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[No. 42.]

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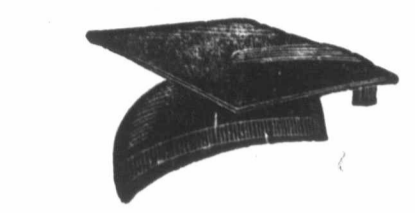
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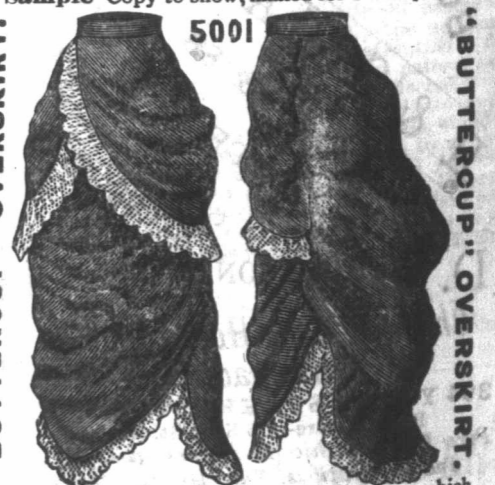
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Dominion Churchman.

THURSDAY, OCTOBER 16th, 1879.

WHAT WE WILL DO!

To all our subscribers who are not in arrears, on the expiration of their paid up subscription, we will supply the **DOMINION CHURCHMAN**, for one dollar per year, provided the one dollar be paid strictly in advance.

To all our subscribers who are in arrears, we will supply the **DOMINION CHURCHMAN** for one dollar per year, strictly in advance, provided the arrears at the heretofore rate be paid up in full, to the 31st December, 1879.

To all new subscribers from this date, we will supply the **DOMINION CHURCHMAN**, at one dollar per year, if paid strictly in advance.

If not paid strictly in advance, the price will be two dollars a year; and, in no instance, will this rule be departed from.

In taking this step we are fully aware of the risk we are running. But we have received so many favourable answers to our request for support in our new departure that we are confident of success. The clergy as a body, and such of the laity as we have applied to, have nearly to a man promised to do all that in them lies to increase the circulation of the **DOMINION CHURCHMAN**. A goodly number have done more—they have actually secured us new subscribers, in some instances doubling the subscription list in their immediate localities. To all who have the good of the cause at heart we would say, "Go and do likewise." Deeds speak more powerfully than words, and if, as is generally admitted, the **DOMINION CHURCHMAN** supplies a want long felt in Church circles, then the sooner the want ceases to be the better; especially in these days when error on the one hand and immorality on the other in their divers and sundry forms—each one as deadly as the other—are little by little doing their best to sap the outworks of faith and morals. The inroads of these foes are to be withstood at any cost, and it will be for those who can do so, even though at some little personal sacrifice, to aid in the task by pushing the circulation of the **DOMINION CHURCHMAN**. In this way will be provided, at almost a nominal expense, one most effective means not only of counteracting the dangers of the times, but also of supplying to every family a journal from whose pages may be gleaned sound Church principles, together with carefully selected reading matter for the amusement and edification of the domestic circle.

From these few words our readers will see what we will do if duly seconded by them. They will also see what we look for at their hands. We do not anticipate any failure in our undertaking; but should failure unfortunately be the result, we shall at all events, have the consolation of knowing that, for that failure we are not responsible, but those whose duty it is to work with might and main for the upholding of a sound Church newspaper—a means in many ways superior even to the pulpit itself of influencing men's minds, and winning them, often insensibly, to the True Fold.

THE WEEK.

RUSSIA wants an assurance that England will not occupy Herat or Badakshan.

The estimated Indian population of the United States is about three hundred thousand; and the cost of the U. S. Government's Indian Service (for the extermination of the aborigines) up to the present time amounts to eighty one million dollars.

A terrible collision took place on the Michigan Central Railway on Friday last, near Jackson, which resulted in a sad loss of life to the passengers and train men. At noon eighteen bodies had been removed from the wreck. No first class passengers were injured.

It is rumoured that Prince Leopold, is to be created Duke of Man—the island, not the biped.

Cardinal Manning rules his priests with a rod of iron, and is styled the Moltke of Clericism.

An Irish agent describes the present year, from an agricultural point of view, as "the worst since the famine." Few of the small farmers can hold their lands at any rent. "Cattle and sheep are unsaleable, and as for the crops, they are all lost in consequence of the never-ceasing rains which we have had for months."

The cotton and iron trades in England are exhibiting signs of improvement.

Denmark proposes to start an Arctic expedition from Greenland, and an attempt will be made to approach the North Pole gradually by means of a series of stations.

Important discoveries of coal and other minerals have been made by the Geological Survey in the North-West Territories, but particulars of the locality are not yet divulged.

The Ottawa by-law to aid the Toronto and Ottawa Railway with a bonus of \$200,000 was carried by 86 majority.

Prairie fires are sweeping over Manitoba, and a good deal of damage has been done to farmers by the burning of wheat and hay stacks.

Troops are moving forward in several directions in order to support General Roberts in his attack on Cabul. The General expected to make a public entry into that city and to capture Balahissar on the 11th or 12th instant.

During the last week, 5,000 tons of iron have been shipped from the River Tees to the United States. A further shipment has since been made. The orders now being executed amount to 45,000 tons of pig iron. The recent rise checked orders for a while, but inquiries are now being renewed.

The iron shipbuilders of Middlesborough, Hartlepool and Stockton have struck against a reduction of wages.

The St. Gothard tunnel is now within about eight hundred yards of completion.

Gen. Sherman says the Utes are to be thrashed into submission for ever, which means that they are to be exterminated, because they will not tamely submit to the universal infraction of

treaties by the United States Government. So savage and uncultured a people, as the Indians of this continent are, ought to feel highly complimented when a Republican Government, respecting nothing but the rights of the people, condescends to trouble itself to shoot or hang every man of them, simply because they do not hasten out of the world fast enough; and also because the white man wants their hunting grounds.

An immense meeting was held at Navan, Ireland, on the 12th inst. More than twenty thousand people were present. Mr. Parnell's policy in Parliament was spoken of as the last refuge of an afflicted country. Mr. Parnell made a speech, in the course of which he advocated the principle of paying no rent. Several other members of Parliament endorsed the same policy. A grand banquet was given afterwards.

The yellow fever shows no sign of abatement at Memphis. Twelve fresh cases and three deaths were reported on the 13th. On that day the donations for the Howards amounted to \$1,176.

The latest intelligence from Cabul states that General Roberts made a public entry into that city on Sunday, at noon. He was accompanied by the Ameer and his suite. Jellalabad was also occupied the same day by three British regiments.

The death sentence passed upon Chester Munro, in Simcoe County, for the murder of Thomas Cook, has been commuted to imprisonment in the Kingston Penitentiary for seven years.

The relations between France and Germany are believed to be unusually good.

Thirty-six houses were burnt in Shediac, N. B., on the 13th inst.

THE NINETEENTH SUNDAY AFTER TRINITY.

THE Jewish Scribes truly believed that the power to forgive sins must originate with the August Being against Whom we have sinned. But they erred in two respects: in the one, that sin could not be forgiven on earth; and in the other, that the power to forgive would not be committed in any respect to a human being, however exalted, or with whatever authority invested.

The forsaking of sin and the forgiveness of sin are the subjects of this Sunday. Unless the Christian religion had made some provision both for the forgiveness and for the forsaking of sin, it would have been a most imperfect system, and one by no means calculated to promote human happiness. For between sin and misery there is a necessary connection, because that connection has been established by Almighty God himself. All the irregular appetites of sense, all the malignant passions, destroy the peace of the soul, and create hostile elements among men fatal to their happiness. Consequently sin cannot be committed without bringing punishment, varied in degree, frequently mitigated by mercy, but widely diffused, weighty and terrible. And Christianity is the remedy for all this, provided by the benevolence of the Almighty Father. It effects its purpose by sanctifying the human heart. Its wisdom

is shown in this; that as human vice is the source of human misery, it effects our happiness by destroying our vices. Forgiveness of sin is one of its great blessings even on earth, standing at the head of its gifts to man; but it is placed there only to lead up to a long train of principles and emotions which all flow from sanctity. Christianity would not have been the "wisdom of God and the power of God," had it not provided happiness; and it could only provide happiness by producing holiness in the heart of man. Had it surrounded him with the most favorable external condition, had it changed everything but the moral man, and restored paradise itself the pollution of a human heart would have withered its bloom, and darkened its glory. If the whole earth had been at rest, a torn and distracted heart, a guilty and foreboding conscience could have known no peace.

THE NEED OF MORE CLERGY.

BISHOP LYMAN, in his convention address some time ago has some admirable remarks on this subject, which are very appropriate at the present time. He says, there are serious hindrances growing out of our lack of sufficient clergy, and the extreme difficulty of securing them. And one chief cause of that difficulty is found in the insufficient means at our disposal to provide for their adequate support. No doubt it will be urged by many in extenuation of this state of things that the times are very much out of joint, and all departments of business are greatly paralyzed. Now, while thoroughly appreciating to all these hindrances, and feeling their full force in connection with many parts, still, in other sections, he thinks that the true explanation lies still deeper, and may be found in the fact that the maintenance of the institutions of religion is looked upon rather as a luxury than as a necessity. Men are too apt to persuade themselves that they can get on without the Church, the Ministry, or the Sacraments, and that other interests must first be cared for before these can be attended to. And, again, there is with many the feeling that the support of the Church belongs to those who are in prosperous circumstances. If there was only a realization of the important truth, that a certain portion of every man's income belongs not to himself, but to the Almighty, and which He exacts of all, in order that His worship may be duly maintained, there would then be no difficulty in supplying this great need.

Of one thing he feels certain, that so long as men refuse to recognize this claim of the Almighty, so long as they persist in applying to their own uses those fruits of their labors which God claims as His own, just so long may they look for trouble and disaster, and the varied judgments of God.

The principles of the Divine government are the same in every age. None of us are, after all, the proprietors of what we simply hold in our hands. We are, at best, only the stewards of God, and he exacts a rental for His land, and a tax on all the products of our industry. It is by this means that he would provide for the proper maintenance of His worship, and for the support of His authorized ambassadors. And to withhold this from Him is to rob Him of what He claims as his own. Now, whether this disposition be found with those of very moderate means, or those who are more richly blessed, the sin is the same, and the punishment is just as sure to ensue. "Honor the Lord with thy substance, and with the first fruits of all thine increase."

