was, and still is, as exclusive, and in some re-

spects, as restrictive, as the system of Romanism itself. It was probably, the rebound from its exclusiveness which caused the socinianism and the rationalism which first arose in Switzerland, and which still extensively prevail there."

It was no doubt the case that almost all who aimed at reformation would naturally at first, sympathize with each other; and before it was known what course would ultimately succeed, there would naturally be considerable intercourse between the adherents of the different reformations, although the path ultimately chosen by each of them varied so considerably from the rest. Some of the Marian exiles too, who had taken refuge among the Swiss, brought back to England some Swiss theology, at a time when multitudes would hail the advent of any thing that could claim to be anti-papal. The Puritans who sprung up at this time were as intolerant as those whom they opposed, whether Romanists or Anglicans; for men had not learned at that time that it was possible to tolerate either doctrines or practices, without wholly agreeing with them. And so, it came to pass that in the reigns of Elizabeth, James I., and Charles I., the question really was, whether the English Church, reformed but constitutionally preserved, should be the Church of the nation, or whether it should be rejected in favor of Puritanism on the one hand, or Romanism on the other.

THE CANADIAN AND FOREIGN MISSIONARY SOCIETY.

In another column will be found a notice of a meeting which was held in the city on the evening of the 23rd ult. We draw attention to it because we are inclined to think that it may be followed by consequences which will prove of very great importance to the Church in this Dominion.

Whenever any branch of the Church has become self-centred, it has waned in influence, and has grown low in the personal zeal of its members. The history of the Church in every age repeats emphatically the truth that disinterested concern for the spiritual welfare of others goes hand in hand and with equal step, along with our own spiritual growth. He is only a superficial observer of religious history who can dread that interest in the religious wants of heathens or of peoples removed from us by distance will check or lessen the interest which should be felt for those nearer home. Abun-

dant evidence exists in the history of every communion to show that times of spiritual declension have been preceded by spiritual selfishness; and on the other hand, that if an interest can be once roused and made active for others' salvation, then there will inevitably follow an increased devotion, and an earnestness which raises the religious level to heights of charity, and deeds of faith and love at home, which previously only enthusiasm would have dreamed of.

The history of the mother Church of England especially shews this. And the American Church dates her first rapid progress *at home* from the day she undertook to extend her Master's Kingdom *abroad*. Her experience sustains our assertion so strikingly that one of her best informed Bishops at the jubilee services of her Mission Board in 1871, used these words:—"If ever the plea for foreigners and heathen might seem premature and unwise, it was when forty, fifty, or more years ago, such men (White and Griswold, Wainwright and Potter) were making this plea among us. If ever there was a crisis when that plea and appeal were *required* as an essential part of the impulse needed by a feeble, sorely tried, and depressed Church, that crisis was upon our fathers just then. And whenever the love of Christ wanes, and the home field lacks labourers and enterprise for God, then ever let the heathen and the foreigner be remembered afresh. Let this lesson be one of those which this jubilee review writes on all our minds, as proven true by our own missionary history."

But the position we have enunciated is one which, it needs no reflection to show, is not only corroborated by the evidence of history—but also is based on the simple principles which lie at the foundation of the religion of Christ. "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life for my sake shall find it." The principle is amply contained in such utterances of our Lord, in which He lays down what may be regarded as one of the laws of existence for His Church.

We rejoice then at being able to chronicle the fact that such a step as the formation of the Canadian and Foreign Missionary Society has been undertaken; and that it is being inaugurated by men whose judgment is quickened by zeal, while their zeal is tempered by experience and discretion. The names of the persons interested in the

movement are such as will ensure the confidence of church people generally. We hope to give the constitution and regulations of the Society in our next issue, and shall draw further attention to the objects which are likely in the first instance to commend themselves to the Society's assistance.

THE REV. DR. WHITE.

On the last Sunday of 1875, the Rev. G. P. White, D.D., rector of Trinity Church, Newport, Rhode Island, passed away from the field of his untiring labours, to the sphere of rest and reward. Before going to Newport he had laboured in Canada, in his Master's cause in a manner which was blessed to many, and which endeared his memory to hundreds. He had at first a parish about twelve miles from Montreal, and afterwards he held the office of Canon of the Montreal Cathedral. He was born in Sunderland, England, July 17th 1818, and was educated at the University of Cambridge, where, having graduated, he entered the Ministry of the Established Church. His first parish was in the beautiful island of Jersey, whence he removed to Canada. In Montreal, both as a preacher and pastor, he was highly appreciated, nor did he leave behind him in that city a more earnest man; and it was there he met the lady who as his devoted wife, rich in sympathies for all, especially the poor, gave him such efficient help in bringing Trinity Church, Newport, to the position it is in to-day. "Dr. White," writes the *Newport Journal* of Dec. 30th, 1875, "was one of the most faithful and laborious pastors whom we have ever known. There was not a family in his parish in whom he did not take a personal interest, and whose welfare he did not seek to promote. The rich and the poor were equally the subjects of his care, and he was constantly among his people doing pastoral work. It is no wonder that with such a rector the parish enjoyed unwonted prosperity, and it is probable that old Trinity was never in better condition than to-day."

He rests from his labours. But he being dead yet speaketh, and work that he projected and planned, will we hope, for many years to come, be carried on by those who imbibed his teaching and his spirit.

THE BRITISH COLUMBIA SYNOD has held its first meeting, a report of which, condensed from the *Victoria Standard*, we give in another column. We

notice several variations from the usual mode of conducting diocesan synods, and venture to suggest that we scarcely think the alterations are made in the direction we feel at liberty to commend. There appear to be as a rule six lay delegates from each church; even in the exceptional instances there are four. It is true that in the event of a decision contrary to what the clergy think desirable, an appeal may be made to a vote by orders, but this appeal is never made without some little unpleasantness of feeling, and therefore should not be resorted to unless in cases of absolute necessity. But when one order is manifestly in excess, such an appeal necessarily becomes much more frequent. Another thing which strikes us is the very strong Erastian character seen throughout the whole proceedings, which appears so much more remarkable as we were not aware that they had a church establishment in those parts. The position however which was assumed by the Lieut.-Governor would seem from the reports, to have amounted to even more than that, as he claimed for the state a greater control over the Church than is assumed even in the mother country. He laid down the principle that "all power whether in temporal or spiritual matters, emanated from the crown." Now that is most decidedly a position which, if we rightly understand his Honor, was not assumed either by Henry VIII. or by Queen Elizabeth, and is certainly unknown in any part of Her Majesty's dominions, outside of British Columbia. He could not be referring to means and opportunities of exercising the functions of an office, but must have alluded to the authority inherent in the office itself, or the words would have no meaning in their connection with the subject he was discussing. His Honor appears also to have directed the proceedings more than the Bishop himself, and to have occupied the chair almost as much, so that the character of the proceedings bore a stamp more secular than ecclesiastical. We regret also that it was not thought desirable to connect the diocese with the province of Rupert's Land. Perhaps when the Pacific Railway is completed, the increased facilities of communication will furnish an inducement for the union which we imagine would be most desirable.

THE ONTARIO LEGISLATURE has at last attacked the liquor question. We have already remarked that the greatest difficulty of all in dealing with it lie

in the fact that large portions of the revenues, both of the state and of municipalities come from the manufacture and sale of liquors; and that until this is entirely done away with, no very material change for the better can be expected. A step has however been taken in the right direction, which will relieve municipalities from the temptation to grant licences in places where they are evidently not needed. The duty of granting licenses is to be vested in future, in a board of three commissioners, appointed by the Lieut. Governor in Council for each city, county, or district, as the Lieut. Governor may think fit. Limitations are to be placed on the number of tavern licences granted; the effect of which will be to reduce those in Toronto from nearly three hundred at present to less than 170; in Hamilton, from 111 to 70; in Ottawa, from 125 to 55; in London, from 92 to 41; and in Kingston, from 86 to 32. The importance of this change may be illustrated from a statement made by a poor woman, who said her husband after receiving his wages could pass one liquor saloon with safety, but she could not trust him to pass thirteen. In cities, towns, and incorporated villages, the number of licences is to be at the rate of one for every 250 souls for the first thousand of the population, and one for each four hundred over one thousand of the population. Municipalities may limit the number still further. In townships the number of licenses is left to the commissioners. Shop licenses are to be placed under additional limitations. The provisions of the Act will not of course satisfy those who have favoured a more restrictive legislation; but the municipalities can still use the Dunkin Act if so inclined. The new act however is admitted by all to be a step in the right direction. The most advanced advocates of temperance have sufficiently indicated their satisfaction with it, as far as it goes; and we have no doubt that its operation will be exceedingly beneficial. When its effect has been sufficiently tested, perhaps further steps may be taken in the same direction, which will more entirely commend themselves to some of the most zealous advocates of total abstinence.

THE LEGISLATURE OF VICTORIA, British Columbia, have by vote, unanimously endorsed the rejection, by the Walkem Government of the last Dominion offer of \$750,000 to the Province, and by

the same vote have resolved to appeal to the Imperial Government. The offer was made as a compensation for the non-fulfilment of the agreement made by Sir John A. Macdonald's Government to build the line of railway from Esquimaux to Nanaimo. The Government organs regret the state of these things, and appear to think that the responsibility of refusing the sum offered rests entirely with the Government of British Columbia. They also imagine that there is no danger of any disruption in the union of the Province with the Dominion, and that the main element of dissatisfaction is in the amount offered by the Canadian Government. The Legislature assembled on the 10th, and it is said that a member of the House proposed a resolution demanding permission for British Columbia to secede from the Confederation. It is further stated however that the subject was not entertained for the present. The construction of the railway in question was one of the terms in consideration of which British Columbia consented to unite with the Dominion. Whatever difficulties may have arisen, they appear in part to have been created by the Canadian Government, at least, so far as it appears to us. The scheme laid down by the late administration, whatever faults it may have had, would no doubt have been carried out, if they had remained in office; and we do not think it has yet been shown to be impracticable. It would also have met the standard objections which we have heard for years and years, *usque ad nauseam*, by the opponents of that administration against the Grand Trunk Railway, and would have been, as all parties at one time admitted, a great boon to Canada. The subject has an ecclesiastical aspect, as well as a political one.

