

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, AUGUST 21, 1879.

[No. 34

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A specification of the work to be done can be seen at this Office, and at the Light Keeper's house near the place, on and after Wednesday, the 20th day of August, instant.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and - in the case of firms except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for the sum of \$200 must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of five per cent on the bulk sum of the contract; of which the sum sent in with the Tender will be considered a part.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

To each Tender must be attached the signatures of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions, as well as the due performance of the works embraced in the Contract.

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1879.

Illustrated

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SAINT BARTHOLOMEW'S DAY
(AUGUST 24th.)

THERE is nothing of this Apostle recorded in the New Testament but his name. He is, however, generally supposed to be the same personage as Nathanael, although the Gospel of the Day seems to perpetuate an old tradition that St. Bartholomew was of noble birth, and that from this circumstance arose the strife among the Apostles, which of them should be accounted the greatest in their expected Master's Kingdom. The reasons which lead some to believe that Nathanael and Bartholomew were the same person are believed by many to be counterbalanced by the express testimony of ancient authors to the contrary. St. Augustine, St. Chrysostom, St. Gregory Nyssen, and St. Gregory the Great, all declare that Nathanael was not one of the Twelve. Indeed St. Augustine uses the fact that Nathanael was not one of the Twelve, as a proof of his great holiness and ready preception of Christ. He remarks:—"This was not said to Andrew, nor said to Peter, nor to Paul, nor to Philip, which is said to Nathanael, 'Behold an Israelite indeed, in whom there is no guile,' " and he assigns his learning and position in life as a reason why he who chose the weak things of the world to confound the strong did not make him an Apostle.

It has commonly been believed in the Church that St. Bartholomew evangelized Northern India, leaving there a Hebrew copy of St. Matthew's Gospel, which afterwards came into the hands of Pantæus, head of the College of Alexandria, about A.D. 190. It is believed that having once escaped crucifixion at Hierapolis, in Phrygia, through the remorse of his persecutor, St. Bartholomew was afterwards martyred at Albanopolis on the Caspian Sea, where the King Astyages ordered him to be flayed alive, probably on a cross.

The Festival and the Eve of St. Bartholomew have been rendered famous in the Western Church on four several occasions—two of them were indeed worthy of being spoken of as *black* St. Bartholomews; the two later ones were of a more satisfactory character. And the first was the blackest. It was the Massacre of the French Huguenots, August 23rd, and following days. Admiral Coligni was one of the first victims; after being murdered, his head was cut off, carried to the Queen of France as a trophy, and after being embalmed was sent to Rome. During three days the massacre was continued in the streets of Paris and in private houses; even in the royal palace some of the retainers of the King of Navarre and the Prince of Conde were assassinated before their Masters' eyes. Henry, King of Navarre, and the young Prince were spared only on condition of abjuring their religion within three days. Neither rank nor age was exempted; in the capital there suffered 500 gentlemen, with 10,000 persons of inferior station; while not fewer than 70,000 individuals fell throughout the entire Kingdom. The Pope is said to have expressed his satisfaction with it. Public thanksgivings were offered up in Rome and Madrid for the success of a crime, which Thuanus, himself a Roman Catholic, stigmatizes as "a ferocious cruelty, without a parallel in all antiquity."

The next *black* St. Bartholomew's Day occurred in the year 1645, from the date of which the use of the Book of Common Prayer was forbidden in Great Britain, even in private, and under the severest penalties. And the *pious* act was passed by those whom the excessive religionists of the present day delight to honor, as the apostles of liberty and of the gospel of love. At this period

some six or eight thousand clergymen of the Church of England were driven from their churches and their homes, and not allowed to serve God according to the dictates of their conscience, and according to the practice of the Church of Christ.

But a bright era dawned upon the Church of England, in the year 1662, when the Reformation begun the century before, was now completed. The Prayer Book was now restored, the use of it was not only permitted in private, but was also required to be used in public from the 24th of August. And those who refused publicly to make use of it were not allowed to corrupt the minds of the people by their heretical teaching. On this occasion there were less than two thousand of the clergy, who refused to conform, thus showing that of those that remained in the Church there must be a large number who were willing to subscribe to anything. And as may be seen in the article we reproduce from *The Church Quarterly Review*, on "The Eighteenth Century," it is from these men, the "Conformity Puritans," that the so-called, but mis-called, Evangelical party now remaining in the Church took its rise.

The Fourth St. Bartholomew's Day, also a glad one, occurred in 1842, when as the first fruits of the appeal made the year before on behalf of Colonial Bishops, five bishops were sent forth from Great Britain to different parts of the world to extend the cause of Christ and to hasten the approach of Messiah's Kingdom.

It is been very judiciously suggested that as St. Bartholomew's Day this year will happen on Sunday, the event could not be better improved than by every clergyman having one of his sermons on that day directed to the completion of the Prayer Book as we now have it—the best and Divinest production next the Bible which the Church of Christ has given us. In the completion of the Prayer Book is also involved the completion of the Reformation of the English branch of Christ's Church, which had begun a hundred years and much more than that, before.