This Divine command is directed alike to all sorts and conditions of men, and if that command is wisely heeded, then, and not till then, may we look for the fulfilment of the accompanying promise, "So shall thy barns be filled with plenty and thy presses shall burst out with new wine."

CHURCH THOUGHTS BY A LAYMAN.

No. 13.

The Sunday School Celebration.

IN response to an invitation issued by the Sunday School Institute, of which the Archbishops of Canterbury and York warmly approve, Sunday and Monday next are set apart for special services in the interest of Sunday Schools. Churchmen experimentally realize the charm and value of special times being consecrated to special uses during which the mind of each individual and of the Church in its visible unity are centred upon one object. As what is everybody's business is nobody's care, so what may at any time be done is at all times left undone. The Puritan scorns the saints' day observance with the natural result that his sect has lost all consciousness of there having existed a holy line of saintly souls connecting by an unbroken chain of witnesses the Church of apostolic days with all ages down to these modern times. The Church is no parvenu as the sects teach, we Churchmen have a proud ancestral line. The average nonconformist believes that there is a great black gulf between the times covered by the acts of the apostles and the day his sect was founded, a time in which the vine of Christ's Church showed neither beauty of leaf nor glory of fruit. These wandering meteors of the ecclesiastical firmament having neglected Christmastide have dropped the Incarnation out of their systems, and all allusion even to the Crucifixion, Resurrection and Ascension, is left to mere chance or fancy. The Church of England can look this Sunday School question in the face with a clear conscience, with pride indeed that this charitable work is in perfect harmony with all Her spirit, Her ideas, Her practice since the day when She first flashed the light of lights upon the old, the mother land. The day never was when there was no Sunday School in the English Church, to speak of this work as *new* is worse than a vulgar error, it is a slander. In the darkest days of the church the young were given a more scriptural education than the vast mass of sect-taught children have at this day. Children did not learn to lisp "Our Father which art in heaven," at their mother's knee, learn to join in its petitions in Divine Service and then be taught in Sunday School that they were children of the Devil and inheritors of hell as they are in the high places of Sunday School conventions. They were trained to love God as a Father not to hate him as tens of thousands of men and children now do because He is pictured by Calvinistic teachers as an Almighty fiend. The Church directs that every child shall be taught "all things a Christian ought to know and believe." The Church commands that "The curate shall diligently upon Sundays and Holy days openly in the Church instruct and examine the children of the parish." The Church orders "all parents, master and dames to cause their children, servants and apprentices to come to Church and be so instructed and examined." That has to every clergyman the obligation of law and to neglect this work is dishonor and treasonable disobedience. The canon which commands this duty and the Rubrics which enjoin it are based upon primitive usage so that the Church of England claims the honor, the monopoly of the glory of having based Her polity,

arranged Her services, ordered Her ritual upon the assumption that Her commands will be obeyed by faithful clergy and therefore every child born in her tents will be blessed with a sound scriptural education. The Sunday School is as truly an integral part of the order of the English Church as the celebration of Holy Communion or any other Office. The Church's Canon and Rubrics require that instruction shall be carried on every Sunday and every Saints day—the latter feature in the system of our Church evidences a most anxious desire to secure the religious education of the young and places the Church far in advance of even the vaunted Sunday School system of to-day. While, then, we rejoice in modern schools we hold that were the Church's educational machinery fully equipped and worked "diligently" as is commanded, the Sunday School would be a fifth wheel to the coach, it would have no place, no function save as in the Church of Rome where it is used to train children in devotional services adapted to their age. But, thanks to the sects, the building of bricks and stones into superfluous churches exhausts the men who and money and energy which ought to go towards building souls into living temples. It has come to pass that clergy and ministers are so busy giving the sheep a pleasant time with exciting discourses that they cannot feed the lambs, who are left to be shepherded by those who themselves need guidance and shepherding. While we speak out these plain, manifest, scandalous facts, we must accept the situation as manfully as we can and work with all diligence to correct the mischief which neglect of the Church's law has created. Because the instrument is imperfect there is a call for greater skill in the player, because the team is unbroken there needs the more skill in driving, the more awkward the tool the more care must the workman show. The Sunday School is imperfect, is unbroken, untrained, is an awkward tool at best, but wisdom dictates that, therefore the clergy should bestow upon it their most mature thoughts, their most watchful care, both they and the laity need to learn that teaching the young is a duty and labor upon which the highest intellectual power may be profitably employed. At present the Church seems doubtful about this agency, certainly is not fully alive to its powers for good and for evil. A miserable position to occupy! Either suppress your school or give it your most earnest support, it is worthy to die or to live, if only the former kill it in mercy, put it out of an existence of shame, but if you deem it worthy of life, then give it life, full life, the noble life which springs from the loving, self-sacrificing devoted zeal of living christian convictions and sympathies. The circular of the Institute speaks of our Sunday Schools being "seldom visited by influential parishioners and scantily supplied with funds." True, and yet false so far as the "influential parishioners" are concerned. From a Church point of view these dignified people are not influential, from Satan's stand point they may be, in his realm they are influential enough, for cold hearts, worldly pride, indifference to Church interests the devil will crown with all the honours which social vanity seeks and enjoys. The stream of influence which is not set towards Sunday Schools is flowing out of the Church, and the tiniest trickle of intermittent drops of the water of loving service helps more to swell the ocean tide of Church power and Church life than the deepest widest river of worldly influence which runs aside the Church but keeps in selfish isolation apart from Christ's service. Another point in the Institute circular is "the dearth of duly qualified young men as teach-

ers." The "duly qualified" applies to both sexes, but to one much is forgiven because they love much to do and do so modestly and so well what their richer natures dictate—the gentle influences which radiate from female teachers are the most Christ-like forces in our schools. Young men are much to be pitied, the severity of competition makes them slaves to most ungrateful toil and tasks most unnaturally prolonged in the week. He is a rare man who is not utterly spent on Saturday night and a thrice happy one who has the requisite mental elasticity and force to teach on Sunday. Let our pulpits ring out against long hours in stores and offices and let Christian masters act with mercy to their servants and much would be done to enable young men to engage in work on their now necessary Sabbath. The Holy days of the Church, the days as we have shown for instruction, have been abolished by the Puritan, an abolition as unchristian as it is inhuman in its results.

Let christian homes be more open to young men who are from home, let us talk less of *Young Men's Christian Association work and do more of it in our own circles*, and God, even our own God, would give these services His blessing.

"Will not the Judge of all the earth do right," and will He not punish those who prefer to be "influential" in worldly society to being influential in neighbourliness and in the services of charity? We dare not throw any stone of reproach at our young men, let those do it who have done their duty to them in the light of the Gospel. We must bear in mind that, again thanks to the sects, our national system of education is godless, our youths pass up to manhood without any religious education, and however well disposed, they feel miserably ignorant and unfit for doing the work of a Sunday School teacher. We need to go back in this matter twelve centuries, as witness the English Canons of Clovesho (A.D. 747) which read: "Let the boys be trained up in the Schools to the law of sacred knowledge, so that they may be useful to the Church of God." But the point of qualification needs one word. We need more thoroughly worked Teachers' meetings and Normal classes; it is a mockery, it is cruel to ask for teachers and then to leave them without systematic guidance and instruction.

But underlying all wants, all defects, all failures in Sunday Schools is this—the non-recognition by Clergy and lay people of the Church being a "household of faith," a family, a living body, every member of which is, not ought to be, but is one with the other in community of relationship to and life in the Divine Head of the Church—the Great Teacher whose will it is that not one of His little ones should remain untaught, to perish from lack of knowledge. The will of His Church is His will, it is that every child should "learn all things a christian ought to know;" a wide curriculum, and calling for all the zeal, all the talent, all the love with which the Church is endowed.

THE POSITION OF THE CHURCH OF ENGLAND.

In discussing the question of the alleged schism of the Church of England, lately raised by the Roman Catholic Archbishop of Toronto, in answer to the late charge of the Bishop of Toronto, I do not mean to enter upon the peculiar doctrines of the Church of Rome. My intention is to shew that the claim of universal spiritual jurisdiction by the Bishop of Rome is based upon pure assumption. The Church of Rome requires me to believe that St. Peter was the first Bishop of Rome; that he occupied the See of Rome for twenty-five years, and that the Popes of Rome are the successors of St. Peter.

I intend to show first that the Scriptures afford no evidence of the fact that St. Peter exercised any superiority over the rest of the apostles, but rather the contrary. In the Acts of the Apostles we have a detailed account of the actions of the Apostles. There, shortly after the Ascension, we find St. Peter apparently taking the lead in the appointment of a successor to Judas. Now the Pope of Rome appoints all the Bishops of the Roman Catholic Church. But he has no authority to base his claim to any such right from the action of St. Peter in this matter. For we find that *they* (i. e., the Apostles), not St. Peter alone, "appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias . . . and *they* (that is the Apostles) gave forth their lots, and the lot fell on Matthias; and he was numbered with the eleven Apostles." By the votes of the majority, the matter was referred to by lot, to the Supreme Head of the Church himself.

The next that we hear of St. Peter is on the day of Pentecost, when *all the Apostles*, and not St. Peter alone, were endowed with the power of speaking with tongues. Though on this occasion St. Peter appears to be most forward,—which is due to the impulsiveness of his nature, but not to any superiority over the rest of the Apostles,—for from the context we find that they were all *equally* endowed with the gift of tongues, and that they all equally, on that occasion, used the gift. "The multitude came together, and were confounded, because that every man heard *them*" (not St. Peter alone but the Apostles) "in his own language." "Are not all *those* which speak Galileans?" "We do hear *them* speak in our tongue the wonderful works of God." St. Peter we here see was not *alone* in addressing the multitude, but *jointly* with the eleven, nor did the multitude address St. Peter *exclusively*, but they addressed "Peter and the rest of the Apostles."

Soon after this transaction, we find St. Peter, not directing the actions of the other Apostles as their superior,—the position the Pope holds with regard to the bishops of the Church of Rome—but acting under their direction. "When the Apostles which were at Jerusalem heard that Samaria had received the Word of God, *they* (that is, the Apostles) sent unto them Peter and John." We often hear and read of the Pope sending bishops and others on missions connected with the Church, but never of bishops thus sending the Pope. From the example of St. Peter on this occasion the Bishop of Rome can claim no right to superiority over the rest of the bishops of Christendom.

We next find, on the reception of the Word of God by the Gentiles, that "the Apostles and brethren that were in Judea" accused St. Peter and "contended with him" for an apparent inconsistency of conduct, in going in to the uncircumcised Gentiles and eating with them. He did not settle the matter with those contending with him by his own inherent infallibility, but he gave a reasonable account of his conduct, which was accepted. "Forasmuch then," said he, "as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ: what was I that I could withstand God." It is not usual for the bishops of the Church of Rome to contend with the Pope, who have any regard for their own personal safety.