HER MAJESTY'S NAVY seems destined to meet with a considerable number of mishaps. The training ship *Warspite* has met with a disaster similar to the *Goliath*, and the two happening so near together is at least a suspicious circumstance. The origin of the fire is unknown, but it is the opinion of the officers and others that an incendiary has been at work. The Secretary of the Marine Society attributes the fire, perhaps with less probability, to spontaneous combustion. The *Warspite*, which was completely consumed, was an old fourth rate line of battle ship, and for the last fifteen years has been lent by the Admiralty to the Marine Society, for training poor and destitute lads. It

was stationed off Charlton, near Woolwich, and generally had 200 boys on board. Fortunately there was no loss of life, and the injuries sustained by the boys were but slight. The Marine Society was established in 1756, and incorporated in 1772. It originated from a benevolent desire to help a number of wretched and distressed boys, who were in the spring of 1756 collected together by Sir John Fielding, a well known and active magistrate, clothed at the expense of the then Duke of Bolton, and sent to serve on board His Majesty's ship *Harcour*, then under his Grace's command. The promoters afterwards formed themselves into a society for clothing boys for the sea service. More than fifty seven thousand boys have been trained and fitted out for the Royal and Merchant service since the commencement of the Institution.

FROM A CONTRIBUTOR'S SCRAP
BOOK.—No. II.

SELECTIONS FROM JEAN PAUL RICHTER'S
"TITAN."

9. All loving emotions, like plants shoot up the most rapidly in the tempestuous atmosphere of life.

10. Always will there remain in our poor human souls, separated from each other by bodies and wildernesses, the longing to be at least doing the same thing at the same time with one another, at one and the same hour to look at the moon, or (as Addison relates) to send our prayers above it.

[Compare the Daily Prayers and Lessons of the Church.]

11. Albano had in the still country built up the altar of religion, high and firm in his soul, as all men of lofty fancy do: on mountains are always seen temples and chapels.

12. When man stands before the sea and on the mountains, and before pyramids and ruins, and in the presence of misfortune, and feels himself exalted, then does he stretch out his arms after the great friendship. And when music, and moonlight, and spring, and spring-tears, softly move him, then his heart dissolves, and he wants love. And he who has never sought either, is a thousand times poorer than he who has lost both.

13. Men and winter radishes must be sowed far apart, in order that they may grow large. [14.] The heart of vigorous men, Dian thought, must, like a porcelain vase, in the beginning, be turned too large and wide; in the furnace of the world it would soon shrink

up to a proper size. I too require of youth, at first, intolerance, then, after some years, tolerance,—that as the strong sour fruit of a strong young heart, this as the soft winter fruit of an older head.

14. Dian led Albano, not into the stone-quarry, lime-pit, and timber yard of metaphysics, but directly into the ready-made beautiful oratory, formed of the materials thence collected, otherwise called natural theology. He did not let him forge and solder ring after ring of any iron chain of reasoning, but showed such a one to him as a deep well-chain, whereby Truth, sitting at the bottom, is to be drawn up; or as a chain hanging from heaven, whereby the lower gods (the philosophers) are to draw Jupiter down. In short, the skeleton and muscle-preparation of metaphysics he concealed in the god-man of religion. And so it should be (in the beginning); grammar is learned from language more easily than the latter from the former; criticism from works of art, the skeleton from the body, more easily than the reverse; although we do always reverse it.

15. I believe that in the educational world nothing goes beyond writing,—not even reading and speaking; and that a man may read thirty years with less improvement than he would gain by writing in half a year.

16. He resembled, not the urbane French, who, like the ponds, reflect the hue of the nearest bank, but those loftier men, who, like the sea, wear the colour of the boundless heaven.—J.C.

BOOK REVIEWS.

EIGHTH ANNUAL REPORT, with the Constitution, Act of Incorporation and List of Subscribers of the Toronto Eye and Ear Infirmary, 21, Adelaide Street West. 1875.

The Report of this charitable Institution should be extensively circulated, as we have very few of such institutions to boast of. The Infirmary is for the poor, no charge being made for medical treatment and medicines. If the patients board in the Infirmary, three dollars per week are to be paid, but they are at liberty to board elsewhere. The number under treatment during the year ending September 30th, 1875, was 634, being a considerable increase over the previous year. The institution is carried on entirely by subscription and should be well supported.

CANADIAN PARISH ALMANAC FOR 1876.—We are pleased to find that this useful sheet, published by the Rev. C. J. Green, Incumbent of Ailsa Craig, Ontario, has reached a new edition—revised and corrected. The success of this new annual has been most marked, and its large circulation for localization in the various Church of England parishes in the different dioceses, will help to found the Church's work in this "Canada of ours" more than

anything of its kind that has yet been published, as the compiler has endeavoured, and, we believe, fairly succeeded, in combining together "high," "low" and "broad" views, in a very pleasing and attractive form, without giving offence to any party. Taken altogether, the editor of the "C. P. A." merits all the success he has received for his plucky attempt in giving us something of "home manufacture," and that too worth having.

D. M. FERRY & CO'S. NEW ILLUSTRATED, DESCRIPTIVE AND PRICED SEED ANNUAL; Garden, Flower and Agricultural Seeds. D. M. Ferry and Co., Seedsmen and Florists, Detroit, Mich.

The most complete, and without exception the best illustrated catalogue of garden and flower plants and seeds we have met with. The illustrations are remarkably characteristic and clear. We predict a new era in the practice of gardening from an attention to the directions given in this catalogue. It is sent free on application.

LITTELL'S LIVING AGE bearing date January 15th, is the third weekly number of the new year and new volume. It contains *The Arts*, considered as *Tidemarks of History*, from *The Church Quarterly Review*; *The Strange Horse of Loch Swainabhal*, by William Black, author of "The Princess of Thule," etc.; *Dutch Guiana*, by W. Gifford Palgrave; *Her Dearest Foe*, by Mrs. Alexander, author of "The Wooing O't," etc.; *Hymnus Responsorius*, by Rt. Hon. W. E. Gladstone; *Kisawlee*; *Life in a Canadian Country Town*, from *Macmillan*; an instalment of "The Dilemma," and the usual choice poetry and miscellany. The present is a favorable time to subscribe, beginning with the new volume. For fifty-two numbers of sixty-four large pages each, (or more than 3000 pages a year) the subscription price (\$8) is low, or still better, for 10.50 any one of the American \$4 monthlies or weeklies is sent with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, are the publishers.

THE Queen is to visit Berlin in the Spring.

THE clause in the Supreme Court Bill debarring the right of appeal to the Privy Council of England has been disallowed by the Imperial government.

THE British Government has ordered *H. M. Steamship Sirius* from Ascension Island to Loanda to take on board Lieut. Cameron and his party. His native escort will be taken to Zanzibar.

ENGLISH papers fond of hoaxing talk of secret negotiations between extremists in the English Church and the Vatican, looking to the secession of the whole body of Ritualists to Rome.

SPANISH advices state that the Royalist army in the north is closing in on the Carlists and a decisive battle is expected.

A MASS meeting at Montreal recommends the United States tariff to be adopted in Canada as a necessary means of protection.

COL. GORDON is said to have reached some rapids on the Nile, impassable by his steamer. The surgeon of the expedition had died and he was the only white man remaining.

MANY of the Christians in Asiatic Turkey are said to be professing conversion to Islamism, in order to avoid oppression from the Turkish rulers, and the unrestrained rapine of the Koords.

THE Turks are said to have gained a signal victory over their opponents at Radovan, forcing the road from Trebinge to Ragusa.

CALENDAR.

Feb. 6th.—5th Sunday after the Epiphany.

Prov. i; St. Matt. xxi. 1-23.
 " iii; Acts xxi. 37-xxii. 23.
 " viii; Acts xxi. 37-xxii. 23.

" 7th.—Exod. v. 15-vi. 14; St. Matt. xxi. 23.
 " vi. 28-vii. 14; Acts xxii. 23-xxiii. 12.

" 8th.— " vii. 14; St. Matt. xxii. 1-15.
 " viii. 1-20; Acts xxiii. 12.

" 9th.— " viii. 20-ix. 13; St. Matt. xxii. 15-41.
 " xi. 13; Acts xxiv.

" 10th.— " x. 1-21; St. Matt. xxii. 41-xxiii. 13.
 " x. 21 & xi; Acts xxv.

" 11th.— " xii. 1-21; St. Matt. xxiii. 13.
 " xii. 21-43; Acts xxvi.

" 12th.— " xii. 43-xiii. 17; St. Matt. xxiv. 1-29.
 " xiii. 17-xiv. 10; Acts xxvii. 1-18.

TO CORRESPONDENTS.

W.R.B.—Your letter received. We will make use of your matter next week.

CHURCHMAN.—Items of news in connection with your Church will always be acceptable. We want a correspondent in every parish in Canada.

A.R.M.—You are in arrears for the last half year \$1.50. \$3.50 will pay your subscription to the end of the year.

F.—A recommendation from your clergyman and a promise to canvass your parish thoroughly, are the conditions on which we will appoint you a special agent. We pay a liberal commission.