THE OTHER STORY.

OUR attention was called the other day to the statement in last week's paper, under the head of "United States" respecting the number which one Bishop had received from the Church of Rome. Our friend thought we did not make enough of it. Perhaps he was right, and no doubt it is the truth, that statements are constantly published as to the large accessions that the Church of England receives from that of Rome; but unhappily the very class who ought to notice them do not do so. There are many who will raise a great outcry when Rome gains one convert from us, and who would fain make out that all England is going there—excepting of course their own *good sound selves*—but who say nothing when we gain by hundreds from the Roman communion.

Yet we say perhaps, we are wrong in not loudly calling attention to these facts. Rome absolutely *parades* her converts. All her periodicals proclaim *their* conversions. The secular press, ready on too many instances to assail the Church of England, echoes the triumph, and casts its reproach; but why do they not take care that the other set of facts have equal prominence? Why? Because it would deprive them of a loved source of gratification—what is commonly called a *thing*—however dishonest, against the Church of England.

CHURCH THOUGHTS BY A LAYMAN.

NO. VII.

THE GENESIS OF EVANGELICALISM.

In our last paper we showed that in Mr. Gladstone's opinion, an opinion we may say, shared by Methodist historians, the Evangelical movement in so far as it had in it any virtue or any praise "took its origin from the bosom of devout but high Anglicanism," and farther than this movement gave rise to the reactionary one towards Rome, the leaders of which were trained in the Evangelical camp. These views though indisputable are not exhaustive. We push the genealogy further back and ask, whence did Wesley derive his inspiration and ideas, and how came it to pass that Evangelicals set out for Rome?

Wesley we hold to have been the Elisha of a preceding Elijah, he was the chief product of the revival in progress early last century, born of spiritual forces of which he became the highest historic expression. In spite of the Puritan effort to destroy the Church of Christ in England, and of the wave of licentiousness which naturally flowed from attempts to relegate the esthetic instincts and powers of men to the care of Satan, as the Puritan party in the Toronto diocese are seeking to do, the heart of England beat true to the Church, daily prayer and weekly Sacraments being generally observed. A distinguished Church historian writes, "A movement in the direction of encouraging personal religion took place early in last century throughout the country within the Church. The two great Church Societies date from this period, the Societies, however, which were a Church form of the subsequent Wesleyan classes especially characterize that period. The members met for weekly conference and devotion, they frequently received Holy Communion, they had a benevolent fund, visited the poor, helped schools and a foreign mission. We see then in this thoroughly High Church revival everything of value which Wesley is said to have instituted and inspired minus the seeds of schism which he sowed unwittingly but with fatal zeal. The rich Nile flood of spiritual life flowing down from the heights of Anglicanism, Wesley directed into his own canals, the Evangelical party tapped these to fill their tiny brooks and the arid water courses of Puritanic desolation. We cannot admit the claim of this party to having lit a new fire on the dead altar of the Church. On the contrary, the fire of Wesley's zeal was kindled by live coal from the altars of those Church devotion societies of "pious Robert Nelson" and other saintly souls, whose work, whose ideas, whose enthusiasm Wesley took up, misdirected and spoilt. The Evangelical party is like the satellite of a planet, shining by a doubly refracted light, thrown first from the Church herself in her liturgy and offices upon Wesley, and from Wesley upon Venn, Romaine, Simeon, and their degenerate followers, who do not follow them as they sought to follow Christ, but are content to inherit their narrowness without their self-denying unworldliness, their unchurchly ways without their saintly purity of life and zeal. Fancy Venn or Simeon sharing in such a controversy as is now agitating the diocese of Huron, or Romaine or Newton attending such a theatrical exhibition as gave rise to this most sad scandal! We know Evangelical clergy at home who never enter even a concert room, or allow secular music in their parsonages. We know one noble-minded Vicar who alone out of the clergy of a large city and district dared to attend concerts, and his presence at an oratorio drew on him the censures of a clerical meeting!

But an Evangelical Bishop now attends theatrical entertainment, and is seeking to expel his archdeacon for objecting to such departure from Evangelical traditions. Well, well, strings drawn so very tight will snap, and we rejoice that Puritanism is fast going to pieces, although some mens' consistency and certain party watchwords will share in the wreck.

It will be useful here to look at another aspect of the Evangelicals of the last century. In that era over three hundred Presbyterian pastors and flocks fell into the abyss of Deism. Hundreds of pulpits to this day propagate semi-infidel notions which in the memory of our fathers were occupied by Evangelical divines. While God was selecting and inspiring High Churchmen to revive His Church, He at the same time was taking away the very life of a so-called Church which had separated itself from Catholicity and an army of presbyters, Bible in hand, tore down the standard of the Cross and erected in its place an altar dedicated to "private judgment." Strange and inexplicable portent for three hundred Presbyters all divinely called to the ministry, and three hundred Churches of Christ to apostatize *en masse*—had Christ forgotten His promised presence? We think not,—we prefer to think that these men were "thieves and robbers" who had not entered the field of the ministry by the door, but by climbing over the wall by a human ladder,—the ladder of Evangelical sectarian disorder.