We next find St. Peter in the Council at Jerusalem. St. Peter was one of the speakers there, but St. James appears to have been president, and to have summed up the proceedings. "Wherefore," says he, "my sentence is, that we trouble not them, which from among the Gentiles are turned to God. But that *we* write unto them." And in accordance with this sentence *they* wrote letters after this manner: "The apostles, and elders, brethren, send greeting, &c." It is clear that St. Peter occupied no position of superiority in this Council. His sanction in passing its decrees had no more weight than any other of the Apostles. Their authority was collective and harmonious. St. Peter's position at this Council affords no argument for the claims of the Bishop of Rome. If any claim of superiority could be advanced from it at all, it would be in favour of St. James, who presided at the Council and gave final judgment. Still there is nothing in the narrative to shew that he was any more than temporary president.

After this Council St. Peter is not again mentioned in the Acts of the Apostles. St. Paul

wrote fourteen Epistles, and it cannot be gathered from a single expression in one of them that he allowed a primacy to St. Peter. But there is an expression in one of these Epistles, from which it may be certainly inferred that he did not. For when he met St. Peter at Antioch, he assures the Galatians that he "withstood him to the face, because he was to be blamed." St. Peter wrote two Epistles himself in which no hint is given that he claimed any superiority over the rest of the Apostles, and every other part of the New Testament is equally silent on such a claim.

I next intend to shew that it is certain from Scripture and from history that St. Peter was not for twenty-five years Bishop of Rome, but that it is doubtful whether he was ever Bishop of Rome, and that if he ever was at Rome, it was only for a short time in the latter part of his life, and that he suffered martyrdom there along with St. Paul. The Chronological Table appended to his "History of the Church from the beginning of the world to the present time, by Lewis Ellis Dupin, Doctor of Sorbonne, and Regius Professor of Divinity at Paris," (a Roman Catholic) places the arrival of St. Peter at Rome A. D. 64, and his martyrdom along with St. Paul on June 29th, A. D. 65. And the Chronological Table appended to "Echard's Ecclesiastical History," collected from the works of Cardinal Noris, Father Pagi, Mon. Tillemont and other foreigners, and from Archbishop Usher, Bishop Pearson, Mr. Dodwell and other Englishmen, including Sir Isaac Newton, places the arrival of St. Peter at Rome A. D. 64, and his martyrdom along with St. Paul, at Rome, Feb. 22nd, A. D. 68. Allowing this table to be most reliable, according to it, St. Peter would only have lived at Rome about four years. It is most probable, however, that during his sojourn at Rome, St. Peter was employed along with St. Paul in organizing the Church at Rome, that neither of them was ever Bishop, but that Linus was appointed first Bishop jointly by them. From this it would seem clear that St. Peter was not, as claimed by the Church of Rome, twenty-five years Bishop of that See.

On the other hand it has been argued by many men of learning that St. Peter never was at Rome at all. At this conclusion they arrive from the fact that no mention is made of his coming to Rome in the Acts of the Apostles, and that many circumstances are produced from which they think it may reasonably be inferred that he was never at Rome at all. It is therefore generally granted that it cannot be proved from Scripture that St. Peter ever saw Rome. This St. Jerome seems to allow, when he says, "last of all, we have received that Peter was the first Bishop of the Church of Antioch, and was from thence translated to Rome, which thing Luke has altogether omitted."

(To be continued.)

Diocesan Intelligence.

NOVA SCOTIA.

FROM OUR OWN CORRESPONDENT.

NEW ROSS.—The new church here was duly consecrated by the Bishop on the 25th ult.: the notice of the day fixed was so short that only the Rev. W. H. Groser, the incoming, and the Rev. H. W. Atwater, the outgoing Incumbent were present to assist his Lordship.

LUNENBURG.—The Rev. C. E. Groser is resigning the curacy of St. Johns—and the venerable and venerated rector will be assisted by Rev. Andrew Gray—formerly of Port Medway, in this Diocese, but lately officiating in Boston, U. S. A. The Clerical Secretary having visited the parishes in Cape Breton, arrived on the main, and was at Antigonosh on the 5th inst.

Rev. W. S. Gray, of Annapolis, after a ministry of twenty years, has intimated his intention of resigning, chiefly on account of ill health. The congregation have presented him with an address, earnestly requesting him not to resign.—*Halifax Herald*.

The Clerical Secretary has been doing good

work in the ancient French town of Louisburg and its environs.

A set of Communion vessels have been given by the friends of Mr. Walter Evelyn (*venerabile nomen!*) ensign of H. M. 41st foot, who perished off Cape Breton in 1805.

Admiral Inglefield won a prize at the great Exhibition for his artistic skill, and gave the money to the Waterside Church Mission Reading Room in Halifax.

The Rev. F. P. Groatorez, Rector of Granville, seems to be a pretty comprehensive Churchman. At his Harvest Festival, a white and gold super frontal vested the altar, a crop of wheat and grapes, with four vases of flowers, decked the table, and they sang one of Moody & Sankey's hymns, giving the offertory to the venerable S.P.G.

P. E. I.—*Crapaud*—We are sorry to hear of the illness of Rev. Thos. W. Johnston, rector of Crapaud, and trust he will still be spared. The Church in the Island can, to our eyes, ill spare so energetic a worker.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

THE QUEBEC CHURCH MISSIONARY UNION.—The first of the series of monthly meetings of the Quebec Church Missionary Union was held in the National School Hall on Monday the 6th. The chair was taken by the Rev. M. M. Fothergill at 8 p.m., and after the usual service of prayer, the Rev. Canon Evans, rector of St. Stephen's church, Montreal, read a most interesting and able paper upon "The Church's work in Mexico." The lecturer gave a vivid description of the beauty and grandeur of the scenery in that interesting country, and dwelt forcibly on the darkness and ignorance of the inhabitants. The first movement towards Protestant reformation originated among themselves. Later, feeling the unfortunate state of ignorance reigning in their midst, aid was solicited from the Episcopal Church of the United States, which was responded to by sending as a missionary the Rev. Dr. Reilly, afterward created first Protestant Bishop in Mexico, who made a commencement in the great work of evangelization. The field of labor became extended, notwithstanding the greatest obstacles thrown in the way. The lecturer then gave a graphic description of the persecution suffered by the pioneer missionaries and their followers, but they laid the foundation of a work, which from the glorious results already achieved, in this country of 9,000,000 inhabitants, of which 4,000,000 are of Spanish and 5,000,000 of Indian descent, promises to increase and grow until the nation shall rejoice in the full liberty of a glorious gospel. Dr. Marsden, in a few appropriate remarks, moved a vote of thanks, seconded by W. Wurtele, Esq., which was heartily carried.

LEVIS.—The Rev. E. A. W. King, M.A., having resigned the mission of Riviere du Loup en bas, has accepted the rectory of Levis. He was inducted into the charge on Sunday, 21st Sept., by the Rev. Chas. Hamilton, M.A., commissary of the Lord Bishop of Quebec.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—*Trinity Church*.—Rev. Mr. Craig has left this for an appointment at Stoney Creek, in the Diocese of Niagara. We are very sorry to have him leave us.

St. Martin's.—Harvest Thanksgiving services in this Church last Sunday. The building was tastefully decorated for the occasion, and the music was extra good, even for St. Martin's. As your readers know, the rector of this parish is the Rev. J. P. Dumoulin—a name well known to the whole Church in Canada for eloquence, moderation and piety.

St. George's.—Doctor Sullivan is at present delivering a course of Sunday evening sermons to young men on "Infidelity." The doctor is ex-

ceedingly popular with his brethren of every shade of religious thought, as well as with the laity of the Church. He is of course a Low Churchman or (as some prefer to call him) an "evangelical;" at the same time he has not a particle of the cant about him that too often makes up the whole theological stock-in-trade of those who call themselves *evangelicals*.

Daily Prayer.—It is a great pity that the Prayer-Book is not more strictly followed in the matter of Daily Morning and Evening Prayer. We hope the time is not far distant when in all our city, and in many of our country churches, the morning and evening sacrifices will be daily offered. In some few of our parishes and missions a kind of prayer-meeting is conducted on certain evenings in the week,—but this is not the *Prayer-Book*. If there are time and opportunity for a prayer-meeting or a preaching, there is surely time for the ordinary prayers of the Church, and we fancy an Incumbent has no more legal right to improvise a prayer-meeting for a week night than he would have to improvise a prayer-meeting in lieu of the service on Sunday evenings.

Missionary meetings were held last week at Stanbridge, Bedford, Freligsburg, and Dunham. Earnest addresses were delivered by the deputation, Rev. Messrs. Constantine, J. B. Davidson, and O. J. Booth, of St. John's, and H. W. Nye, of Bedford. Meetings were very happy and successful.

DUNHAM.—This important rectory is still vacant, Mr. Booth having declined the appointment.

WEST FARNHAM.—The annual missionary meeting was held in the Church on Friday evening last, Rural Dean Mussen, Incumbent, in the chair. Addresses were delivered by Rev. Charles Bancroft (Work in Africa), Rev. T. W. Fyles (The Church—Her Rise and Progress), Rev. John Ker (The Moral Obligation of Giving), and Rev. T. A. Haslam, of Granby, who made some general observations of a spiritual and gospel nature. Mr. Mussen made an earnest appeal on behalf of the Diocesan Mission Fund, after which the offerings (over \$14.00) were collected. At the Harvest Thanksgiving services held on Sunday, 5th inst., a collection amounting to \$11.00 was taken up for the S. P. G. We very heartily congratulate the Rural Dean on the condition of his parish; he has one of the prettiest little churches in the diocese; his congregation, considering the smallness of the non-Roman population of the place, is very good, and the services are bright and hearty.

ABBOTSFORD.—Mr. Alfred Bareham, a student of the Montreal training school, and Mr. Alfred Lee, B.A., a graduate of Bishop's College, Lennoxville, were ordained deacons here on Monday, 29th ult. There was quite a number of the neighboring clergy present and the proceedings were deeply solemn and interesting. The Bishop preached. Mr. Lee has been appointed assistant to Rev. Frederick Robinson, M.A., who has for a period of twenty years and more toiled as a missionary in the Eastern townships. Mr. Robinson has done his full share of hard work these past twenty years. He has kept the church alive at Rougemont, (a stronghold of Romanism) and, if we are not mistaken, erected the church at that place. It ought to be remembered that Rougemont is fully twelve miles distant from the parish church, which is situated at Abbotsford, where, of course, Mr. Robinson resides. At Abbotsford he has worked up the church to a high state of quiet prosperity; an endowment fund of over \$6,000 has been accumulated there, all since Mr. Robinson took charge of the parish, and all without any noise or notoriety or self-seeking of any kind. No one who knows what he has done will envy him the assistance he has now obtained in the person of Mr. Lee.