"Diakonos," "Whitby," "Frater" of Newfoundland, "Port Perry and Ashburn" in our next.

"BELLEVILLE."—We had inserted a short item on the subject. Of course it is a hoax. The exposure promised in reference to the story of the clergy who had petitioned for admission to the Church of Rome, was given in the Mail. There were also two or three notices of it in the DOMINION CHURCHMAN. Let us hear again.

OUR PAPER.

We are happy to find that some of our friends are taking great interest in the success of the DOMINION CHURCHMAN. As an instance we are glad to present our readers with the following address delivered publicly by one of our clergymen, to his parishioners:—

My dear Brethren,—I wish to bring before your attention at this time a certain matter which comes, in my opinion, within the compass of a Churchman's duties at any time, and especially at this time, and that is, the duty of supporting a Church Paper. The influence of the press you all know is very great, and especially in religious matters. Now, next to the pulpit there is no agency, I think, so useful in extending and supporting what is there taught as a religious paper. Yet it is wonderful to find the apathy or the indifference with which hundreds of church-people regard their Church papers. They either know nothing of them or do not show enough of interest in their church to subscribe for one. We do not see this indifference in the religious bodies around us. Nearly every Presbyterian and Methodist family in this Mission take some publication belonging to their respective bodies; and the consequence is that they are able to tell what their communities are doing, and take an interest in everything connected with them. Now why should it not be so with us? That it would have the same desirable effect on our Church, there is no doubt. I can say, and other clergymen besides can say, that it is just in families that take a church paper, we find an interest in the Church, and a willingness to support it.

I make these remarks at this time for this reason. A church paper has for some time been published in Toronto, but at a price that placed it beyond the means of many of you. Now, however, there is a change. The paper has passed into other hands, and is now called the DOMINION CHURCHMAN. It is published in a new form, and at the moderate price of \$2 per annum. It is a paper I can recommend, at the present, both as regards soundness of Church truth and the plainness of its language. I have still one thing more to say. To some of you, especially this year, even two dollars would be found too much. In that case I would throw out this suggestion. Let two persons or heads of families club together for the paper, and when one family has read it, the other can have it in its turn; and at the end of the year, the numbers could be divided between the two.

NOVA SCOTIA.

On the evening of the feast of the Epiphany there was a Choral Service at the Cathedral Church, Halifax—in which all the choirs of the city—S. Luke's, S. Paul's, Trinity, Garrison Chapel, S. George's, S. Mark's, and Christ Church, Dartmouth—took part. The choirs of S. Luke's and Garrison Chapel were in surplices and occupied seats in the Chancel, and the members of the other choirs were provided with seats in the front pews on each side of the middle aisle. The singers numbered in all about sixty. The weather was unpropitious, but such was the interest felt in the service, that the Church was well filled in every part. The service to the third Collect was said by Rev. E. B. B. Kingston, Garrison Chaplain (who has taken a warm interest in this attempt to improve the musical rendering of the Church services) and the remainder by Rev. John Abbott, Rector of S. Luke's. The first lesson was read by Rev. E. H. Ball, and the second by the Rev. Richmond Shreve. The processional hymn, the spirited composition of Mr. S. Porter, was very creditably sung. The first verse was sung by the surpliced choirs alone, as they proceeded slowly up the nave. The other singers in the body of the Church, but in the seats nearest the chancel, took it up at the second verse, and the effect was thrilling. The Psalms were well sung, the chants being Crotch in A, Jones in D, and King in G. The Magnificat was sung to a chant service in G. by Best, rendering it the most attractive portion of the Evensong. The responses after the creed and Lord's Prayer were very nicely given. The anthem by Sir G. Elory, from Isa. lx. 1., and the hymn, "As with gladness men of old," were well rendered. The Lord Bishop of the Diocese preached an admirable sermon on the Epiphany and on Choral Services, from (Ps. xvii. 1, 5, 6) which we are unable to give in full. The offertory for the Choral Association, amounted to \$40.

SOME little excitement has prevailed among the Church people of Windsor, in consequence of the cross which had been placed on the altar of St. Matthias' Chapel during the decorating of the Church for Christmas, being twice removed by some person, and on the latter occasion being broken as well. A meeting to consider the matter was called by the Rector, and was largely attended, forty-four persons being present. It appears that the cross was removed by Mr. Hiltz, one of the wardens, on his own responsibility. Several motions were considered, but finally a motion declaring that the cross had been without competent authority,

illegally removed, was adopted almost unanimously, four persons who had voted against a motion of somewhat similar purport, refraining from voting. We are glad to notice by this and other proofs that the silly prejudice against the use of the cross on and in our churches is fast giving way, and that the appropriateness of its use as a sign of our redemption is now very generally appreciated by intelligent members of our Church.—Halifax Church Chronicle.

FREDERICTON.

REV. MR. HAENSELL, a resident of Carleton for a long time, died yesterday. He was a German by birth; had been a Missionary of the Church Missionary Society; and had filled the position of editor of the Church Witness of this city. On Sunday Jan. 9th, the reverend gentleman was taken suddenly ill in St. Jude's Church, during divine service, and was carried to the vestry, and afterwards removed to his residence, but he never fully recovered from the shock. He was much beloved by all who knew him.—St. John's Daily News.

MONTREAL.

TRINITY CHURCH, MONTREAL, CONFIRMATION.—On the 26th ult., the Lord Bishop of Montreal and Metropolitan confirmed thirty-seven in this church. The candidates were presented by the Rector, the Rev. Canon Bancroft. The Bishop preached from Ecclesiastes iv. 12, "A threefold cord is not quickly broken," and gave a lucid explanation of Baptism, Confirmation, and the Lord's supper, closing with an earnest exhortation to the newly confirmed. A large congregation witnessed the solemn service.

SUNDAY SCHOOL ANNIVERSARY.—On Tuesday evening, the 28th ult., the anniversary of the Trinity Church Sunday school was held in the Lecture Hall, the Rev. Canon Bancroft presiding. Not less than nine hundred persons were present. The Superintendent, Mr. Wm. Cooper, read the report showing an attendance of four hundred and twenty nine teachers and scholars. There had been added during the year ninety one new scholars. The library had been increased by two hundred volumes, and the Treasurer showed a balance on hand of \$18.26, after paying all expenses. The singing of the scholars under Mr. Barwick's training was admirable. A bountiful repast was provided, and the school was much indebted to Mr. Harrison for a very interesting exhibition with the magic lantern. The Rector gave the early history of the Sunday School, and, altogether, the occasion was one of the most enjoyable held for many years.

TRINITY YOUNG MEN'S ASSOCIATION.—On Thursday evening, the 20th inst., under the auspices of the Association, a most interesting exhibition was given in "Association Hall," by Benjamin Dawson, Esq. It consisted of sixty six beautiful sketches of what Mr. Dawson saw in Italy and Switzerland. It was given with the aid of a powerful magic lantern managed by Mr. Prowse, and the lecture was read by Samuel Dawson, Esq. This was one of the greatest treats ever given to the Montreal public, for which the Association is deeply indebted to Mr. Dawson.

The Trinity Young Men's Association is one of the oldest, if not the oldest parochial association in the Dominion, and has just entered upon a new year of successful work. It was especially active the past year among the sailors, and in the Montreal General Hospital, which, though not under the charge of any distinct religious

body, happens to be situated, territorially within the limits of the Trinity parish.

On the evening of the 2nd inst., the members of Christ Church, Aylmer, presented their pastor, the Rev. P. W. Smith, with a handsome purse accompanied by an address signed by the churchwardens, Jas. Brown, and A. Driscoll, and others, stating that they took the occasion of the New Year to offer a small *souvenir* as a slight token of their affection and esteem for Mr. and Mrs. Smith, to which the Rev. P. W. Smith replied in suitable terms of thankfulness and Christian affection.

ONTARIO

The following circular has been sent by the Lord Bishop to the members of Deputations on behalf of Missions in this Diocese:—My dear brethren, let me remind you of the grave responsibility which attaches to your office as pleaders on behalf of the Missionary work of the Diocese. Hitherto our receipts have been more than equal to our annual expenditure, and consequently there is danger lest zeal should flag, and our congregations, having become accustomed to this fair state of things should suppose that nothing more was demanded of them than the customary offering. Our position, however, for the ensuing year becomes a critical one, as our treasury will require at least \$10,000 to meet our engagements to our missionary clergy. This demand on the resources of the Churchmen of the Diocese should be a cause of great thankfulness, because it arises from the increase in the number of labourers in the mission field. There are now no vacant Missions, and several of the old ones have been subdivided. The drain on the fund thus created for salaries and outfits, besides the moral obligation that lies on the Church to furnish the Board with means of adding to the present small stipend of our Missionaries, will surely furnish you with materials for a strong appeal at every meeting this winter. You can set forth in forcible, because practical, language, that the increased self-denial required of us will test our sincerity because it has been the result of our own prayers. On days of Intercession, we and the whole Church have humbled ourselves before God, and begged that He would send more labourers into His vineyard, and now that our prayers have been graciously answered, "it is meet, right, and our bounden duty" to show forth our thanks for the same by impressing on the minds of all committed to our charge that "the Lord hath ordained that they who preach the Gospel should live of the Gospel." I am your faithful Bishop, J. T. ONTARIO. *Ottawa, Dec. 9, 1875.*

TORONTO.

The regular quarterly meeting of the ruri-decanal chapter of the Northumberland deanery, was held at the village of Hastings on Tuesday, Jan. 18th. According to usual custom, there were morning prayers with sermon and Holy Communion in the parish church, at 10.30 a.m. Prayers were said by Rev. H. D. Cooper, Incumbent of Colborne, and Sec. of the rural deanery. The Rev. W. H. Wadleigh, Missionary at Gore's Landing, read the lesson and preached an excellent sermon from St. Mark ix. 36, 39, 40, "On the Unity and Government of Christ's Church." The Venerable Archdeacon Wilson, Rector, of Grafton, assisted by the worthy Incumbent of Hastings, the Rev. T. G. Porter, read the ante-communion service, and administered the Holy Communion, several members of the congregation remaining to participate.