In searching amongst the obscurer literature of the last century and the early part of this, we find the word "Evangelical" used as an equivalent of "Methodist," with here and there expressions such as "the priests of the Evangelical sect" (see *Critical Review*, 1811), which show how early the tendency to schism in this party was noticed. It is indeed impossible to study the history of this party, and to personally observe the religious phenomena which it gave birth to, and the existing condition of those places where it has flourished, without seeing this, that Evangelical teaching has utterly failed to build up the Church of England or to perpetuate its own life. "Sterility," Mr. Gladstone says, "is the mark of the hybrid." Where Evangelicalism ever flourished, there Methodism or some other "ism" has beaten the Church, and so it will ever be wherever the Church is degraded into a sect by the clergy, dissent will flourish, for *as a sect* it is a more vigorous plant. While, then, we make war upon this morbid phase of Church life, let us do so scientifically, fighting not symptoms but causes. We must restore the Church in all her holy offices, functions and powers to robust, aggressive health, then all the elements of life will work in due proportion and harmony, and Evangelicalism, instead of fevering her blood, will aid in maintaining a wholesome warmth.

Of the movement to Rome caused by Evangelical teaching we can only briefly say that had the true High Church ante-Wesley revival gone on we should have had no Wesleyan schism or perverts to Rome. The proclamation of Christ that He had founded a Church, a living body, His own body, is not to be got rid of by the sentimental gush and mockeries of Evangelical Alliances, or the ingenious machinery of Conferences, Associations, Unions and so forth by which men delude themselves with a Church unity as existing which they well know to be the veriest sham of shams, for so far as these earth-born organizations go, the Churches they unite are no more made one thereby, than so many fish hung on the same hook are made one fish by contact with the hook. If the visible Church of Christ no longer exists,

if His body is now no longer organized but a shattered mass of disconnected fragments, if there is no longer "one fold" but thousands, if the Church is no longer a temple but a confused heap of stones, then the gates of hell have prevailed against it, and His word has been falsified. This, in spite of its blasphemy, the sects teach, our own sect amongst others; this, indeed, is the sand on which denominationalism is built.

If Wesley or Brown or Cummins had a right to found a Church, so have I, so you, so has every man, and so every man may be his own Church. But if Christ's Church exists it challenges every Christian's loyal obedience, love and service. That is the Church thought of men who exercise "private judgment" under the teaching of God's word and Spirit, and care not for popular notions. So long then as the Evangelical party deny that Christ's Church still lives, visible in its Catholicity of doctrine, its ritual, its historic orders and organic life, there will be honest, devout souls who will turn from such an infidel idea to the Church which boldly asserts herself to be what their own Church is slandered by being denied to be—a branch of the Catholic and Apostolic Church whose life has flowed down from the Apostolic fount to this hour in a stream of grace for the healing and blessing of the nations,

BOOK NOTICES.

HIGH CHURCH AND LOW CHURCH, WHAT DO THEY MEAN?

A Tract of eight pages, written by a clergyman of the Diocese of Toronto is a clear and fair statement of the fundamental points of difference between the two schools, as they exist among us. We advise all who desire to understand the real points at issue, or who wish their people to understand them to procure and circulate this Tract, twenty-five copies of which can be obtained from Messrs. Rowsell & Hutchison for one dollar.

Diocesan Intelligence.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

In a former communication I mentioned that the Reformed Episcopal Society in this city was in trouble. The trouble shews no signs of "blowing over;" on the contrary, it is increasing and deepening. St. Bartholomew's Reformed Episcopal congregation (the only one of the kind in Montreal) is now split up into two outward and visible sections; one section retaining the building purchased a short time ago from the Baptists, the other meeting (under a bran new minister of its own) in the Alexandria Rooms, opposite Christ's Church Cathedral. Section number two threatens section number one with an action-at-law for wrongfully retaining possession of the "Church," and on other grounds. A somewhat amusing feature of the difficulties is, that each of the contending parties calls itself the "St. Bartholomew's Reformed Episcopal Church," to the exclusion of the others.

On the whole these "Reformers" have done but little here; Church people hardly know of their existence, and intelligent Dissenters take no interest, good or bad, in their movements. All round they have been so severely let alone that, but for their own wretched squabbles (which have certainly brought them into notoriety) the whole undertaking might have died out from amongst us, and only a very few people, comparatively, would have been aware that such a society ever existed in the city.

Two young men, natives of the Diocese of Montreal, who were both trained in Theology at the Diocesan Training school, and who for the past two years have been laboring in the Diocese of

Saskatchewan, have returned, their term of engagement with the Bishop having expired. One of these, Rev. George Formeret, was incumbent of Prince Albert Settlement, N. W. T., and Rural Dean; the other, Rev. Ernest Wood, was incumbent of Battleford, and subsequently of St. Marys, P. A. settlement. The many friends of these young clergymen in this city and Diocese will be glad to hear of their return in health and safety.