MASCOUSCHE.—Rev. George Forneret, B. A., lately a missionary in the north-west, is taking temporary Sunday duty in this place.

SOREL.—Canon Anderson is rector of this parish. Circumstances compel the rev. gentleman

to reside outside the limits of his cure, consequently the bulk of the work falls upon the assistant minister. Mr. Bareham has been appointed curate at Sorel in the room of Mr. Tucker, who has been promoted to the Principalship of the Sabrevois mission schools. Mr. Bareham is a young man of ability and perseverance, and we heartily wish him success and happiness in his ministry.

LACOLLE.—This mission is now vacant by the resignation of Mr. Boyd, who has lately been Incumbent. As a parish priest, Mr. Boyd was an earnest and quiet worker, and he will be missed by his many friends in Lacolle.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

Rural Deanery of the County of Carleton.—List of Deputations for holding missionary meetings in the coming winter:—

Deputation No. 1. Rev. H. Pollard, (*Convener*), Rev. F. Codd, "Christ Church" Ottawa, St. Paul's, Rochesterville, St. John's Merrivale, All Saint's, Richmond Road, North March, South March.

Deputation No. 2. Rev. George Jemmett, M.A., *Convener*, Rev. J. J. Christie, Fitzroy Harbour, 9th line Fitzroy, Torbolten, Huntley, Carp, North Huntley.

Deputation No. 3. Rev. Dr. Jones, *Convener*, Rev. H. Patten, B.A., "Christ Church" Bell's Corners, Hazeldean, St. Thomas' Church Goulbourne, St. John's Church, Richmond, 3rd line Goulbourne, Good's Town, St. John's Church Ottawa.

Deputation No. 4. Archdeacon Lauder, *Convener*, Rev. S. McMorine, M.A., North Gower, Wellington, Manotick, Osgood, Russel, St. Bartholomew's New Edinboro.

Deputation No. 5. Rev. E. A. W. Hanington, M.A., *Convener*, Rev. A. J. O'Loughlin, Archieville and Billingsbridge.

The above named deputations are expected to do their work if possible in the month of January. A. C. NESBITT, Secretary.

OTTAWA.—The Clergy have decided to observe Sunday the 19th, by an early celebration of the Holy Communion in each of the churches, especially for Sunday School Teachers; by preaching on the subject; and by a mass meeting of all the Church Schools at St. John's Church in the afternoon, when, after a short service, appropriate addresses will be given, and several Hymns sung by the children.

TORONTO.

SYNOD OFFICE.—Collections etc., received during the week ending October 11th, 1879.

MISSION FUND.—*Thanksgiving Collection*.—Toronto, St. James's Cathedral \$19; Trinity East \$10; St. Annes' \$16.77; Newcastle \$1.05; Woodbridge \$8.71, Vaughan \$4.87; Ashburnham \$5.00, Otonabee \$3.82; Orillia \$20.50; Warkworth (Seymour and Percy) \$5.00. *Missionary Meeting*.—Campbellford \$1.50, Warkworth \$5.00. *Missionary Service*.—St. Lukes' Ashburnham \$4.42; Gore's Landing \$5.58. *July Collection*.—Charleston and Cataract \$3.00. *Collection at Harvest Festival Service at Holland Landing, 2nd October 1879* \$5.00.

From Canadian Land and Emigration Company Grant to Dysart \$25.00. From Church Woman's Mission Aid, quarterly payment \$23.12.

PERMANENT MISSION FUND.—J. Martland, fourth quarterly payment on account of subscription \$10.

WIDOWS' AND ORPHANS' FUND.—*October Collection*.—Newcastle \$36.68; St. Thomas's, Shanty Bay \$12.00; Galway \$1.50.

Trinity College.—The matriculation examination closed on Oct. 8th, resulting in the admission of 14 new students. The foundation scholarships were awarded as follows:—First scholarship of \$200, Lampman, from Trinity College School; Second scholarship of \$140, Davidson, J. C., from Trinity College School; third scholarship of \$100 divided between Hudspeth from Hamilton Collegiate Institute, and Townley from Newmarket High

of his cure, conse- falls upon the as- n has been appoint- om of Mr. Tucker, e Principalsip of s. Mr. Bareham is erseverance, and we d happiness in his

now vacant by the has lately been In- , Mr. Boyd was an l he will be missed

SPONDENT.) of Carleton.—List sionary meetings in

Pollard, (Convener), rch " Ottawa, St. n's Merrivale, All rth March, South

ge Jemmett, M.A., Fitzroy Harbour, ntley, Carp, North

Jones, Convener, t Church " Bell's as' Church Goul- ichmond, 3rd line t. John's Church

on Lauder, Con- A., North Gower, Russel, St. Bar-

A. W. Hanington, Loughlin, Archie-

s are expected to month of January. ITT, Secretary.

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received during 379.

Collection.—To 9; Trinity East ewcastle 31.05; 7; Ashburnham \$20.50; Wark- 00. Missionary Varkworth \$5.00 s' Ashburnham uly Collection.— Collection at land Landing,

ration Company urch Woman's 23.12. Martland, fourth scription \$10. -October Collec- omas's, Shanty

ation examina- in the admis- adation scholar- irst scholarship College School; son, J. C., from larship of \$100 milton Collegi- ewmarket High

School. The academical year opens with 38 resi- dent and 5 non-resident students, a larger total number than in any year since 1855-6. Of these 18 are in the Divinity class, 7 graduates and several of the others having passed one or more years in Arts, taking their u iversity course at the same time as the theological and thus proceeding to a degree.

NORTHUMBARLAND.—The next regular quarterly meeting of this Ruri-decanal Chapter, will (D.V), be held at Peterboro, on Tuesday and Wednesday 21st and 22nd Oct. Divine service in the parish church on Tuesday 21st at 7:30 p.m. Sermon by the Rev. C. R. Bell, Mus. Bac., Incumbent of Lakefield. Holy Communion on Wednesday morning at 8 o'clock. Essays by the Rev. H. D. Cooper, and Rev. E. Soward. The routine business of the Chapter will be transacted in the afternoon. The clergy are requested to notify the Rev. T. W. R. Beck, M.A., Peterboro', of their intention to be present, and also to bring their surplices and stole, etc., with them. H. D. COOPER, Secretary-treasurer, N.R.D. Colborne, October 10th, 1879.

OTONABEE.—October 9th was observed as a day of thanksgiving at St. Mark's Church. It was decorated during the week in a very tasteful manner. The incumbent preached from Proverbs iii, 9-10, after which a collection was made for the Mission Fund.

LINDSAY.—At St. Paul's Church, thanksgiving services were held on the 9th, the church being decorated in an appropriate manner. The Incumbent preached from Genesis, 8 : 22. A collection was made for the Mission Fund.

NEWCASTLE.—We are pleased to hear that in accordance with the Bishop's pastoral a Harvest Thanksgiving was held in St. George's Church, Newcastle on Thursday last. The chancel was chastely decorated with fruit, flowers, and grain, the text over the chancel window, " Thou crownest the year with Thy goodness," composed of oats and red berries looked exceedingly pretty, the reading desk and pulpit bore wreaths of the same banked with sheaves of grain and fruit, two crosses of exquisite workmanship bearing the sacred monogram added much to the adornment of the altar table, the beautiful marble font in the centre aisle supported a massive pyramid of grapes, flowers, and trailing vines, the pillars and windows of the entire church were also adorned with a happy mingling of fruit, flowers, and vegetables. The sermon from Gen. 8 : 22, was most appropriate and impressive. The amount realized from the offertory was thirty one dollars. While speaking of church decorations we would commend a plan adopted by this congregation for their Easter Festival, at this time of year as the plants are taken up for winter, each family devote two or more to the church, nourish and care for them tenderly until Easter when they are presented as love offerings for the decorations, on Easter Monday they are removed, sold, the proceeds being devoted to church charities.

HURON.

(FROM OUR OWN CORRESPONDENT.)

MEAFORD.—Very successful Harvest Home Festivals have been held here during the last few weeks at St. James, Euphrasia, St. Thomas, St. Vincent, and Christ Church, Meaford, at which last the Rev. Arthur Baldwin of Toronto preached. Not the least gratifying feature was the interest manifested by members of the denominations, shewing the attachment still largely felt towards the Church by her erring children who deserted her in less earnest days.

Programme of appointments for missionary meetings.

COUNTY OF ESSEX.—October, 1879—October 19, *Sunday, Windsor; 20, Monday, Sandwich E.; 21, Tuesday, Sandwich; 22, Wednesday, Amherstburg; 23, Thursday, Colchester; 24, Friday, Kingsville; 25, Saturday, North Ridge; 26, *Sunday, Leamington, Tilbury West.

COUNTY OF KENT.—October 27, Monday, Ridge-

town; 28, Tuesday, Highgate; 29, Wednesday, Duart; 30, Thursday, Clearville; 31, Friday, Blenheim; Nov. 2, *Sunday, Morpeth, St. John, Howard, Trinity; 3, Monday, Morpeth; 4, Tuesday, Raleigh, Christ's church, and Buckhorn; 5, Wednesday, Wallaceburg; 6, Thursday, Dresden and Dawn Mills; 7, Friday, Thamesville; 9, *Sunday, Chatham, Christ's church and Holy Trinity; 10, Monday, Chatham, Christ's church; 11, Tuesday, Chatham, Trinity and Dover East; 12, Wednesday, Florence; 13, Thursday, Aughrim; 14, Friday, Bothwell.

* Missionary sermons will be preached by the deputation agent, Rev. W. F. Campbell.

The hour of meetings to be arranged by the various incumbents.

PARKHILL.—Rev. W. Davis, Rural Dean, rector of Wingham, preached in Parkhill on Sunday, the 17th after Trinity. The Church people of Parkhill were quite delighted to have Mr. Davis officiate for them once again. He was the first Church minister to hold services in that village. When in that very large mission he travelled through the sparsely settled country and officiated regularly to five congregations scattered far apart. In the period of ten years that have since intervened the good seed then sown has brought forth much fruit; church congregations have been established, churches built, and numbers gathered into the fold.