After service the clergy present adjourned to the residence of Mr. Blacklock, churchwarden, where the chapter organized itself for business, the Venerable Archdeacon Wilson in the chair. The minutes of the last meeting were read and confirmed, and after transacting routine business, the Rev. T. G. Porter read a very interesting paper on the "Offices of Bishop and Presbyter as set forth in Holy Scripture," and at the same time expressed his regret that on account of sickness and a pressure of parish work he was unable to complete the paper on the subject. After an animated discussion on the subject matter of the essay, it was agreed to continue the essay and discussion thereon, at the next Ruri-decanal Chapter, which it was resolved should be held at Campbellford on 25th April, the Rev. T. G. Porter, to be the preacher, when it is to be hoped the clergy in the deanery will avail themselves of the benefit of these meetings, and even at some personal inconvenience attend them, especially as their presence strengthens the cause of the Church in the parish where the meeting is held. On Wednesday morning, after bidding adieu to our host and hostess, Mr. and Mrs. Blacklock, who had so hospitably entertained us during our stay in Hastings, the clergy separated for their respective homes.

CHRISTMAS TREE.—The children of Trinity Church Sunday School, Colborne, enjoyed their annual Christmas tree on Thursday, Dec. 30th, 1875, in the Temperance hall. The tree, which was a very pretty one, was beautifully decorated with prizes, consisting of books, dolls, and toys, with a little bag of candy for every child in the school, to the number of forty-five. At 3 p.m. the children met at the church and had a short service, and an address by the Incumbent, and at 7 p.m. they all met at the temperance hall with eager hearts and anxious looks; in about half an hour afterwards the curtains were drawn, and the tree, lighted up with about fifty different coloured tapers, was exposed to view, when the children struck up the well-known suitable hymn, "Gather around the Christmas tree." The Incumbent then again briefly addressed the children and parents, of whom there was a goodly number present, on the importance of the Sunday School. Two special prizes were then given by the Incumbent, one to the girls, and one to the boys for correctly answering the church catechism, and three special prizes were also given by Mr. Robinson to the scholars in his class. The tree was then unburdened of its many gifts, to the great delight of the children. A small admission fee was made for the benefit of the Sunday School Library, which amounted to about \$10.

TRINITY CHURCH CONCERT, COLBORNE.—The concert in aid of the parsonage fund was held in the town hall on Wednesday evening, Jan. 12th, and was in every particular a complete success, whether we look at the number of people present, or at the character of the proceedings. Although the weather was not all that could be desired, rain having set in just prior to the commencement of the concert, the hall was comfortably filled by a large and appreciative audience. The singing was particularly good. The gross receipts amounted to some seventy dollars, and we congratulate the congregation on the success attending their first concert.—*Colborne Express.*

FOREIGN MISSIONS.—An influential and interesting meeting was held in the Synod Room, Toronto, on Monday evening, Jan. 24th, to carry out a plan for organizing an Association for Foreign Missions. Some important discussions cleared the way for

a fuller comprehension of the objects to be aimed at, and of the means of accomplishing them, so as not to interfere with the work of the Synod, or to relieve it of the responsibility of fulfilling its obligations, and so that no confusion could arise in reference to the domestic missions of dioceses already organized; while the Indian population should not be left out, and other parts of the Ecclesiastical Province might be induced to unite with us. It was ultimately moved by the Ven. Archdeacon Whitaker, seconded by Rev. Dr. Smithett, and carried, that "With a view to promoting a missionary spirit among the members of the Church, it is most desirable that a society be formed for the purpose of aiding missionary work in the missionary dioceses of Canada and elsewhere; resolved, that such a society be now organized to be called, "Society for Promoting Canadian and Foreign Missions;" that while the society will receive contributions for any foreign missionary work, it is understood that, unless otherwise designated by the donor, all contributions shall for the present be placed at the disposal of the Bishop of Algoma." It was also moved by Mr. Trew, and carried, that, "the Ven. Archdeacon Whitaker, Revs. Rural Dean Givens, J. D. Cayley, and Sep. Jones, with Messrs. J. Cartwright, Moody, Chadwick, and P. Paterson, be a committee to draft a constitution, and report at a meeting to be called as early as possible by the Rural Dean."

BOARD OF MISSIONS.—Interesting Missionary meetings under the direction of the Rev. Rural Dean Allen, have been held in Manvers, Bethany, Bloomfield, Dunsford, Bobcaygeon, Somerville, Lindsay, and Fenelon Falls, during the past two weeks. The Rural Dean was assisted in his tour by the Rev. Dr. Smithett, and the Rev. Messrs. Burges, Davis, Walker, and Harris. The meetings were well attended, and the collections will be made throughout the several parishes at once, and we expect with more than usual vigour. The deputation, Rev. Messrs. Allen and Smithett, have just closed their labours in this city, and we trust that more than ordinary evidence will be given of this event.

NIAGARA.

ST. CATHARINES.—The Rev. W. Brookman, formerly of Amherstburg (Diocese of Huron) has been appointed incumbent of the Church in this town.

BRANTFORD.—The socials in aid of St. Jude's Church are proving successful. We regret to hear that the incumbent, the Rev. M. Salter, is not enjoying good health.

THE Rev. E. Horace Mussen, M.A., Incumbent of Christ Church, Clifton, begs to acknowledge with thanks a Christmas offering of \$90.

[From our Hamilton Correspondent.]

PROPOSED HIGH SCHOOL FOR GIRLS—ROCKTON CONVERSAZIONE—GUELPH NEWS DEATH STATISTICS—TRIAL.—The question of the "Higher Education of Women" is one which is in our days periodically coming up for solution. That the co-education, at least after a certain age of children of both sexes does not commend itself to the approval of parents of the better class, is evident from the large number of Ladies' Schools scattered throughout the country. If the tax-payer were as a rule content with the present system, he would certainly not withdraw his girls from institutes which he is compelled to any extent to support, and which are provided with highly trained teachers; nor would he incur the additional expense of sending them to costly private schools where the

instructors have rarely received a technical training, and where the wholesome incentive afforded by government aid is wanting. In Hamilton a strong effort is being made to do away with the present system, and to establish a Girls' High School. The main difficulty, I anticipate, will be the obtaining female teachers equal in calibre with the masters of our collegiate institutes. As long as marriage puts a period to the profession of teaching in the female, while it acts only as a spur to the exertions of the male teacher, just so long will the latter excel the former in their important occupation. In this matter we cannot do better than follow the example of the Germans whose daughters are separately instructed in the same subjects as their sons, and by the same professors. I may add that the German system has been adopted by the University of Cambridge and with satisfactory results.

On Sunday the 16th of January, the Bishop of Niagara officiated in the mission of Rockton, which is at present kept open by Mr. R. S. Radcliffe, a gentleman who holds his lordship's license as lay-reader. There was a large congregation in attendance, and much interest seemed to be displayed. A concert is, I am informed, about to be held in Rockton, in aid of the St. Alban's Building Fund, at which amateurs from the city are expected to assist. Anything which tends to throw different classes of Church people together, and to make them better acquainted with one another, cannot but be looked upon as an advantage. I trust therefore, that the conversazione recently held in the Church of the Ascension, has proved to be a social as well as a pecuniary success. In the same connection I may notice that friendly gatherings in aid of the Organ Fund are being held weekly at the houses of several members of the cathedral congregation.

From the *Guelph Mercury* we learn that the Churchmen of that town are about to build a rectory in harmony with their magnificent church. Canon Dixon is undoubtedly the right man in the right place.

The death is announced of the Rev. C. L. F. Haensel, who was for nine years (1857-1866) assistant minister of the Church of the Ascension—Born in Germany in the year 1796 he would, had he survived till May next, have entered upon his 80th year. We in Canada can ill spare one of our clergy, for although the increase in their number has been rapid during the last forty years, yet the growth of our population has been still more rapid.

From recent statistics it appears that Spain is exceptionally favoured in the number at least, of her clergymen. There are of all grades, 815,777 or 1 to every 54 of population. The ratio in England is 1 to every 718, and in America, 1 to every 879. Taking our own church in this city, the rate of clergy to laity is 1 to every 1200 nearly; a proportion which we cannot contemplate with satisfaction.

The endeavour to postpone the trial of McConnell has failed. The defence pleads not guilty, on two grounds, temporary insanity, and lack of skill on the part of the medical men who attended the murdered man.

HURON.