It is to be hoped no insuperable difficulties will present themselves to the completion of the scheme I mentioned last week, for the fusion into one of the congregations of Trinity and St. Thomas' Churches in this city. The scheme can only be carried out by mutual concessions and mutual forbearance. It would be a burning shame to us all if Trinity Church were allowed to pass out of our hands! The Rector of Trinity is the Rev. William Craig, late Incumbent of Seaforth, in the Diocese of Huron; a young and exceedingly earnest and devoted man, who has done his very utmost to take Trinity out of the mire. The Rector of St. Thomas' Church is the Rev. Robert Lindsay, M. A.; he has held his present appointment for about four years, previous to which, for a period of twenty-five years, he was a most patient and hard-working missionary in the county of Brome, in the Eastern Townships. The delicate question now arises, which of these two gentlemen is to be Rector of the joint congregations? It is rather a nice matter to determine, but the parties interested may rest assured that the Bishop, (if the settlement be placed in his hands) will find a way out of the difficulty, which will be satisfactory to everybody.

The annual Missionary meetings held in this Diocese come on next month. A very strong effort is to be made in each Mission, parish and Rectory, throughout the Diocese, to exceed if possible the amount promised by each to the Mission Fund. Would it not be well if the members of each deputation were to assemble together on the morning of the day appointed for the first meeting of the group of meetings, and celebrate the Holy Communion, with the special intention of obtaining God's blessing on the proposed meetings, and upon Missionary laborers throughout the Diocese in particular, and throughout the world in general?

The letter of Rev. Dr. Loble, of Lennoxville published in your last, has been read by more than one of the clergy with considerable satisfaction. Many of our people, lay and clerical, were not aware that any such resolutions as those mentioned by the reverend principal had been adopted by the governing body of Bishop's College. The resolutions are a step in the right direction, the only difficulty being that, they do not go quite far enough. If some plan can be adopted by which residence at Lennoxville may, in certain cases, be wholly dispensed with, the chief difficulty will have been overcome. It is only idle to suppose that the young men now attending the training college in Montreal, when they have completed their term of three years they could go for another year to Lennoxville for the simple object of taking the Bishop's College Degree. Many of the present and former students of the Diocesan institution could not afford the expense necessary for a year's residence at Lennoxville,—a consideration which, we think, should have some weight with the authorities of Bishop's College. If residence at Lennoxville is insisted upon, then I fear the door is shut in that direction, and our young men, educated at the Diocesan College, must look elsewhere for their degrees. This would be a great pity; but, on the whole, it would be something wonderfully characteristic of the Church of England, whose rulers, in almost every emergency manage, in some way, "how not to do it."

I have referred to this matter in the first instance, not because I speak the sentiments of those who control the Diocesan College, for *I do not so speak*, nor indeed, do I know what the sentiments of those people are, but on the simple grounds that the subject is one of great interest to churchmen in this diocese. Some amongst us see, or fancy they see, a means and way of assisting, (both in the present and remotely,) the

University of Bishop's College; they think if students who honorably pass their examinations and keep third terms at the Diocesan training school, and who could pass such further examinations as the authorities of Bishop's College might consider necessary, that the granting of degrees to such would be very much in the interest of the students themselves, and of the university also. Should no scheme of this kind be carried out, the result will be, (as has already been in more cases than one,) that many of our younger clergy will receive their degrees from, and cast in their future influence with, an institution painfully un-Anglican in its system.

ONTARIO.

(FROM OUR OWN CORRESPONDENT).

BISHOP'S VISITATION.—*To the Clergy of the Diocese.*—REV. AND DEAR BRETHREN.—I purpose (D. V.) holding a Visitation and Conference of the Clergy of the Diocese, as in former years, on Tuesday, October 28th, (S. S. Simon & Jude) in the city of Ottawa, at which I request your attendance. The proceedings will begin with a celebration of the Holy Communion in Christ Church at 11 a.m.

The first meeting of the Conference will be held on the same day at 3 p.m. in St. John Evangelist Church. At Evensong in Christ Church, at 7 p.m., I shall deliver a charge.

On succeeding days the following will be the order of proceedings:—Holy Communion in the three city Churches at 8 a.m.; Meeting of the Conference in St. John's Church from 10 a.m. to 1 p.m., from 3 p.m. to 5.30 p.m., from 8 p.m. to 10 p.m.

The following subjects are proposed for discussion:—I. Future supply of duly qualified candidates for the ministry in the Diocese; II. Inadequacy of parochial contributions to clerical stipends; causes and remedies; III. Unsatisfactory position of stipends in proportion to length of efficient service; IV. Sunday Schools, 1. Organization, 2. Teachers; V. Woman's work in the Church; VI. Young Men's work and associations in the Church; VII. Parochial difficulties, what they are and how to meet them; VIII. Deepening Spiritual life, specially in connection with Retreats, Missions, &c.; IX. Diocesan and Parochial statistics; benefit—neglect—remedy; X. Church literature of the Dominion; XI. Division of Diocese; XII. Minor Orders in the Church. Are they expedient?