The Right Rev. the Lord Bishop commenced a series of Episcopal visitations in the Counties of Brant and Waterloo on the 10th instant. His first visit was to the parish of Rev. Mr. Watson in Brant, and on Saturday, the 11th, to the Six Nation Indians. This mission is under the pastoral care of Ven. Archdeacon Nelles and Rev. J. Barr. On Sunday he was to be in Brantford, at Grace Church in the morning, where he inducts the Rev. G. C. Mackenzie, the recent appointed rector of that parish; in the evening at St. Jude's Church, when he inducts the Rev. Thos. R. Davis, the recent appointed rector of St. Jude's. On Monday, his Lordship is to visit Galt, where he will hold confirmation service, and consecrate a burial ground, a very unusual episcopal act, we believe, in connection with the church in Canada, at least in this Diocese.

Sunday the 18th Oct. was observed throughout the diocese as the day of thanksgiving by the Church. The offertory of the day was to be given to the Missionary Diocese of Algoma. The preacher at morning service, at St. Paul's, London, was Rev. A. Brown. From the text: "whom when Paul saw he thanked God and took courage" he preached an excellent and appropriate sermon recapitulating the many blessings bestowed upon us as a Church, as a nation, as a province, as individuals.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

ST. MARY LAKE MISSION.—Huntsville.—The Harvest Home held here on the 24th ult was very successful. The Church Hall was very prettily decorated with autumn leaves, fruits and flowers, while along the walls, shields were hung bearing appropriate mottoes. The service at 3 o'clock was fairly attended, the Rev. Thos. Lloyd, of Gravenhurst, being the preacher. After service a large number sat down to a capital feast prepared by the ladies of the congregation in a commodious building near the Hall. In the evening a musical rehearsal was given in the church Hall which was well attended, and realized about \$40.00. This will nearly if not altogether clear off the remainder of the debt lately contracted in seating and painting the church Hall which now presents a very creditable appearance.

PORT SYDNEY.—A handsome carved pulpit, to match the lectern and reading desk, has lately been placed in Christ Church of this place by a few of the congregation. We only lack seats now to complete the furnishing of this beautiful little church.

BRUNEL.—A very fine surplice has recently been provided for Trinity Church by the congreg-

tion and also a case for holding the S. S. books. Through the exertions of Mrs. Ferguson, S. S. books have been received from kind friends in Hamilton and Yorkville, and with the assistance of papers sent by the Ladies' Church Aid Society, the Sunday school in this back woods place has been well kept together. We are sadly in need of more books and papers in this mission.

British and Foreign.

GREAT BRITAIN AND IRELAND.

The Bishop of Lichfield lately consecrated the church portion of Burslem cemetery. The Nonconformist section of the town council declined to take part in the ceremony.

The invitation to the Church congress to meet at Darlington next year has been considered by the Bishop of Durham, who states that he cannot at present withdraw from other work in the diocese to devote the time necessary for such a meeting. Under these circumstances the invitation has been withdrawn.

Bishop Walsham How has been taking formal leave of his old parish. At the evening service on Sunday he preached his farewell sermon from Phil. i. 6 to an unusually large congregation, in the parish church of Whittington.

The arrangements of the local committee for the forthcoming church Congress at Swansea are now nearly completed and a large number of visitors is anticipated.

The Church of St. Mary-le-Bow in whose tower hang the Bow bells of world wide fame, has been reopened after being closed for a year.

Twelve prisons are announced for sale in England.

Ten acres of land at the mouth of the river Axe in Devonshire, disappeared in a recent land slip.

The following resolutions were unanimously passed at the Aberdeen Diocesan Synod, on Wednesday, the 10th of September:

"That this Synod, while adhering to the expression of sympathy with the Alt Catholic movement passed by it in the year 1875, would respectfully deprecate such action on the part of any of our Bishops as may seem to imply the recognition of any foreign body as in communion with ourselves, unless it be after deliberation and assent of the Bishops in Synod.

"That in the opinion of this Synod the system of making the interior of our Churches free and unappropriated is most Scriptural, and one most conducive to the extension of the Church; but this Synod does, at the same time, fully recognize the great difficulties which lie in the way of making changes in this direction in existing Churches; yet it would much desire that in the new Churches, and more especially in all Mission Chapels and Cathedrals, this Scriptural and excellent system may be adopted."

The Manchester Guardian says the Bishop of Manchester has very quickly taken up the charge made by the Roman Catholic Bishop of Salford, that the poor were not to be found in the churches of the Church of England. Preaching on Sunday at St. Matthew's, Manchester, he said he would think clergymen and churchwardens false and faithless to their highest duty if they forgot that the poor man had as just a claim and as great a need to a comfortable seat in God's house as the richest man in the congregation.

UNITED STATES.

The Rev. Mr. Marks, says Our Dioceses, has recently put an ice-tank in front of his house for the benefit of the street car drivers and conductors; and the grateful men have presented him with a gold-headed cane.

The Rev. Dr. Saul, of Philadelphia, has given ten thousand dollars for the support of St. John's Missionary College, Shanghai, China, of which Bishop Shereschewsky has recently laid the foundation.

At Omaha, Nebraska, recently, for the benefit of a number of invalids in the city, arrangements were made by which an accurate telephone report of the service at Trinity Cathedral was sent simultaneously to different parts. In this way the entire service of prayer and praise and the sermon of Dean Millspaugh were distinctly heard at several distant points.

It is remarked that much of the strength of the Church lies in enlisting the busy laymen of our time. The best men in the Diocese of Michigan have been busy for many a month in getting a bishop. A contemporary asks how many of these will continue to be as active in helping him in his work?

A Missionary Conference, under the auspices of the Domestic and Foreign Missionary Society, will be held in New York on the 14th and three following days of October, 1879.

Correspondent—"Will the editor please inform me where my family can go on Sundays and be cool and comfortable, without danger of being crowded?" Answer—Go to church.—*Rochester Democrat.*

The thorough discipline of the Roman Catholic Church was manifest in a decisive act of a priest last week. It has been ordered that not more than ten carriages should be employed at a funeral. Twelve appeared, and the priest would not celebrate the funeral till the surplus was sent away. This done, he went on with the ceremony.

The first annual report of the Church Society for Promoting Christianity amongst the Jews, has been recently issued. The receipts for the year (\$3,867), while utterly inadequate to allow of the proper extension of the plans of the Board, increased considerably during its closing months. A majority of the Bishops supported the Society's appeal for Good Friday offerings, and issued special pastorals to their dioceses. Upwards of 30,000 circulars and pamphlets relating to Jewish Missions were distributed.

The report concludes by calling attention to the decadence of religion among the Jews, with progress of rationalizing principles and tendencies, and pleads the need of earnest missionary work among them. Whatever difficulties and prejudices may lie in the way, the Church cannot place herself in antagonism to the great final commission delivered to her by her Lord, to preach the Gospel to every creature, "beginning at Jerusalem." The reality of these missions in our day needs not to be attested in the presence of the hundred Jewish clergy and four Jewish Bishops who have adorned the Church.

Correspondence.

All letters will appear with the names of the writers in full.

THE SUNDAY COLLECT.

SIR.—The omission of the Sunday Collect, at St. Luke's church, on the occasion of the Harvest Thanksgiving, must have been an oversight, it could not have been the result of ignorance on the part of the officiating clergyman. The Service used was, I presume, that prescribed for use in this diocese, though its rubrics are inexact enough worded, yet they evidently presuppose a knowledge of the first principles of Ritual and do not in the least imply that a Harvest Festival is a feast of higher importance than the Sunday itself. They take it for granted that every clergyman knows that, except on the occasion mentioned by your correspondent, the Sunday Collect is never left out at Matins or Even-Song or during the celebration of the Holy Eucharist. If the Bishop has ordered otherwise, I also should be glad to know the "Ritual reason why."

HENRY ROBINSON.

October 7th, 1879.

RATIONALISM.

SIR.—Can you, or any of your readers, inform me of any cheap book, or tract that might be useful to a Rationalist to show him what wrong views he is taking of the Bible.

R. W. CLARK.

CORRECTION.

SIR.—Allow me to call attention to two errors which appear in the letter of mine which you were good enough to insert. One mistake is obvious—"The financial condition of the institution *is* (for *is read was*) far from satisfactory." Then the sentence "If I am a false prophet, no one will rejoice more than myself," ought to form part of the preceding paragraph, and not a new one. The sense and connection of ideas are much affected by this misplacement. Be so kind as to find room for these few words, and oblige yours faithfully,

R. W. NORMAN D.C.L.

THE TORONTO MISSION BOARD.

SIR.—I feel thankful that at last some of the clergy are beginning to assert themselves, and plainly state their grievances, not being merely satisfied with grumbling amongst themselves. It is plainly the desire of all to make the church ef-

ficient, and though differences of opinion may exist as to the modes of carrying on the various departments of church work, still my experience amongst my brother clergy has shown that in the midst of inconvenience and even privation, they are united in the longing for the church's success.

The financial state and the spiritual state of the church are very nearly connected: they are so nearly allied that the one very closely affects the other. Keep a parish out of debt, then to my mind you assist greatly its spiritual improvement. This does not hinder a congregation from being kept busy at all times in some good work.

But further, if the clergy are to exercise the spiritual power they should, they certainly ought to be kept as far as possible from distressing cares as to the wherewithal to eat and drink. The Apostles felt an embarrassment to spiritual life and work, when they felt the pressure of finance resting upon them; hence the appointment of deacons.

The priesthood is the strength of the church: their influence and power cover the diocese, and it is the wisdom of the church as represented by her Bishops to make that priesthood learned, holy, and spiritually minded, men given to prayer, who "set forth by their lives and doctrine God's true and lively Word, and rightly and duly administer God's Holy Sacraments;" and if this is to be the state of the working power of the church they ought to be kept free from the harassing care, of how they are to sustain life in themselves, their wives and children. Now, who is to blame, that such is not the case? I say: not the people. In any ordinary community, let the people have the sacraments rightly and duly administered, and God's true and lively Word taught, and let the priest be what a christian gentleman should be, kind and sympathetic, making no distinction between rich and poor, but the discreet and gentle adviser and friend to all, and the people will, except in extraordinary instances, support him. But has God's true and lively Word been taught, and have His sacraments been duly administered? Let what I have seen answer,—black bottles on altars, magic lanterns in chancels, dogs in churches, ink-stained altar coverings, filthy buildings, dirty surplices, careless and God-dishonoring services, people permitted to dishonor the place of worship by irreverent conduct, and the Holy Sacrament, in which the faithful receive the Body and Blood of Christ, which are verily and indeed taken and received for the strengthening and refreshing of their souls, this, the service of Divine appointment, this, with a Divine liturgy especially given, this, for which the Lord's day was set apart, relegated as an unimportant ceremony to be gone through after the "sacrament" of preaching, to a few who choose to remain after the congregation has dispersed. What knowledge have our people of Church doctrine, which is Bible truth? I am ashamed to say, none. They know nothing of their Church or the Bible. Multitudes are ignorant of the simplest truths that a child of God ought to know, and have not a word to say if a zealous unbeliever speaks reproachfully of their faith. Still we expect the people to give. What right have we to expect them to contribute, who see no beauty of holiness in the worship provided, and who, worn and heavy laden with the cares of life, or turned aside to its follies, find nothing to soften the heart, or cheer the soul, and leave the house of God more depressed than when they came.