A SERIES of successful meetings has been lately held in McGillivray Township on behalf of the Missionary Society of the Diocese of Huron. The Deputation consisted of the Rev. J. Jacobs, the well known Indian missionary of St. Clair River, below Sarnia, and the Rev. R. Wilson, the respected incumbent of Birr. The first meeting was held on Monday evening the 10th

inst., in Trinity Church, Ailsa Craig, but owing to the boisterous state of the weather only a few ventured from their homes. On the following evening, 11th inst., the weather had moderated somewhat, and over one hundred and fifty persons had congregated in St. Mary's Church, 11th Concession, the Rev. C. J. Green, F.S.A., Incumbent, presiding. — The Chairman opened the meeting with prayers and afterwards gave an address, on the importance of "mission work both at home and abroad," and concluded by stating that when in the old country some years ago, a person hailing from Canada of the name of "Smith" was exhibiting a real live North American Indian, named "Wauumpun," dressed up in feathers and tinsel finery, including the redoubtable "Tomahawk." He (the chairman) could assure the meeting that his dear brother present (the Rev. Mr. Jacobs) presented a great contrast to the person exhibited in England, and he thought it a great pity that such grotesque exhibitions of a noble race of men, dressed in fantastic garb, should be deluded into allowing themselves to be exhibited as curiosities, and oftentimes left, when their services were no longer required, wholly upon their own resources, as the Rev. Mr. Jacobs had told him such was the case with poor "Wauumpun" who had to work his passage back to his native land.—The Rev. J. Jacobs then addressed the meeting in a pleasing and earnest manner. The rev. gentleman who is an Indian missionary on the St. Clair River, gave a vivid description of his work and field of labour among his countrymen belonging to the *Ojib-way* tribe. His Indian name *Ke she-go-we-ne-ne*, was given him by the chief of his tribe and means "Man of the Skies." The Baptismal ceremony is very simple. The child is named and then kissed by all present. Mr. Jacob's father was converted to Christianity at twenty-five; before that age he used to pray to the rising sun. When ten years old, young *Ke she-go-we-ne-ne* used to go into the woods and stand on a stump and preach to the trees around him, so as to learn to be a missionary. He was caught at it once, and got laughed at, but he persevered until he was old enough to go to Huron College to be trained for a clergyman. The marriage ceremony among the pagan Indians was performed by the medicine man and the bridegroom's qualification was that he must have killed a bear, or a deer or a sturgeon. The bride's qualification was that she must be able to carry a bear, or deer, or even a sturgeon, weighing 100 pounds. Once his people embraced Christianity they were very earnest and never forgot to repeat the responses in the Prayer-Book. When a meeting for missionary work among their heathen brethren or for Foreign purposes is commenced, his people eagerly anticipate the right of meeting, and the men shoulder the axe and go into the woods and cut cord-wood, and take it to the villages to sell, so that they may have something to give to the missionary cause. The women are not behind hand in their efforts to send the glad tidings of the gospel abroad. They go into the bush and cut the black ash and make it into baskets, and these they sell so that they also may cast in their mite at the Church Treasury. And their ambition is to give "bills" not "silver," much less "coppers," Alexander the coppersmith has had a decent burial with them. His people love the Church of England, and his hope was that they might all be converted to it, though it grieved his heart to say there were yet a great many pagans among them, and it was to the English Church under God's wise Providence he looked

too, to bring his poor brethren from darkness to the gospel light. He concluded by urging upon his hearers to give back to his brethren who were still living in heathen darkness—not money, not their own lands on which the white man is now settled—but to give them more missionaries so that they might have the same blessed privileges.—The Rev. Mr. Wilson, made a forcible and telling address on behalf of Home Missions, stating that there were thirty-six Townships in the Diocese still unprovided with the means of Grace. The rev. gentleman interspersed his address with many quaint anecdotes one of them was especially appropriate to the occasion: A certain old lady who regularly attended all missionary meetings was wont to shut her eyes and sing "*Fly onwards thou mighty gospel*," with such earnestness and unctious that she would quite forget to see the plate as it came around. Now he wanted his friends not only to see the plate, but to give liberally, and according as they gave so would God bless them in this life and in the life to come. At the same time while giving their money to help the good cause they must also give their prayers likewise that they may individually obtain grace themselves, for a man might be an angel in prayer and an archangel in preaching but himself destitute of grace.—The Rev. gentleman then spoke of a woman in New York whose husband, a sailor, was at sea, that one Sunday she was undetermined what place of worship she would attend. She came to a place where four roads met, and while waiting to consider, she heard the sweet bells belonging to an Episcopal Church. For the first time in her life she entered, and when she heard the prayer in the litany "*That it may please Thee to preserve all that travel by land and by water*," etc., her heart felt as it had never felt before and she determined that she would henceforth worship at no other Church but the English.

BERLIN.—The Rev. Alexander S. Falls has resigned St. John's, and proposes soon to remove to Amherstburg. He has been incumbent of St. John's, and Rural Dean of the district for a number of years, and has been held in kindly regard by all the people of the community. At a vestry meeting held at St. John's on the 12th ult., a resolution was passed expressing cordial and united esteem and affectionate respect for their beloved incumbent, whom they have always regarded as a faithful teacher, and a true Christian gentleman; that in looking back upon the six years of Mr. Fall's labors, they are possessed with a lively conviction that his labors have been highly beneficial, that the Church has prospered in a marked degree, and that they willingly suppress their own feelings of regret at his departure, in view of an enlarged sphere of usefulness for himself, and of material advantage for his family. At the previous meeting of Vestry, held on the 8th inst., Mr. Jackson had stated that the net proceeds of the Bazaar held under the auspices of the young ladies of the congregation would exceed two hundred dollars, and that the ladies hoped to be able to report a total of \$220. It was moved by Mr. Thomas Pearce, seconded by Mr. Alex. Millar, "That this Vestry begs to tender its grateful acknowledgments to the ladies of the congregation who took part in getting up and successfully carrying out the Christmas Bazaar, held in aid of the Parsonage Fund. That the thanks of this congregation are especially due to Mrs. H. F. J. Jackson, at whose residence the ladies met from time to time for the preparation of the various articles to be offered for sale, and whose

excellent management contributed so largely to its success.—At the Vestry meeting of the 28th of December, 1875, it was moved by W. H. Bowby, seconded by Thomas Pearce, and carried unanimously: "That a cordial vote of thanks be tendered to Mr. and Mrs. Fennell for the beautiful chancel-window which they had put in at their sole expense, and that the Churchwardens be requested to protect the windows by putting on an outside wire screen."—COM.

MISSIONARY MEETINGS.—In this month and the next there will have been held in the different parts of the diocese, one hundred and ten missionary meetings; so that the clergy will be very much away from their parishes. It entails much labour on them but it cannot be avoided. Were the members of the Church to attend the meetings better than they do, and to subscribe more liberally, it would add much to the pleasure of the members of the Deputation and the meeting, and would be much more interesting. In some places the meetings are larger than heretofore, and the amounts collected also large—the members of one deputation say they were twice as large.

CHATHAM.—CONFIRMATION.—The Lord Bishop of Huron held a confirmation service in North Chatham, on Sunday the 16th inst, in the Church of the Holy Trinity, when seven candidates were presented to him for the laying on of hands as in Apostolic days. The Bishop addressed the confirmed as is his wont, speaking of their privileges and duties. In the evening of the same day he preached in Christ Church, South Chatham, on behalf of the Mission Fund of the Diocese. We are glad to hear of the prosperity of both Churches.

HELMUTH COLLEGE.—After the Christmas vacation, the Helmuth College was again opened on the 5th instant. The Huron Recorder says: "If in respect to actual numbers the condition of the school during the last term has not been all that would be desired, yet in respect of complete efficiency, good discipline, and internal harmony, we believe it has never stood higher." We are pleased to learn from other sources that this favourable testimony is not too highly coloured. At the last examination, W. A. Stuart, son of the Rev. Mr. Stuart of St. Catharines, gained the Governor General's silver medal with the hearty congratulations of the teachers of the College and of his college companions. The window bears on one side the effigies of the Earl and Countess of Dufferin, on the reverse the Governor's coat of arms, with the words "Presented by his Excellency," and on the rim, "Helmuth College, 1876."

LUCAN.—The decorations of Trinity Church (Rev. Wm. Logan, Rural Dean, Rector,) are considered by those qualified to judge, to be the most chaste and elegant to be seen in this diocese. At the Christmas tree and magic lantern entertainment lately held, a good sum was realized for Church purposes.

ST. THOMAS.—The new rector (Rev. G. C. Desbarres) preached his induction sermon on Sunday morning last to a large congregation. His discourse was founded upon the text "We preach Christ crucified." The rev. gentleman was from Clinton.

AMHERSTBURG.—The Rev. Mr. Falls, B.A., of Berlin, has been appointed to Christ Church, and has entered upon his duties.

AILSA CRAIG.—The Rev. C. J. Green, incumbent of Trinity Church, has been holding a series of successful Missionary Meetings, a full report of which will be

published next week. We understand that some of his parishioners in McGillivray mission have just given him \$500 for a parsonage at Ailsa Craig. This example should be followed in every parish that has no "home" for its clergy.

ST. JOHN'S.—This new Church (Archdeacon Marsh's) has just received from John Ferguson, Esq., of London, two handsome chairs for the chancel.

MOORETOWN.—A very nice font has been lately placed in Trinity Church, (Rev. L. J. Jones, incumbent), the gift of W. R. Macgregor, Esq.

THE Bishop of Algoma held a Confirmation service in the Church of the Messiah, Kincardine, Jan. 23rd. There were twenty seven candidates and four adult baptisms. In the afternoon his Lordship addressed the Sunday School on the subject of the Shingwauk Home for Indian children at Sault Ste. Marie, and in the evening preached on behalf of the missionary diocese of Algoma.

BRITISH COLUMBIA.

On the 15th of December, 1875 the clergy and lay delegates of the diocese assembled for the formation of a synod. Divine Service was celebrated in the cathedral at Victoria. The Ven. Archdeacon Woods, assisted by the Revs. F. B. Gribbell and T. Blendun, officiated at Matins. The Lord Bishop of the diocese celebrated the Holy Communion, assisted by the Very Rev. Dean Gibson, the Archdeacon, and the Rev. George Mason, M.A. The Rev. Mr. Mason preached the sermon from 1 Cor. xii. 31. At 2 p.m., the convention assembled at the Boys' Collegiate School House. The bishop presided, and after reading the prayer appointed for the Synod, the roll of the clergy was called, a report of the lay delegates present was read, after which the Bishop delivered his address. His Lordship most elaborately and exhaustively traced the history of the constitution and formation of Synods.