The clergy are invited to prepare papers on any of the above subjects; the numbers of the papers being limited to two on each subject, and not to exceed 20 minutes in the delivery. Brethren who purpose favouring the Conference with such papers are requested to communicate their intentions as soon as possible to my Chaplain, Canon Bedford Jones. Speeches of not more than 15 minutes in length will follow the reading of the papers.

The clergy who are able to be present are requested to notify the Ven. Archdeacon of Ottawa without delay, in order that provision may be made for their accommodation.

It is proposed that the Clergy shall lunch together each day at 1.30 p.m. The clergy will appear at the Visitation, as well as at the Celebration on the 28th, in Surplices and Hoods.

Praying that our meeting may result in spiritual blessings on ourselves and the Church throughout the Diocese, I am, Rev. and dear Brethren, Your faithful Brother in Christ,
J. T. ONTARIO.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending 16th August, 1879.

MISSION FUND.—In answer to \$1,000 offer—Fred. Farncomb, Newcastle, \$100; Henry Hutchison, Toronto, \$10.00; "Ena," Orillia, \$3.00. **July Collection.**—Minden, St. Paul's, \$1.04; Cameron, \$1.50; Hartley, 80 cents; Cobocok, 70c; Rosedale, 24c; Albion and Mono, St. James's, \$1.67; St. John's, 62c, St. George's, 41c, Seymour and Percy; Campbellford, \$4.20; Percy, \$1.35; Stouffville (Grace Church, Markham) \$4.12; Warsaw (North Douro) 56c; Tecumseth,

Trinity Church, 96c, St. John's, 50c, Christ Church, 65c; Clarksville, \$1.16. *Special Appeal*—David Ross, Barrie, subscription, \$1.00.

PERMANENT MISSION FUND.—John Carter, second quarterly payment on account of subscription, \$52.00; A. R. Boswell, quarterly subscription list, \$10.00.

BOOK AND TRACT FUND.—Subscription towards Sunday School Library Books, North Orillia and Medonte, \$10.00.

The regular quarterly meetings of the Standing Committees of the Synod of the Diocese of Toronto were held at the Synod Office, Toronto, on Thursday and Friday, the 14th and 15th August, 1879.

Executive Committee.—*Present:* the Lord Bishop of the Diocese, Chairman; The Archdeacon of Peterborough, Canons Morgan, Stennett and Brent, Revs. John Pearson, A. Sanson, and A. J. Broughall, the Chancellor and the Registrar of the Diocese, Messrs. A. H. Campbell, Clarke Gamble, Marcellus Crombie and Dr. O'Reilly.

Resolved,—That the resolution relating to the election and qualification of electors of Lay Representatives to the Synod, referred to this Committee at the last meeting of Synod, be referred to the subjoined sub-committee to prepare a report thereon to be presented to this Committee at their next meeting: the Archdeacon of York, Revds. A. J. Broughall and C. H. Mockridge, Hon. V. C. Blake, Messrs. C. J. Campbell, H. W. M. Murray, and M. Crombie.

Resolved,—That the motion of the Rev. J. M. Ballard as to the election of delegates to the Provincial Synod, referred to this Committee at the last meeting of Synod, be referred to the subjoined sub-committee to report thereon at the next meeting of this Committee: Revds. A. J. Broughall, John Pearson, and Alex. Sanson; Clarke Gamble, Q.C., and Mr. C. J. Campbell.

Resolved,—That the Chancellor, the Registrar, Clarke Gamble, Q.C., and Messrs. A. H. Campbell and Crombie be the standing sub-committee for the current year to consider the cases which may be brought before this Committee under the Religious Institutions Act, 41 Vic., chap. 25, and report thereon at the next following meeting of the Executive Committee.

The application from the vestry of St. Luke's Church, Sault Ste. Marie, Diocese of Algoma, for the Committee's consent to a loan of \$800 being obtained to pay off the debt on the parsonage, having again been laid before the Committee, it was **resolved,**—That the application of St. Luke's Church, Sault Ste. Marie, be referred to the sub-committee for their consideration, and that they be instructed to take the opinion of the counsel of the Synod as to the power of this Committee to assent to the conveyance of the property therein referred to by way of mortgage or otherwise, or on such other point in connection with this application as to them may seem fit.

It was further **Resolved,**—That if the opinion of the solicitors be favourable, the sub-committee be authorized to give the necessary consent to the application of the church of St. Luke, Sault Ste. Marie.

The application of the Vestry of St. Anne's Church, Toronto, for permission to sell or mortgage the whole or part of the church lands in rear of the church for the purpose of raising money to enlarge St. Anne's Church having again been laid before the committee, it was **resolved that:**—That the application of the Vestry of St. Anne's Church be referred to Sub-Committee, with power to act.