Then I ask again, Who is to blame? And, I answer, Those in authority who have permitted this state of things. Let them insist upon open churches and daily service, and the right and due administration of the Sacraments, and the preaching of God's Holy Word, let them multiply services and supply spiritual wants, and then see if the people, warned and admonished, taught and helped and comforted, will not contribute.

But then we need some financial ability on the part of those who should manage our money affairs.

This is just where we have always suffered from the very first in Canada, the history of the Church has been a history of loss, some of which might have been avoided, but for the unbusiness-like and slipshod way in which Church affairs have been attended to. The mission by-law is at present an instance of the unbusiness-

like way in which we do business. I have little faith in it, some have, but that does not affect the case. I receive a circular stating that, unless the people have paid, the \$50 given me by the Mission Board is to be withheld. I go into the city and tell the Secretary what I think of such an unjust, cruel, and short-sighted policy. I further ask this question: Suppose that I come to you, and ask not for \$50 but for \$200, for I am sent by the Mission Board, not hired by the people, and suppose that I put it into the hands of a lawyer to collect, in case of your refusal, what would be the result? I was told that the bonds drawn up between the Mission Board and the people were of no value whatever. Here is an instance of our unbusiness-like way of doing business: (a) A clergyman is sent out by the Mission Board into a parish at the paltry price of \$800 a year; (b) the Mission Board enters into an agreement with the people and bonds are drawn up; (c) at the end of the quarter the clergyman demands his stipend from the Mission Board; (d) the Mission Board only admits responsibility for \$50 out of \$200, and this it refuses to pay while it takes no steps to collect the rest; (e) the people refuse to pay, and cannot be made to pay, because the bonds are legally not binding; (f) the clergyman suffers, his children want the common necessities of life, and in the end perhaps he succumbs before the malice of a few people who hold the purse strings, and who would be spiritually enriched if the clergyman could only hold on and let them know that the "potent" influences of money, ignorance and wickedness are not to be permitted to overcome the Divine influence of truth. If we profess to do our business in a certain way, let it be done in that way. One can perfectly sympathize with those who are in love with the system, when they see the imperfect way in which it is carried out. This sort of treatment of the clergy is simply unpardonable. It is cruel and strikes at the root of all success, for paralyze in any way the effects of the priesthood, and you injure in proportion the success of the Church.

I must apologize for the length of this letter. We have grievances of a different nature to discuss, and I hope that my brethren and I myself have grace vouchsafed to do so; so you may hear from me again.

In conclusion, my prayer is, that God may some day grant to this Church a large-hearted and vigorous-minded prelate, one who may have wisdom and strength to insist upon the Church's work being done in the Church's way, who has the capacity for adapting her to this country's present requirements, and who is not afraid to make necessary changes in her machinery, to do away with empty titles that mean nothing but mischief, and put *live* men to do the work that is waiting to be done, giving them names, if necessary, appropriate to their offices.

W. HOYES CLARKE.

Family Reading.

GOLD IN THE SKY.

CHAPTER XIII.—EXPLANATIONS.

"I wonder what can have happened to bring such a change over him!" said Naomi. "But, Gwendoline, let us all try what we can do with them to-morrow; since this quarrel of theirs we have not often had them both together, but now they have both promised to come, and they are both coming in the evening—probably each thinking the other is coming in the afternoon—and we will insist on their making friends before they leave the church."

"We will do so," said Gwendoline, absently. "Most absurd state of things!" said the Doctor, returning to the room. "Making an absolute difficulty about meeting his brother. Just fancy what pleasant meals they must have alone together at home! Rather they than I; and rather a dinner of herbs eaten in peace!"

"Oh, it cannot be anything very serious," remarked Naomi, "but whatever it be, we have been determining that they shall make it up to-morrow."

"The best thing you can do," said the Doctor, with a touch of sarcasm in his voice, adding, "if they were my boys I would give them such a good whipping, they would be all the better for it."

All day on the 24th the work was going on of carrying wreaths and strings of decorations, of fir, yew, holly, and ivy, into the church, where they were twisted and twined about pillars and galleries, and much emulation, and pricking of fingers, went on during the business. There was a temporary lull in the proceedings during luncheon time, and then a party of the young ladies latest in returning to the church met Cyril Egerton on horseback.

He reined in his horse, as he was reminded by a chorus to "be sure and not forget to come and assist in the final preparations that evening; and, above all not to be late."

Cyril returned a gay smiling answer; and then the next question which followed was, if he knew where his brother was, and whether there was any danger or probability of his forgetting the appointment or arriving late for it.

"I know nothing of Claude," he said, abruptly, and, with a change from his gay manner to a gloomy one, "he does not favour me with too many confidences; we each have our own affairs to attend to. I have not seen him since breakfast-time. By-the-bye, I remember now, he was unusually communicative this morning—he was talking about some money, he was going to the bank this afternoon to get it, and some lucky person was going to receive it, but what the money was for, and who was to get it, upon my word I have not the faintest recollection of at this moment; but I do remember he said he was going to ride somewhere with it this afternoon, and that he remarked he should be home to dinner. "Hallo, Sawyers!" he suddenly added, perceiving that the under-game-keeper and another man were standing by, "what do you want? Did you hear where Mr. Egerton went to-day?"

Jem Sawyers and another man had stopped, apparently as if anxious not to obtrude themselves by pushing past the group of the horse, rider, and young ladies, who blocked up the lane. Jem Sawyers touched his cap, and, with some surprise at the sudden way in which he was addressed, muttered, "Me, sir? I don't know, I'm sure, sir."

"What do you want with me?"

"Nothing, sir; we was just waiting till we could get by without inconveniencing you."

"Pass now, and go!" and Cyril moved his horse slightly, so as to admit of the two men passing between himself and the hedge. "Stay," he cried, when they had just passed, "where are you going?"

"Mr. Merton, sir, he sent me after some cartridges."

"Merton is out for the day."

"Yes, sir; but before he went he left particular word with me that I was to fetch them some time during the day."

"Had Mr. Egerton left home when you were there?"

"No, sir."

"All right, you can go."

"There, now you know all I have to tell you," he continued, when the men were on their way towards the town, "but you know more about Claude's affairs than I do. He never told me he was going to help decorate the church; but I should not be a bit surprised if he were to forget all about it. He will come home with all his thoughts occupied with a smoky chimney, or something of the kind, that he has discovered in one of the cottages, and then he will sit all the evening drawing sketches of model chimneys of his own invention which will cure the ill, and about two hours after bed-time he will recollect that he ought to have been helping you with the decorations."

"But we may rely on you?"

"I will be there; and my help, such as it is, you shall have. I have every desire to be the first in this world who has succeeded in pleasing everybody." And with a bright smile, which travelled so successfully round the little circle that each young lady took it exclusively to herself, he lifted his hat, and rode away.

Cyril was unquestionably very handsome, and he rode well, after the fashion in which those alone can ride who have ridden constantly since infancy; he looked especially well on horseback; and the memory of his parting look and smile stayed with them.

His mare was a splendid spirited animal, requiring careful attention, good riding, and a trained hand; and as Cyril Egerton passed on his way,

more than one pedestrain, driver, and rider, bestowed admiring glances both at the thoroughbred and at the hand which managed her.

The young ladies, as they continued their progress to the church, conversed about the brothers, and the fact of the quarrel between them was not unmentioned; and it was the general opinion that if any disagreement had arisen between them it was at all events not Mr. Cyril's fault, he was so good-tempered and sunny that any one must be determined indeed to quarrel to dispute with him. Probably Mr. Egerton was envious of his younger brother's popularity, and jealous of his good looks. Mr. Egerton's face was pleasant enough, but he was nowhere if you began to compare him with his brother. The young ladies, therefore, went to their occupation, believing Cyril to be the injured party, and thinking, with mingled pleasure, of his farewell smile which had been directed to them in particular, and of his coming amongst them during the evening.

That part of the road where they had all met was once more quiet and deserted, for the girls had gone on, to disappear into the silent church, and the rider had gone on, to disappear into an unseen shadow.

Soon after, thin white feathery snow-flakes came fluttering down, just as they had fallen on the morning of Claude's birthday and the tenants' dinner, but then they had turned to nothing, and had been no more seen till this afternoon. At first they seemed to be more a suggestion of coming snow than of anything serious enough to hurry and avoid as yet. Cyril pushed on, intent on carrying out the object of his ride, but there was plenty of time, and, in spite of the feathery snow-flakes, he kept ahead at his gentle even trot. His business accomplished, and once more in the homeward road, he urged his mare to a sharper pace, for the snow-flakes were falling thicker and in a more business-like manner. Already there was a thin white sheet laid over all around and everywhere—very slight, but sufficient to cover everything, and to change the colour of the landscape. All at once, at a turn in the lane, just as the dusk was creeping in, and making objects uncertain, in spite of the white coating, he came face to face with his brother.

Claude was also on horseback, but his face was turned away from home, for his errand was yet to be done. It was just at the cross-roads, and they pulled up and accosted one another with a certain ungraciousness, mixed with pleasure, at seeing any one on that deserted cheerless road.

Something was said about the probability of the snow storm increasing, and then something was said about the engagement at the church that evening, but it was not pleasantly spoken on either side, and almost before they understood how it had arisen, the subject of Gwendoline was brought up between them.

In another moment the black looks, now, alas, so common, had been exchanged to hot angry words, and the long pent-up storm between them broke loose with a terrible strength, with added bitterness for the time which it had been stayed.

Three farm-labourers just then passed by them, along the road which crossed their roads; the brothers were too occupied to notice them as they went by, but with nudges and winks they remarked to one another, that "the young squire and his brother were a-going it, and no mistake!" They looked back once or twice at them, but each time that they looked there was apparently no change in their positions or intentions, and they passed out of sight whilst the quarrel was yet at its height.