The Standing orders proposed for the Synod were then temporarily adopted. The Hon. H. Holbrook moved the following resolution:—"We the Bishop clergy, and Lay Delegates now assembled do hereby declare ourselves a synod of the Church of England in British Columbia; and will now proceed to the consideration of the constitution and regulations to be adopted for the due ordering of the Synod, provided that no rule, canon, law or regulation be in force in the diocese as an act of the Synod, unless it shall have received a concurrent assent of the Bishop, the clergy and the lay delegates, to be determined by a majority of votes, the same to be taken separately in each order, whenever it shall be required." The very Rev. Dean Gibson having seconded the resolution, the Ven. Archdeacon Woods moved an amendment:—"That this convention be now dissolved." He argued at great length these propositions:—"That from the first the convention was improperly constituted, from defective election of delegates; that the introduction of the lay element into the Synod, with power to deliberate, vote and decide upon ecclesiastical questions was not authorized by Scripture, and was an innovation upon the practice of the primitive church. At the same time he could favor the establishment of a Synod constituted of the Bishop and clergy alone, and a convention of the laity if need be. C. T. Dupont, Esq., seconded the amendment. The Rev. George Mason maintained the regularity of the election of delegates for New Westminster. The Very Rev. Dean Gibson referred to the 19th and 20th Articles to show that the

Church does not consist of the clergy only, and to the fact that the prayer Book was not received by the Church until it received the sanction of Parliament, who were laity. He also appealed to St. Jude 3, and to 1 St. John, ii. 20, 27, to show that the whole body of the Church participates in the gift of the Holy Spirit, and that the laity have a common interest with the clergy in the maintenance, defence and declaration of the faith. His Honor the Lieutenant Governor opposed the amendment in an argument upon a principle not often met with in the present day; namely, that "all power whether in spiritual or temporal matters emanated from the Crown (I) whose prerogative is exercised by the advice of the ministers of the Crown, who derive their authority from, and are responsible to the House of Commons, as the representatives of the whole people of England in Council." The amendment of Archdeacon Woods having been put by the Bishop was lost, and the resolution in favor of forming the Synod was carried with one dissentient voice.

On the next day, the 17th, the Rev. F. B. Gribbell, and M. W. F. Drake, Esq., were appointed secretaries. A resolution was then passed, having been moved by the Lieutenant Governor, embodying the principles upon which it was proposed to establish the synod. A resolution was also passed suspending so much of the standing orders as related to the passage of bills during the present session of the synod. The synod then resolved itself into a convention to discuss the provisions of the constitution, clause by clause, during which, for five hours, the Lieutenant Governor occupied the chair, when the resolution was declared carried.

On Saturday the 18th, on the motion of Lieutenant Governor Trutch, a measure providing for a standing executive committee was discussed in a committee of the whole House. On the motion of Ven. Archdeacon Wood, amendments were adopted to the effect that lay-delegates should "have communicated at least three times during the twelve months previous to the election," and that the number of lay delegates in churches of fifty members should be reduced from six to four. These amendments were however afterwards negatived in committee. The Bishop called for a vote of the Synod by orders in order to sustain the amendments, but the clergy declining to press the matter, the amendment was lost, and the constitution therefore reads "of at least one year's standing." Measures were passed for the election of a bishop, and for regulating the diocesan finances.

On Monday, the 20th the executive committee was voted by ballot:—Very Rev. Dean Gibson, Ven. Archdeacon Woods, Revs. D. Holmes, George Mason, and Willemar; laity, Hon. J. W. Trutch, A. R. Robertson, P. O'Reilly, T. A. Buikley, and C. T. Dupont. The Bishop read a letter from the Lord Bishop of Rupert's Land, and the house made further arrangements in reference to diocesan finance. The House also resolved that it be left to the Executive Committee to determine for the present and report to the next Synod upon the scale of payment to the clergy, and the proportion of stipend to be required from the various missions and parishes. W. C. Ward, Esq., was appointed treasurer of the diocese. The question of the form of the declaration of the clergy of the diocese was referred to a select committee. It was resolved that "while cordially reciprocating the fraternal feeling of the provincial synod of Rupert's Land, the Synod of British Columbia under present

(Continued on page 60.)

STILL AND DEEP.

BY F. M. F. SKENE, AUTHOR OF "TRIED,"
"ONE LIFE ONLY," ETC.

CHAPTER XXIV.

As Mary walked away through the garden (after the conversation with Bertrand), so gay in its summer brightness, it seemed to her as though a darkness that could be felt had fallen over all the world. She raised her eyes in meek serenity to the cloudless sky, and murmured, "Yes, the sunshins has all died out from earth, but the love of God shines ever bright in heaven!" And thither, thenceforward, she resolved to turn her heart and soul, striving to serve her dear Redeemer in His suffering children on the earth, and looking on through the long, dim, cheerless life, and the shades of death, to the day when she should pass the last deep waters, and find Him awaiting her upon that other shore.

When the family came out on the lawn, after dinner, that day, Mr. Wyndham, drawing Laura forward, placed her hand in that of Bertrand, who had formally asked his consent to the marriage, while Mary stood a little apart in the shade, and looked with a gentle sweetness at the brilliant Lorelei, whose rapturous smiles and joy-lit eyes gave added radiance to her beauty, and absorbed Bertrand's attention so exclusively that he never even noticed the quiet figure in her dark robes with the shadows from the trees beneath which she stood, falling all around her. Lureline saw her, however, and exulted in the thought of the prize she had won from her, to the full satisfaction of her highest ambition. Strange would it have been, if in that moment, she could have been given a glimpse of an hour that lay yet far in the dim vista of the future, when she, herself, so bright, so brilliant now, would cling, heart-broken and penitent, to her over whom she had triumphed, and find in her pure teaching of a higher wisdom than the subtle Lorelei had ever known, the only consolation of a life her own selfishness had poisoned and destroyed. Neither of them dreamt of such a possibility at this time; but it may be that even now it was Mary Trevelyan who was most to be envied, for there was in her quiet spirit a depth of peace full of a sweetness Laura's exulting joy could never know.

It was far otherwise, however, in the case of one who was much more truly Lureline's victim than high-toned Mary Trevelyan. John Pemberton, standing also a little apart, looked on at the scene of betrothal with a bewildered expression, half of terror, half of anger, which, however, was directed rather against what he held to be Bertrand's senseless presumption, than to any idea that there could be faithlessness towards himself on Laura's part. The poor honest fellow's implicit trust in this artful woman was very touching; he believed her to be simply incapable of falseness or wrong-doing of any kind; and he kept saying to himself with pain and astonishment, as he saw Bertrand assuming the manner of a successful lover, "Why does not my Lureline tell him that she is mine; that we shall be married if ever it is possible; and if not, we shall still belong wholly to one another?"

After a time Mr. and Mrs. Wyndham sauntered away, Mary having already disappeared; and when John Pemberton saw Bertrand drawing Laura closer to him, as one having an exclusive right to her, a hot indignation took possession of him which he could not repress, and he took two or three hasty steps forward, intending to call Mr. Lisle to account for his unjustifiable boldness. But Lureline saw his movement and understood it. An explanation between Bertrand and John was the very last thing

she desired; so she broke suddenly away from her future husband, and running with her light steps up to Pemberton, she put her little hands against his breast, and pushed him back, saying, "Dear old John, don't be foolish! I will explain everything to you. Go quietly away now, and you shall hear from me to-night."

"But, my own Laura, I cannot leave you with that insolent man! By what right does he—"

"Hush, hush!" she interrupted; "you do not know what you are saying; wait till you understand it all. Dear John, you do not want to make me unhappy, do you? and you will if you stay here now; go into the house now, and I will see you again."

"Make you unhappy! Oh, Lureline, I would rather die!"

"That is right; then leave me now altogether, and trust to me to make everything plain to you."

His faith and loyalty towards her were so entire that he obeyed at once. He pressed her hand tenderly, turned, and walked into the house; while Laura flew back to Bertrand as if she were a bird released.

"That poor old fellow," she said, laughing like a happy guileless child, "I shall have to train him into better habits—he is so used to being always with me."

Bertrand had witnessed her short interview with Pemberton in no very serene mood, and he said, frowning darkly, "Laura, tell me the truth, have you ever given that young man reason to think you would marry him?"

"Marry my adopted brother! how is it possible, Bertrand? It is unkind of you to say that," she added with a charming look of pretty vexation; "if you loved me as well as I love you, I do not suppose you would fancy I could ever have seriously thought of any one but yourself."

Of course this amply satisfied Bertrand, and the two walked away together into the garden to enjoy their first hour of freedom since their formal engagement.

That night, when John Pemberton went to his room, he saw a letter in Laura's bold characteristic handwriting on his table. He looked at it with a strange feeling of dread before he touched it. The Lorelei was not a person who committed herself to paper, and it was almost the first time she had ever written to him. He carried a lighted candle in his hand, but the window was wide open and the moonlight streamed in upon him as he set it down and took up the ominous missive. He opened it at last, and stood reading it while the pure silvery light from without struggled with the red glare of the flame within the room. Lureline began with many expressions of endearment to her beloved adopted brother. She liked to think, she wrote, how certain it was that their sweet fraternal affection could never diminish or fail—how entirely they were one in thought and feeling—how sure she was now, and always, of his sympathy and approval in all that she thought and did. She was delighted, therefore, to feel at the present moment quite secure of his willing agreement in what she proposed to do. She knew how earnestly he desired her happiness, and since it was but too plain that they could never be united, as dear John had wished, she well understood that he desired nothing so much as to see her safe in the love and protection of some good man, and this conviction on her part of John's wishes, coupled with the fact that it would be wrong needlessly to break a heart that was devoted to her, had decided her to become the wife of Bertrand Lisle; but she need hardly tell her beloved John that she had only given her consent

on condition that she was allowed by her husband to continue all her affectionate intimacy with her adopted brother, so that there would be no difference whatever in their happy relations together. This being the case, she was sure that John would not distress her by manifesting the smallest dislike to her change of position, and she relied on his delicate feeling to meet her future husband on day with all the cordiality of feeling which Mr. Lisle was ready to bestow on her. Then she concluded by saying that she would ever and ever his most loving sister, Lureline—all the adjectives in the last sentence being strongly underlined.