A petition was received from the vestry of St. Peter's Church, Toronto, for the Committee's consent to the sale and exchange of 30 feet of land on Carlton Street, on which St. Peter's school house is built, for 60 feet on Bleeker Street on which it is proposed to build a new school house and for permission to mortgage the church property and the said 60 feet for the purpose of providing sufficient funds to meet the erection of the new building.

Resolved.—That the prayer of the petitioners of St. Peter's Church as to ratifying the sale and exchange of the property mentioned in their petition be, and the same is hereby granted. That the permission to mortgage the school house property be also granted, but that

this permission be not extended to mortgaging any property of the church proper. And that it be referred to the Standing Sub-Committee of this Committee to give such consent as aforesaid after due examination and approval of the papers required to be furnished in that behalf.

An application from the Incumbent, and Churchwardens of St. Paul's Church, Toronto, for the Committee's consent to the execution of a mortgage to secure an existing debt on the Parsonage property, was granted.

An application was received from the Vestry of St. George's Church, Oshawa, for permission to mortgage the Parsonage property for the sum of \$450 to pay off the debt existing thereon.

Resolved, That the application of the Vestry of St. George's Church, Oshawa, be referred to the Sub-Committee, with power to act.

A letter was read from the Secretary-Treasurer proposing to make such arrangements with regard to the practice of his profession as would enable him to continue his services for a twelve month longer, and at the same time effect a reduction in the expenses of the Synod Office.

Resolved, That the proposition of the Secretary-Treasurer as contained in his communication to the Executive Committee this day, to continue his services for another year, be accepted, subject to such arrangements as the Lord Bishop may make with him as to attendance and otherwise.

APPOINTMENT OF MISSIONARY SECRETARY.—At the quarterly meeting of the Mission Board, on the 15th inst., it was resolved, "That the office of Missionary Secretary be continued during the ensuing year, at the same rate of remuneration as before; and that the duties of the Secretary be under the direction of the Bishop, to assist in missionary meetings, solicit subscriptions, arrange for guarantees and collect statistics and information; and he shall perform such other duties as the Bishop or the Mission Board may from time to time prescribe." It was further resolved, "That the Rev. Dr. Hodgkin be retained in the office of Missionary Secretary for the ensuing year."

The Lord Bishop has appointed the Rev. I. Middleton to the incumbency of Oshawa, at the request of the Vestry.

BRADFORD.—A "Garden Party" and concert, in aid of the Organ Fund of Trinity Church, was held here on Friday Evening Aug. 8th, and proved a most decided success. Notwithstanding a postponement from Thursday on account of rain, and the discouragement of a cold windy evening, accompanied by occasional drizzling showers, the congregation and their friends turned out in large numbers, and did full justice to the delicacies provided by the ladies.

The unanimity and zeal with which all worked, showed great love for the church, thoroughly refuting the erroneous notion, that in the country, priest and people are not in perfect accord and harmony. Where all did so well and worked so heartily, it would be invidious to particularize yet those kind friends who came from a distance, and rendered such valuable assistance at the concert, have the special thanks of Bradford Church people. That everything, except the weather proved most favourable, even exceeding the most sanguine expectations may be seen by the fact that the sum realized exceeded one hundred dollars.

UNIONVILLE.—A meeting of the rural-decanal Chapter of E. York was held at this place August 13th 1879; the following clergymen were present, Revds. Rural Dean Fletcher, John Vicars M.A., Cannington, E. Warren, Sutherland, Anthony Hart, Markham Village, and Rev. Jos. Fletcher, M.A., Cookstown.

After prayers by the Rural Dean, the Chapter proceeded to business, the R. D., in the chair. The Rev. E. H. Mussen being absent, the Rev. A. Hart was requested to act as Secretary, *pro tem.*

1 Tim. v. 9 to 22, was taken up verse by verse and discussed from 10:30 a.m., to 1:30 p.m. At 3 p.m., the chapter met again, and an interesting discussion on part of the office of the H.C., was held. At the conclusion of which the

Chapter was adjourned to meet on Nov. 12th, at such place as shall be arranged by the Rural Dean.

ANTHONY HART, Sec. pro tem.

HURON.

EXETER.—Christ Church.—The Rev. E. J. Robinson, desires on behalf of the ladies of Christ Church Aid Society, to express their thanks for the very kind services of the Exeter Brass Band at the garden party on the 7th inst. He would also take this opportunity of thanking those of his beloved parishioners and other kind friends, who have lately so generously contributed towards the purchase of a new horse in the place of the one he had to part with through lameness. May pastor and horse be long spared to labor among them and for them in the good course.