For a time each was too hot, angry, and blinded, to heed the exact drift of the other's words; but such plain speaking could not of course long continue without the real state of things coming to light, and the truth being reached. But so firmly convinced and perfectly certain had each been that Gwendoline Majendie was privately engaged to the other, and that for reasons of their own they had continued to hold it a secret, that for a time neither could believe or understand that their mistake had been identical.

And a silence, broken by abrupt words and unfinished sentences, followed the revelation. How it had come about was now the most mysterious thing.

"Do you mean to tell me, positively, you have all this while thought that Gwendoline was engaged to me?" said Cyril, at length.

"Of course I did, everything seemed to point to that end. Everything that you and she have done and said since my birthday seemed to convince me but the more surely. I cannot understand it now. At one time I always thought there would be something between you and Bessie Vernon, but then she was very young, and you—you were such a changeable sort of a chap, you did not know your own mind—it was just as likely as not that you had changed your mind, and had fallen in love with Gwendoline—for she is worth twenty Bessies—and then I did not know; you know I thought she might prefer you to me, most people do—your face to begin with, you know."

"Rubbish! But I am glad to think I had hold of the wrong story. I might have known you would not do an underhand thing like that. Then Gwendoline is not engaged to anybody!"

They looked at one another silently for a moment, when with sudden impulse Claude said, "At all events, I know one thing, my case is hopeless."

"She does not care twopence for me," answered Cyril, immediately.

"I do not know; I am not sure of—of course, there was that fellow Crawford; but we will talk of this another time; it is getting dark, and snowing, and unpleasant; hurry on, old fellow, hurry on, and get back."

"All right, old boy; but in case I am detained do not wait dinner for me, or you might be late in the church."

"But I shall wait, so go on."

Once more there was the old bright cheery look between them as they separated, and each rode on, on his way, Cyril saying to himself as he went, "Strange! strange! Jolly old fellow, Claude!"

Claude, still going in the opposite direction to home, said to himself, "I am thankful for this; with all his faults I did not think Cyril would deceive me."

It was getting dark; and carelessly, and somewhat absently, Cyril smartly touched his mare with the whip. This indignity she resented with a sudden start and plunge, which would have unseated a less experienced rider; a wheel-barrow drawn up under the hedge finished the matter; with another start and plunge, she was off, with the bit between her teeth, at an unmanageable wild furious gallop.

Through the night air, the snow, and the darkness, the mare dashed onward and still onward, not the faintest change or check in her mad pace, and each moment Cyril expected to come into some violent collision, which might prove death to him or his mare, perhaps both.

He kept his seat well for a mile or so, when, at a turn in the dark road, the mare swerved violently, coming to a most unexpected standstill, with her fore-legs firmly planted in a ditch, thereby sending Cyril flying over her head over the hedge, into the next field.

He fell upon the soft muddy clay, moss, and grass, and was unhurt beyond a shaking and a blow on his nose, which sent the blood over his fair moustache and his coat; but careless of this, though feeling slightly giddy and queer, he picked himself up, pushed his way through the hedge, intent on seizing the bridle, finding his whip, and punishing the mare for her vicious frolic.

She was quietly standing where she had stopped, with her slender legs deep in the hard clay by the roadside, well knowing, before any punishment could be inflicted, of the mischief she had done. In the meekest, quietest, most subdued manner she afterwards carried him home to the Hall.

Doors opened, and men and lanterns appeared in the stable-yard on Cyril's arrival there; and when he came into the full light of the open doors and fires, one and all the grooms and stable-boys stared in amazement at the sight of him. His face was white and colourless, and his coat stained with blood.

"The mare threw me!" he explained, hastily and impatiently. It was a confession Cyril had never before had to make, and he did not relish doing it now. Under all circumstances a thrown rider is certain to meet with some contempt, and Cyril felt deeply humiliated as he said it "Thank you; no, I am not in the least hurt. No, she is sound enough, she never came down on her knees; she is thoroughly vicious to-day. Has she been aggravated by anything?"

No one knew of anything which could have upset her temper, and, uncomfortable under their

ness. I have little that does not affect stating that, unless given me by the old. I go into the at I think of such rt-sighted policy. I suppose that I come but for \$200, for I rd, not hired by the it into the hands of your refusal, what told that the bonds sion Board and the atever. Here is an ke-way of doing busi- nt out by the Mission ltry price of \$800 a rd enters into an id bonds are drawn arter the clergyman the Mission Board; admits responsibility is it refuses to pay lect the rest; (e) the not be made to pay, y not binding; (f) ildren want the com- n the end perhaps he f a few people who ho would be spiritu- n could only hold on "potent" influences redness are not to be Divine influence of ur business in a cer- that way. One can see who are in love see the imperfect way his sort of treatment donable. It is cruel success, for paralyze priesthood, and you ess of the Church. length of this letter. erent nature to dis- ethren and I myself so; so you may hear

that God may some arge-hearted and vig- io may have wisdom the Church's work way, who has the cas- us country's present; afraid to make ne- shipery, to do away n nothing but mis- o the work that is em names, if neces- ces.

V. HOYES CLARKE.

ading.

SKY.

LANATIONS.

happened to bring said Naomi. "But, hat we can do with quarrel of theirs- we h together, but now come, and they are probably each think- e afternoon—and we friends before they

ndoline, absently. igs!" said the Doctor, Making an absolute brother. Just fancy st have alone together ; and rather a dinner

ng very serious," re- r it be, we have been take it up to-morrow." lo," said the Doctor, his voice, adding, "if ive them such a good the better for it."

surprise and sympathy, he hurried away to the house, there to be met by Benson, the old butler, who in his turn was greatly alarmed at his appearance.

Benson would not be sent away, but was most assiduous in his attentions; and Cyril being by this time before the looking-glass, was somewhat alarmed at his appearance, and the ashy hue of his face, and he began to think worse of his tumble than he had previously done.

(To be continued.)

—THY REFUGE AND REWARD.

God is not far from thee;
Nay, he is near.
His handiwork ye see—
In every shrub and tree
It doth appear.
And he is good to all
In each degree—
Or high, or low, or great or small;
In costly marble hall,
Where dwell the free,

Or in the lowly cot.
Or desert wild,
By all the world forgot;
Where'er you cast your lot,
God finds his child.
He bids thee upward look,
And see thy home;
Although by all forsook,
Thy name is in His book—
He bids thee come.

And when thy work is done
Here on the earth—
Thy mortal race is run,
A nobler course began,
This is thy worth;
A crown of glory bright,
And garment's pure,
The spirit spotless white,
A home in worlds of light,
That shall endure.

A HIGH STANDARD.

There can be no doubt that Christianity has set up a very high standard of living. Indeed, men have ever found fault with our religion, have said that such a standard could not be reached, or, at least, could not be maintained. They have said that the business of life could not be carried on, if the whole world should embrace and act upon the Master's injunctions. We believe, however, that such a standard as this can alone save the world. No man can be a faithful Christian who is willing to rest contented with the advance he has made. Do not begin, then, to question the standard. Do not say that you cannot attain unto this or that particular of the Saviour's teaching. We can spend our lives in trying. In trying earnestly to reach what is now above us, we shall be less exposed to the temptations that move upon the lower plains of life. Many at this time are just beginning their Christian life. They have been but lately confirmed. Let your standard be Christ's standard. If you read anything in the gospel which seems to be hard to attain to, let it not discourage you. And what ever the world or men may say, it is nevertheless true, that they only are Christ's "who have crucified the flesh with its affections and lusts."—*Oregon Churchman.*

PRAYER.

Prayer can obtain everything; it can open the windows of heaven, and shut the gates of hell; it can put a holy constraint upon God, and detain an angel till he leave a blessing; it can open the treasures of rain, and soften the iron ribs of rocks till they melt into tears and a flowing river; prayer can unclasp the girdles of the north, saying to a mountain of ice, Be thou removed hence and cast into the bottom of the sea; it can arrest the sun in the midst of his course, and send the swift winged winds upon our errand; and all those strange things and secret decrees and unrevealed transactions, which are above the clouds, and far beyond the regions of the stars, shall combine the ministry and advantages for the praying man.—*Jeremy Taylor.*



Children's Department.

AUTUMN.

When we looked at this picture of autumn our thoughts went back to a book we read many years ago written by one who was called the wizard of the North. Do our young readers know to whom we refer? We mean Sir Walter Scott, to whom that name was given on account of his wonderful power as a writer. Well, in one of his books called "Ivanhoe" he describes a scene in just such a forest of beech and oak in "Merrie England" as that before us. But many changes and improvements have taken place in the six hundred and odd years which have gone since Garth the Swineherd looked after the stock of Cedric the Saxon.

Whatever improvements have taken place in other respects we do not think there has been much change in the pigs, for if they continue to relish the rich autumn feast of *mast*, that is beech-nuts and acorns, we feel they are still as unmannerly and dirty in their habits as ever.

There are now no longer any "thralls" either in England or North America, and the boy who is represented in the picture as leading the "porkers" is at any rate free-born, and no one can compel his services or make him labour without payment. We hope our young readers are lovers of rural life scenery, if so they will enjoy autumn especially, not only for its fruits, but also for its beauties of sky and air, the lovely tints and colors of the woods and hills.

With every color of the rainbow they are embellished—with every colour save that of uniform black—merging into fine and mingling shades; but to relieve the intensity of glare, they rise on a softened ground of green, and they throw their shadows marked or obscure, according to the variations of the light and the altitudes of the sun.

All nature has its harmonies. The child sports on the mossy bank, the aged man sits under the shade of the spreading tree, the bee glides into

the cup of the flower, the butterfly rivals in beauty the blossom on which it lights, the robin is busy amid the boughs of the cherry tree, or perches for a moment on the whitened thorn.

Why is such a profusion of beauty lavished on nature, but that man should be inspired with admiration, and ascend in contemplation to the Eternal Source of beneficence and goodness!

In the distribution of the vegetable world, the munificent hand of the Creator has lavished on every climate, and on every situation, its allotted portion. Every zone and latitude, every mountain and valley, teem with their varieties of vegetable life. In every region of which man takes possession nature there spreads out for him a banquet. The corn plant, so numerous in species, and so multiplied by climate, is the richest benefaction of Heaven to man. Nature for his sustenance produces rice on the banks of the Ganges, maize on the plains of the Mississippi, and to us also in Canada furnishes a plenteous harvest of grain, such as with loyal gratitude our holy Church has praised God for in so many recent Harvest Thanksgiving Services in the different parishes.

Nature in one climate yields her productions almost spontaneously to man, in another she requires a little of his co-operation; but in our own Canada she grants her bounty only on the condition of unremitting industry. But God has blessed that industry, and joyfully, gratefully can we sing,

We thank Thee then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food;
Accept the gifts we offer
For all Thy love imparts,
And, what Thou most desirest
Our humble, thankful hearts.
All good gifts around us
Are sent from heaven above,
Then thank the Lord, O thank the Lord
For all His love.