Twice John Pemberton read this cold and heartless letter through to the end, then he let it fall from his grasp, the floor, and sitting down on the side of his bed, he buried his face, white and as with the chill of death, within his trembling hands. He felt that he must think the matter out till he had arrived at a complete comprehension of what the words written on that paper meant for Laura and for himself in connection with all his existence, both here in this mortal world and in that which was to come.

There was no question of the actual sense of the carefully chosen language which announced that Laura Wyndham had engaged herself to marry Bertrand Lisle, but he had to ascertain whether the true meaning, lying hid beneath all the soft sentences, was simply this, that Lureline—his almost worshipped Lureline—ideal of perfection, was false to the very heart's core, had been false from the first and that to a designing unscrupulous woman, clothed in a form of wondrous beauty, he himself had delivered up all he had been life to his heart and soul to. Could it be possible? he asked himself; he sat there trembling from head to foot for an earthquake upheaving all the earth around him, and flinging the house down in ruins about his head could not have given him a greater shock than the sudden revelation of the terrible delusion—terrible indeed in its consequences to him—under which he had been living. It had come upon him like a thunderbolt, for his simple loyal nature always led him to have entire faith in the goodness of others till a contrary opinion was absolutely forced on him, and Laura, in particular, he had set on a pinnacle of virtue where he scarce thought even the ordinary weaknesses of human nature could have any place in her.

This for Laura Wyndham, well named after the beguiling siren of the legend, but what of John Pemberton—John Pemberton, once dedicated to the ministry of Christ?—once, with the pure enthusiasm of a true devotion, anxious to offer up his whole life and strength and power in willing sacrifice to bring the light and knowledge of his Master's name to those who sat in darkness, and who had cast away all the noble purpose of his highest love to spend year after year in demoralizing worship to that false woman's feet—what of him?

(To be continued.)

It is a fearful thing when a man and his hopes die together. But "the righteous hath hope in his death."

"The Jesuits," said Boileau, "are a people who lengthen the creed and shorten the decalogue."

A MODERN essayist defines gossip to be the "putting of two and two together and making five of them."

THE moment one's eternal Christian activity out runs the life grown within, the moment he becomes hollow, insincere, in a degree hypocritical. He is playing a part, he is "acting," and not really living.

CHRISTIANS AWAKE!

What earnest Christian can fail to be ashamed of the weakness and changeableness of the love which is all that Jesus has ever received at his hands—of the unheartiness and infrequency of the services he has rendered to His kingdom—of the slow and inconstant steps with which he has followed His example—and the much want of faith and fervency wherein he has failed to cultivate as he ought a holy and joyful fellowship with Him in all his ordinances? Were Christians more with Jesus in the garden of Gethsemane—more studious to enter into the mind and love of a suffering Saviour—more given to cultivate the “fellowship of his sufferings,” and to realize the deep glories of their own redemption as upspringing endlessly from the unfathomable abysses of the anguish of the Son of God, and boundless and secure to them only because his anguish was so great and all-sufficient—they would be far more awake to the things that are unseen and eternal, and live both more holy and more blessed under the powers of the world to come. Awake, then, ye children of God, to a livelier faith and a more penitent and grateful love to him who died for you and who rose again. It is high time to awake out of sleep, for now is your salvation nearer than when ye believed. He who lay prostrate on the ground in Gethsemane will soon come to sit upon his great white throne. Awake, and serve Him in faith and love. Serve Him, and fight for Him, under the banner of His own most free and forgiving and sanctifying love—the love that braved Gethsemane and the cross for you. And ever tasting that the Lord is gracious, serve Him with godly fear, remembering that the Lord our God is holy. So shall you not be ashamed before Him at His coming.

ROMAN CATHOLIC CHURCH STATISTICS.

The “Catholic Directory” for 1876, edited by the Rev. W. A. Johnson, secretary to Cardinal Manning, and published under the sanction of the Roman Catholic authorities, gives the following information and statistics of the Roman Catholic Church in Scotland:—In Scotland the ancient hierarchy ended with James Betoun, Archbishop of Glasgow, who was exiled, and though reinstated by James VI. never returned to his see, but died in Paris in 1603. The Scottish mission afterwards remained chiefly under the care of the English arch priests and vicars apostolic till 1608, when Pope Innocent X. incorporated the Scotch priests into an independent body, and freed them from English superiors. The first vicar apostolic of Scotland was appointed in 1649. In 1731 the country was divided into two ecclesiastical districts, and in 1827 was further partitioned into three, which still exist, and are governed by an archbishop and two bishops with foreign territorial titles. There are in the three districts 244 priests and 233 churches and chapels—a slight increase upon the figures of last year. The whole British empire, including dependencies and colonies, consists for the purpose of the Romish Church of twelve Archiepiscopal Sees, seventy-three Episcopal Sees, thirty-six Apostolic Vicariates, and seven Apostolic Prefectures governed from Rome. At the present time there are twelve Romanist Archbishops and Bishops holding office in the British empire. The Peerage contains the names of twenty-six members of the Roman communion, including the name of Sir Robert Gerard, whose promotion to the House of Peers was announced on Tuesday; and the Baronetage,

forty-seven. There are seven Roman Catholic members of the Privy Council. Fifty Roman Catholics have seats in the House of Commons. It is worthy of note that the name of Lord Camoys, which subsequently to the newspaper discussion last year about the Papal Infallibility was excluded from the list of Catholic Peers in the “Catholic Directors,” is now restored to its place. The total number of sees throughout the world which acknowledge the jurisdiction of Rome is 889, and the total number of bishops, according to statistics published in January, 1875, was 1103.

FAITH IS IN CHRIST ALONE.

You must by all means remember this. You must not put your trust for salvation in your conversion, or in your church, or in your religion, or in the opinion of others, or in the “way you feel;” but only in Christ. Faith in the best of these will not save you—only faith in Jesus.

Many people have faith in themselves: they believe they are Christians; but that is not true faith. Many have faith in their feelings: “they feel all right;” but that does not save sinners. Many have similar feelings concerning their Church: they think it is the “true church,” and they have joined it; but no true church can save a soul without Jesus. All these things may be good and proper, but nothing ever saves except faith in the Lord Jesus Christ.

And now, if you feel that you have this faith but partially developed, let your prayers be, “Lord, I believe; help thou mine unbelief.” And may Jesus, who is the “author of your faith,” be also its “finisher.”

CHURCH DEBTS.

The way in which church edifices are built now-a-days really necessitates a new formula of dedication. How would this read?—“We dedicate this edifice to Thee, our Lord, and Master; we give it to Thee and Thy cause and kingdom, subject to a mortgage of \$150,000. We bequeath it to our children and our children’s children, as the greatest boon we can confer on them, (subject to the above mortgage aforesaid), and we trust that they will have the grace and the money to pay the interest and lift the mortgage. Preserve it from fire and foreclosure, we pray Thee, and make it abundantly useful to Thyself—subject, of course, to the aforesaid mortgage.”

The offering of a structure to the Almighty, as the gift of an organization of devotees who have not paid for it, and do not own it, strikes the ordinary mind as a very strange thing; yet it is safe to say that not one church in twenty is built in America without incurring a debt, larger or smaller. A more commodious and a more elegant building is wanted. A subscription is made that will not more than half cover its cost, and money enough is borrowed to complete it. The whole property is mortgaged for all that it will carry, the financial authorities are saddled with a floating debt, which they can only handle on their own personal responsibility, and then comes taxation for interest, sufficient to keep the church always in distress. This sort of church enterprise is so common that it has become commonplace. The children of this world do not build railroads with capital stock paid in, but they build them with bonds. The children of light really do not seem to be less wise in their generation, in the way in which they build their churches. Indeed, we think the latter can give the former several points, and beat them; for the

paying success of a church depends upon more contingencies than the success of a railroad, and its bonds really ought not to sell for more than fifty cents on the dollar “flat.”—Scribner.

THE leanness of the earthen vessel which conveys to others the Gospel treasure, takes nothing from the value of the treasure. A dying hand may sign a deed of gift of incalculable value. A shepherd’s boy may point out the way to a philosopher. A beggar may be the bearer of an invaluable present.—Cecil.

IN the moral training of the young, we need more attention paid to what may be called Christian Chivalry. Children need to be taught that there is something better to be sought for than fine clothes, dollars, social status, and success; that courage, integrity, fidelity to promise, courtesy—all the knightly qualities of chivalrous times—are better and needed as much as ever.

THE church needs a change in quality as well as quantity of membership. One-half the professed Christians amount to nothing. They go to church. They pay pew rents. They have a kind regard for all religious institutions. But as to any firm grip of the truth, any enthusiastic service for Christ, any cheerful self-denial, any overmastering prayer, any capacity to strike hard blows for God, they are a failure. One of two things these half-and-half professors ought to do—either withdraw their names from the church roll, or else go so near the fire as to get warm. Do you not know that your present position is an absurdity? You profess to be living for God and heaven, but all the world knows you are lying. Wake up! Do something before you are dead. Either help pull the Lord’s chariot, or get out of the way.