According to previous announcement, the garden party in connection with the Ladies' Sewing Society, was held on Mr. John Spackman's grounds on the 7th, and was in every respect a decided success. No pains were spared in making the arrangements for the pleasure of the crowd, croquet sets were on the ground, and many close and exciting games were played, which were alike interesting to the players and the spectators. The band contributed materially to the evenings enjoyment. The stall for the sale of useful and fancy articles was ably managed by several ladies, who succeeded in making a large number of sales. Rev. Mr. Robinson, the ladies, and all who assisted in getting up the affair are to be congratulated on the success of their undertaking. The eatables were very superior. The amount realized was over \$90, which will be appropriated towards improving the parsonage.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

PRINCE ARTHUR'S LANDING.—The beloved Bishop of the Diocese of Algoma visited this parish during the first week of August. Some days were passed in dispensing godly admonitions "from house to house," and a Confirmation was held on the 3rd instant. Six persons, (3 males and 3 females) received "the laying on of hands." Five of these were adults, and one had just been received into the Church by Holy Baptism. After the Bishop's earnest address, the Holy Communion was administered to 25 persons.

On the Thursday following, his Lordship left by Steamer "Manitoba" for Lake Nepigon, with the intention of taking incipient steps in order to the speedy establishment of a Mission among a band of pagan Indians who frequent that locality, and who have met the advances already made to them with much cordiality.

British and Foreign.

GREAT BRITAIN AND IRELAND.

The Waterford and Lismore diocesan synod was held in the Public Hall, Waterford, preceded by divine service in the cathedral. Dr. Day, the Bishop of the Cashel dioceses, in opening the proceedings, described them as short but important, especially as touching those elections of nominators, &c., which take place only once in three years. He praised the Waterford city parishes for their due payment of their large assessment to the diocesan fund; and he regarded the financial report as on the whole satisfactory. The prospects before the Church of Ireland the Bishop surveyed in a very hopeful spirit. The report of the diocesan council stated *inter alia* that the steeple of the cathedral of Waterford, a large "classical" church built in the last century, is to be rebuilt in the ensuing winter; and that the cathedral of Lismore, long in the "restorer's hands," is now complete. The fabrics of the other churches are reported to be, with two exceptions, in good order. Dr. Brougham, in moving the adoption of the report, expressed some discontent with the existing arrangements for the repairs of glebe houses, and with the inadequate amount of the Episcopal endowment fund of the diocese. The Bishop, however, seemed tolerably satisfied on both heads; and with regard to a proposal to establish a superannuation fund for the clergy he doubted whether it was not, on the whole, better to render the stipends adequate, so that a curate might be provided for every

disabled clergyman. The state of the schools and the education given in them was then discussed; as also the progress of the Church Temperance Society, and the good results which have already been observed to follow from the passing of the Irish Sunday Closing Bill, and the opening of coffee-palaces in various places. The elections having been completed the Bishop dismissed the synod.

The Diocesan Synod of Killaloe assembled on the same day in the old Cathedral at that primitive little place which is little known, except to some fishermen and tourists. The Bishop (Dr. Fitzgerald) made some reference to the loss by death of two of their most esteemed members, Sir C. Osborne, Bart., and Dr. Moreland, both of whom had lately passed away; and he hoped that those who were rising up would show themselves equally friendly and generous supporters of the Church. The deficiencies in their ecclesiastical system were (said the Bishop) fewer than might have been expected, when the very sudden and trying nature of the Disestablishment Act was considered. They had inherited many of the old ways, set forth in vague and cloudy terms, and, until things were more definitely settled in regard to the changed circumstances, it was highly desirable to avoid seeking any aid from the temporal courts in their interpretation. The Bishop spoke also of the difficulty arising from the inability of some clergymen to do their duty, being aged or unwell; and he was in favor of a large scheme for providing pensions in such cases. This subject was further discussed during the sitting; and a resolution was finally adopted expressing regret that a Committee of General Synod, appointed to consider it, had done nothing; and expressed a hope that a plan will be adopted for forming a special diocesan pension fund, aided by a grant from the central body. Several other matters being disposed of, a resolution was passed declaring that the Canons of Killaloe ought to have seats on the Chapter, and praying the General Synod to pass a bill to this effect. The synod was then dismissed.

On the 30th the diocesan synod of Ossory met in the cathedral of Kilkenny. After divine service the roll was called over, when thirty-eight clergy and fifty-two laymen responded. In the Bishop's opening address mention was made of a late examination of the financial state of the diocese by a professional actuary, the result being, on the whole, satisfactory, although some ten parishes had not paid up their *quota*. In his Visitation address of the previous day (said the Bishop) he had spoken to the clergy about their natural reluctance to ask their people for money; but this had now become a duty which could not be neglected without danger. He now repeated that a penny weekly per head, in addition to present contributions, would bring in an ample revenue to the Irish Church. He further spoke of the advantage of having (as the Cork diocese) half a dozen selected parishes of higher value, to which the clergy might look forward as prizes—for the fact of a dead level of small incomes would disincline many parents to allow their sons to enter the ministry. After a discussion on the mode of electing General Synodsmen, the subject of finance was gone into very fully, and a small surplus of income over the diocesan liabilities was made apparent. The special circumstances of Rathdowney—an insolvent parish, as it may be called—were considered, amongst the speakers being the Dean of Ossory, Mr. Cook Trench, Rev. G. W. Rooke, and Sir I. Langrishe. All the business being disposed of, the synod closed with the Benediction.