ROSEBUD.

BY LUCY LARCOM.

O little maid in your rosebud bower,
Dreaming of growing old,
Wishing youth always would linger, a flower
Never in haste to unfold;
Lift from the shadow your sunshiny head,
Growing old is nothing to dread.

O little maid in the rose-tree shade,
See how its dry boughs shoot!
The green leaves fall and the blossoms fade;
But youth is a living root.
There are always buds in the old tree's heart,
Ready at beckon of Spring to start.

O little maid, there is joy to seek—
Glory of earth and sky—
When the rosebud streak fades out of your cheek,
And the dewy gleam from your eye;
Deeper and wider must life take root;
Redder and higher must glow its fruit.

O little maid, be never afraid
That youth from your heart will go;
Reach forth unto heaven, through shower and shade
We are always young, while we grow.
Breathe out in a blessing your happy breath!
For love keeps the spirit from age and death.

WHAT WILL CARRY ME OVER.

A few years ago, in a New England village, a little boy lay upon his death bed. Starting suddenly up, he exclaimed: "Oh! mother, mother, I see such a beautiful country, and so many little children, who are beckoning me to them, but there are high mountains between us, too high for me to climb. Who will carry me over?" After thus expressing himself he leaned back on his pillow, and for a while seemed to be in deep thought, when, once more arousing and stretching out his little hands, he cried, as loud as his feeble voice would permit: "Mother, mother, the strong man's come to carry me over the mountain!" He was peacefully asleep. The strong one had, indeed, come to carry the little one over.

TRUE GENTLEMEN.

"I beg your pardon," and with a smile and a touch of his hat, Harry Edmond handed to an old man, against whom he had accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you. We were playing too roughly."

"Not a bit! said the old man, cheerily. "Boys will be boys, and it's best they should be. You didn't harm me."

"I'm glad to hear it;" and lifting his hat again, Harry turned to join the playmates with whom he had been frolicking at the time of the accident.

"What do you raise your hat to that old fellow for?" asked his companion, Charlie Gray. "He is only Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one; and no true gentleman will be less polite to a man because he wears a shabby coat, or hawks vegetables through the streets, instead of sitting in a counting-house." Which was right?

GRATITUDE.

There is a very touching little story told of a poor woman with two children, who had not a bed for them to lie upon, and scarcely any clothes to cover them. In the depth of winter they were nearly frozen, and the mother took the door of a cellar off the hinges, and set it up before the corner where they crouched down to sleep, that some of the draught and cold might be kept from them. One of the children whispered to her, when she complained how badly off they were, "Mother, what do those dear little children do who have no cellar door to put up in front of them?" Even there, you see, the little heart found cause for thankfulness.

HE COULD DIE; BUT LIE—NEVER.

Not long ago, on an English steamer, four days out from Liverpool, a small boy was hid away behind the cargo. He had neither father nor

mother, brother nor sister, friend nor protector among either passengers or crew. Who was he? Where did he come from? Where going? Only nine years old; the poor little stranger, with ragged clothes, but a beautiful face, full of innocence and truth! Of course he was carried before the first mate.

"How came you to steal a passage on board this ship?" asked the mate, sharply.

"My stepfather put me in," answered the boy; he could not afford to keep me or pay my passage to Halifax, where my aunt lives. I want to go to my aunt."

The mate did not believe to story. He had often been deceived by stowaways. Almost every ship finds, one or two days out at sea, men concealed among the cargo, who try to get a passage across the water without paying for it. And this is often troublesome and expensive. The mate suspected some of the sailors had a hand in the boy's escape, and treated him pretty roughly. Day after day he was questioned about his coming, and it was always the same story—nothing less, nothing more. At last the mate got out of patience, as mates will, and seizing him by the collar, told him unless he confessed the truth, in ten minutes, he would hang him on the yard arm—a frightful threat, indeed.

Poor child, with not a friend to stand by him! Around him were the passengers and sailors of the mid-day watch, and before him the stern first officer, with his watch in hand, counting the tick, tick of the minutes as they swiftly went. There he stood, pale and sorrowful, his head erect, and tears in his eyes, but afraid? no, not a bit! Eight minutes were already gone.

"Only two minutes more to live," cried the mate. "Speak the truth and save your life, boy."

"May I pray?" asked the child, looking up into the hard man's face.

The officer nodded his head, but said nothing. The brave boy knelt down on deck, and, with hands clasped and eyes raised to heaven, repeated the Lord's Prayer, and then prayed the dear Lord Jesus to take him home to heaven. He could die; but lie—never! All eyes were turned towards him, and sobs broke from stern hearts.

The mate could hold out no longer. He sprang to the boy, told him he believed his story, every word of it. A nobler sight never took place on a ship's deck, than this—a poor, unfriended child, willing to face death for truth's sake.

He could die; but lie—never! God bless him! And the rest of the voyage you may well think, he had friends enough. Nobody owned him before; everybody was now ready to do him a kindness. And every one who reads this will be strengthened to do right, come what will, by the noble conduct of this dear child.

A LOVING WATCH.—When Leech, the painter, was a boy, he was placed at a boarding-school, where he had to spend his vacation as well as his school days. His mother pined to see her boy, but the rules of the school precluded her from gratifying this desire. She, therefore, hired an upper room in one of the houses overlooking the playground. Here she watched her little boy. He did not know that any one was looking down upon him; but that eye followed him wherever he moved.

So, within the cloudy canopy in the wilderness was the Omniscient Eye of Israel's ever-watchful God. True, the eye of nature sees nothing but a moving or a halting mass; but, nevertheless the eye of faith can realize the Divine watchfulness, can trace the unseen hand or heavenly guidance, and can read the monitions of loving faithfulness. "When thou goest," says Solomon, "it shall lead thee; when thou sleepest, it shall keep thee; when thou wakest, it shall talk with thee;" for the commandment is a lamp, and the law is light. The light of Scripture is the light of light. It is the hand of Christ, aye, it is the heart of Christ.

It is easier to censure than to praise; the former is a gratification of our self esteem, while to praise seems, with minds too ambitious and ungenerous, a tacit admission of others superiority.

The closest with God is the sweetest heaven that can be enjoyed on earth.—*Brainerd.*

THE PRAYER-BOOK SERVICE IN SUNDAY-SCHOOLS.

My theory was a simple one. I have never seen reason to doubt its correctness. This theory is, that the Prayer-book service, as used in our congregations, not only contained, but was, in its entirety, the service suited to the children of the Church. Believing that the Church's worship was the inheritance of the Church's children, and was adapted to their wants and capacities, as well as to those of their elders, I could not approve of "Sunday-school Prayer-books," or special liturgies, or in fact, of the use of a shorter or a "third" service for the children's worship. If they were to learn to love and use the Church's prayers, there was no better time for doing this than in childhood; and it was far from wise to accustom them to liturgic uses, which, when they "put away childish things," would be forever forgotten. That they would learn the duty and privilege of worship, was an integral part of their training in the Church's ways, "in the nurture and admonition of the Lord." That there was not, and never could be, a children's Bible, was proof that there could not be a children's Prayer-book. Besides, my school—and it is the same with all ordinary Sunday-schools—had its element of "mission" children—little ones coming from un-churchly and un-Christian homes, whose only opportunity for gaining acquaintance with the Church's worship was in connection with the Sunday-school. Unless the Prayer-book study was to be merely theoretical, the Prayer-book must be practically used by these very children; and when once they had become familiar with its words of prayer and praise, and had made them their own by use, they would not willingly exchange the Church's worship for any other form, or for extempore prayer at all.—*Bishop Perry.*

THE LOVE OF PRAISE.

A trait in our Saviour's character which is peculiarly deserving our notice and imitation was his constant superiority to motives of fame or reputation. The great sin which pollutes even the most illustrious actions of men, is vanity. We find it in characters otherwise almost faultless; we detect it in our best services. We often resort to it in education; and we find that it exercises an unsanctified influence where we should expect it. When we discover it in others, it is with a sentiment of regret, which impairs our admiration; and when we detect it in ourselves if our hearts are allowed to answer before God, it is with a sentiment of mortification and humility. It is certain that the most exalted minds are most free from this mixture; and it is the first and last object of the gospel thoroughly to discharge it from our motives.

Jesus was at an infinite distance from desiring to receive honor from men. Not a word which he ever uttered, nor an action which he ever did, was calculated merely to excite applause. It seemed to be his care not to awaken any stupid wonder by singularity or austerity, or by an imitation of the manner of popular teachers.

And the one secret of success is: Concentrate your forces. Do some one thing well. Be in earnest. Put your heart into your work. Select some one thing to do and live by it, or starve in it, though the heavens fall. And don't get discouraged. Keep sunny and serene, and bright. Don't find fault with the world, but fit yourself for a place in it, and quietly claim it. "The world is a nettle," of course. We all know that. But grasp it firmly and it stings not.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS.

DEATH.

On Sept. 18, at Pinxton, Derbyshire, in the 79th year of his age, the Rev. Charles Gustavus Owen, M.A. (Gentleman Commoner Queen's Coll., Oxon), Rector of Pinxton, formerly Rector (and Patron) of Dodbrook, and Vicar of Loddiswell, Devon, and Domestic Chaplain to the late Earl of Strafford. *Queramus superna.*

Church Directory.

St. James' Cathedral.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. S. Rainsford and Rev. R. H. E. Greene, Assistants.

St. Paul's.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givens, Rector, Rev. T. C. DesBarres, Incumbent.

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

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

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

St. John's.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

St. Stephen's.—Corner College street and Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector. St. Peter's.—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

Church of the Redeemer.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

St. Anne's.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

St. Luke's.—Corner Broadbalt and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M. A., Incumbent.

Christ Church.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M. A., Incumbent.

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

St. Bartholomew.—River St. Head of Wilton Avenue. Sunday services, 11 a. m. and 7 p. m. St. Matthews.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

St. Matthias.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 4 & 7 p. m. Daily Services, 6.30 & 9 a. m., (Holy Communion after Matins), and 2 & 8 p. m. Rev. R. Harrison, M. A., Incumbent, 38 Lumley St.

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

Grace Church. Elm street, near Price's Lane. Sunday services 11 a. m. and p. m. Rev. J. P. Lewis, Incumbent.

St. Philip's.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. 7 p. m. Rev. W. Stone, Incumbent.

Church of the Ascension.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m.

St. Mark's.—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Ingles, Incumbent.

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