The Sanitarian for January says: “The worst results from accidents in the London hospitals are said to be among draymen. Though they are apparently models of health and strength, yet, if one of them receives a serious injury, it is nearly always necessary to amputate, in order to give him the most distant chance of life. The draymen have the unlimited privilege of the brewery cellar. Sir Astley Cooper was once called to a drayman, who was a powerful, fresh-colored, healthy-looking man, and had suffered an injury in his finger, from a small splinter of a stave. The wound, though trifling, suppurated. He opened the small abscess with his lancet. He found, on retiring, he had left his lancet. Returning for it, he found the man in a dying condition. The man died in a short time.” Dr. Gordon says: “The moment beer-drinkers are attacked with acute diseases, they are not able to bear depletion, and die.” Dr. Edwards says of beer-drinkers: “Their diseases are always of a dangerous character, and in case of accident, they can never undergo even the most trifling operation with the security of the temperate. They most invariably die under it.” Dr. Buchan says: “Malt liquors render the blood sily and unfit for circulation: hence proceed obstructions and inflammation of the lungs. There are few great beer-drinkers who are not phthisical, brought on by the glutinous and indigestible nature of ale and porter. * * * These liquors inflame the blood and tear the tender vessels of the lungs to pieces.” Dr. Maxson says: “Intoxicating drinks, whether taken in the form of fermented or distilled liquors, are a very predisposing cause of disease.” The hospitals of New York show an equally unfavorable record of the intemperate, and private practitioners everywhere have the same experience.

BRITISH COLUMBIA.
(Continued from page 57.)

circumstances, consider any action towards union with an ecclesiastical province, premature." A resolution was passed requiring the clergy and church wardens of every parish or district to furnish ample statistical reports to the executive committee. The Bishop was requested by the House to forward a copy of the proceedings of the synod to the Archbishop of Canterbury. The thanks of the House were also given to the Christian Knowledge Society, and to the Propagation Society for their liberal assistance to the Church. The Synod then expressed its sense of the "vast benefits and blessings conferred upon the infant church of British Columbia by the aid transmitted to the clergy through the bishops of the diocese. Thanks were likewise expressed to the Church Missionary Society for the aid it has rendered. It was decided that the annual meeting of the Synod should take place on the second Thursday in July in the cathedral city. The Lieutenant Governor having taken the chair put a motion to the Synod for a vote of thanks to the Bishop, which was carried. The Bishop replied, the Synod repeated the *Te Deum* and his lordship having pronounced the benediction, the proceedings terminated.

ENGLAND.

In a recent sermon at St. Paul's, Manchester, Bishop Fraser urged people instead of throwing up their caps and shouting "Hurrah, for the Church!" to make themselves acquainted with her history and her principles. His lordship then went on to state what he considered the five great fundamental principles of the Church of England as they were established at the Reformation—the sufficiency of the Holy Scriptures, the necessity of believing the creeds which contained the great dogmas of the Catholic Church, the independence of national churches, the necessity and the validity of the Christian sacraments, and the ancient three-fold Apostolic organization of Bishops, priests, and deacons. Though people said the doctrine of Apostolic Succession was a Popish figment, he simply stated it as an historic fact. It was as much an historic fact as that Queen Victoria sat on her throne as the legitimate successor to the crown. They could not allow the Church to be considered a sect. It was not a sect. It was the ancient, historic, reformed, Christian Church in this land.

IRELAND.

A letter has just been published from Miss E. Whately, a daughter of the late Archbishop of Dublin, in which she describes the efforts which her sister has been for years past making in Egypt to improve the condition of the people there. Miss Whately has established schools at Cairo, in which teaching is given to between three and four hundred children. Bible-women, and house to house visitors are also employed. A school at Damietta, was opened for boys, but it has been unwillingly closed for want of funds; for Miss Whately appears, in the absence of needful support, to be chief contributor to, as well as treasurer and manager of these institutions. It is sad that so onerous and important a charge should rest upon an individual when so many organizations for missionary work exist.

WAR with China is expected, notwithstanding the difficulty was supposed to have blown over. A man-of-war has been sent to each treaty port to protect British interests.

"LI-ATTAH."

Mencelius' translation of Isaiah xliii. 1, as cited by Dr. Addison Alexander is: "I have redeemed thee, I have called thee by thy name, Li-attah." The English of Li-attah is, *To me art thou*—a beautiful name for the whole Israel of God, and for every believer. One of the grand hymn-writers has made much of that wonderful name, Jehovah Tsidkenu. Bunyan made much of Beulah. The Bible makes much of those names, and of such others, as Jehovah-nissi and Lo-ammi; and there is much in Li-attah—thou art mine.

It is our glory and joy. My relations to God—that I am His that He has redeemed, called me by my name; so now made me that I am to show forth His praise—all this, so independent of all merit in me, is endowment so rich, honor so high, love so surpassing, that I can learn what it means only at the cross, and in the covenant of grace, and in the exceeding glory of heaven, and in the inspired words, "The love of Christ which passeth knowledge." It means, glory in the highest to my God, and to me, joy ineffable and everlasting. "Li-attah! to me art thou."

It means assured safety. He who has chosen me for himself will preserve me. He has promised, "When thou passeth through the rivers they shall not overflow thee, for I am thy Saviour." Dangers environ the brethren; temptations urge them; Satan casts forth the drag-net; around us are its entangling meshes; but lo! there stands the One whom we have believed, His great pity, His sure salvation, His perfect love. Who shall separate us from the love of Christ, or pluck us out of the Father's hand, or reverse the decree sealed with a "Li-attah"—thou art mine? Hath He spoken, and shall He not make it good?

It means monition—the monition of our best Friend; Beware; thou art mine! He who, with such outlay of love, has made His children what they are, will take effective methods to make them what they are yet to be. He will make them faithful, will chastise their unfaithfulness, and at length present them unto himself, "a glorious church, not having spot or wrinkle, or any such thing." For it stands on record, Li-attah, to me art thou—mine, my witnesses, my ransomed, my servants, my sanctified, my glorified—"mine in that day when I make up my jewels." And so, judgment must begin at the house of God. We must walk humbly with Him; the whole soul must be transformed, and the whole body dedicated, and sin mortified, and grace must grow unto glory. The vocation wherewith we are called is monition.

It is a sweet chime to cheer us homeward. Step by step we march to triumphal music, under His leading who hears our groans, and "who always causeth us to triumph." Step by step, holding in our heart's our Lord's sweet words, "Thou art mine," and begging Him to seal us as His own, with the Holy Spirit of promise, we come nearer and nearer to Him. At length, in death's cold, chilling, strangling flood, heart and flesh fail: but the sweet, unceasing chime of God's good word ring out so clear—heard on both sides of the river—*Li-attah*, thou art mine! thou art mine! and there He is to welcome us home!

An English layman has offered to endow a bishopric for Cornwall by a gift of £1200 a year.

The Church Missionary Society in England has received a second donation of five thousand pounds to assist in establishing a mission in Ugassa, the territory of King M'tesa,

A LAYMAN has offered £1200 a year to endow a bishopric for Cornwall.

In Mississippi a large quantity of cotton is spoiling for want of persons to gather it.

The Artists in Great Britain number 16,562.

The principal mercantile failures for 1875, according to the London Times amount to more than 81 millions sterling.

The Armenian Christians are suffering greatly from the cruelty of the Turks, and the unrestrained repine of the Kurds.

The Walkem administration in British Columbia was defeated, on their policy of pledging the subsidy of that province from the federal Treasury for advances made by the Dominion Government.

The Duke of Portland has presented the vicarage of Hendon, Middlesex, to Dr. Scrivener, the eminent Greek scholar, and one of the New Testament revision company. Benefices are not often given in that way either in England or the colonies.

Comparatively few are destroyed by outrageous and flaming vices, such as blasphemy, theft, drunkenness, or uncleanness; but crowds are perishing by that deadly smoke of indifference which casts its stifling clouds of carelessness around them, and sends them asleep into everlasting destruction.

MAN'S material frame is adapted to his inward nature. His upward look and speaking eye are the outlet of the soul. As the soul grows nobler it lets itself be seen more distinctly, even though features that have sprung from the dust of the ground. It thins and makes transparent ever more its walls of clay. There is a struggle of the inner life to assimilate its outer form to itself, which is prophetic of something coming.

The habitual use of celery is more beneficial to us than is commonly supposed. A writer who is familiar with its virtues says: "I have known many men, and women too, who from various causes had become so much affected by nervousness that when they stretched out their hands they shook like aspen leaves on windy days, and by a moderate daily use of the blanched foot-stalks of celery as a salad, they became as strong and steady in limb as other people. I have known others so nervous that the least annoyance put them in a state of agitation, and they were in constant perplexity and fear, who were also effectually cured by a moderate daily use of blanched celery as a salad at meal time. I have known others cured of palpitation of the heart. Everybody engaged in labor weakening to the nerves should use celery daily in the season, and onions in its stead when not in season."

The Church Times says:—"By the creed of Pope Pius IV., every Roman Catholic is bound to interpret the Scriptures according to the unanimous agreement of the Fathers, and no otherwise. But the Fathers do not agree at all on the interpretation of St. Matthew xvi. 16-20, and not one of them explains the passage in the modern Roman way. 2. There is no trace in the Bible of St. Peter exercising any supremacy. St. James and not St. Peter presided at the council of Jerusalem, and St. Paul resists and rebukes him for trimming and compromising. 3. There is no evidence, and no probability, that St. Peter's priority of rank was transmissible. It seems to have died with him. 4. The proof that the Pope is St. Peter's successor is so very weak and insufficient that no one is justified in laying great stress on it. The fact is probably so but is very uncertain."