DISSENTING RITUALISM.—The local paper says:—The new Wesleyan Chapel of St. John, in Manningham, Bradford, was opened last week, when a sermon was preached by the Rev. W. D. Pope, ex president of the Conference. The chapel has a chancel and transept, and a tower and spire rising to a height of one hundred and fifty-four feet. The pulpit, font, and reredos are fine examples of workmanship. They are composed of Caen stone, with shafts of Mexican onyx, Derbyshire cavern spar, and Derbyshire marble. The reredos is divided into seven panels, with crocketed or canopy heads. The panels are of marble. The centre one is inscribed, "This do in remembrance of Me." The other panels contain the Apostle's Creed, the Commandments, and the Lord's Prayer. The words are cut in the marble, and illuminated. These things have all been presented. In the chancel are stalls for the choristers; the floors and steps are covered with Axminster carpet. The chancel arch is inscribed, "Holiness becometh Thine House, O Lord, for ever." The organ is placed in a side chapel opening on to the chancel. The chapel and approaches have cost about £8,000. At the opening services the attendance was numerous. The boy choristers, thirty-six in number, were attired in black surplices.

The Bishop of Manchester, in consecrating an addition to the Acbrington Cemetery, defended the ceremony from the charge of being superstitious, or of contriving anything unworthy of sound, rational, and Christian people. "They did not like to bury

their dead in their gardens, or in the river, but they liked to lay them in mother earth with words of hope and words of consolation, and when they set apart grounds for such purposes they did it with an humble and reverent service. The words were selected from Holy Scripture, and it was a perfectly intelligent, reasonable act of faith and hope. He wished every thing a Christian did was as easily definable when persons asked them for the reason for the hope that was within them. There was only one thing gave him pain, and that was when he looked around the cemetery and saw three chapels standing there, which were so many witnesses that Christian people were not all of one mind; that the distinctions which parted them in life were unhappily continued after death. Dissenters and Roman Catholics as well as Church-people desired to be buried with Christian rites, and that was above all and beyond those minor differences which broke them up in the different sects in this world. They were the great underlying principles, he should say underlying truths, in which they all believed, and whether they were Church-people, Wesleyans, Baptists, Congregationalists, Roman Catholics, or what not, he hoped they all believed in the great fundamental doctrines of the resurrection of the dead and the life of the world to come."

UNITED STATES.

CUMMINSITE FINANCE.—The death of Thomas H. Powers, the millionaire druggist, of the firm of Powers and Weightman, Philadelphia, left his "Church" benefactions in a condition that causes great anxiety on the part of leaders of the Reformed Episcopal Church. Mr. Powers was the great financial prop of the Reformed Episcopal movement. He built the largest and finest Church that any congregation of the Reformed branch of Episcopalians worship in anywhere, the Second Reformed in Philadelphia, and aided in building every other Church building or buying every other Church the denomination owns. Now that he is dead the Church at large finds itself indebted to the estate somewhere in the neighbourhood of 100,000 dols., and is nearly swamped for the want of a few hundred thousand more, confidently expected from the same source, and without means to pay the money that is owed to the estate. On the other hand, the executors and trustees find themselves called upon by law to recover this amount, and to hold in trust for Mr. Powers' grandchildren, as directed by the will. The "Church" indebtedness thus referred to is scheduled in part in the appraisal filed by the executors and trustees, and presents the following:—Due from the Reformed Episcopal Church of Digby, N. S., \$5,500 on bond and mortgage. The Reformed Episcopal of Louisville, \$10,000 mortgage and note; Christ Church, Jacksonville, Fla., note and mortgage, \$3,500; Reformed Church, Beaufort, S.C., bond and mortgage, \$3,500; Emanuel Church, Newark, N.J., due bill, \$1,000; Christ Church, Toronto, Canada, open account \$4,000; Church of Emanuel, Philadelphia, \$2,000; bond and mortgage; Reconciliation, Philadelphia, \$5,000 bond and mortgage; Church of Redeemer, Phila., \$5,000 open account; Second Reformed, Phila., \$675 open account. Church of the Covenant, Philadelphia, loaned \$4,000. These figures serve to show, however, only a part of the claims against the property of the denomination. The condition of some of the churches named is very serious in view of the disposition of the executors. The executors say they have no disposition to press for the money, but they must, and will, of course, take such measures as are necessary to fulfil the requirements of the will.

ALBANY, Franklin County.—On Saturday, the 26th ult., the Bishop of the Diocese visited St. Thomas's Church, Lawrenceville, and confirmed five persons. On the following day, Sunday, July 27th, he visited St. Peter's Church, Rushton, with which the former mission is connected. Morning Prayer was said at 9.30 a.m., after which he addressed the Sunday School. At 10.30 the services consisted of the Litany, confirmation, and Holy Communion.

In the afternoon the Bishop visited St. Mark's, Bangor, where a large congregation awaited him. During the past year the interior of this neat little church has been much improved by the tinting of the walls and ceiling, and carpeting of the chancel and aisle, and the introduction of permanent pews in place of temporary seats. The work on the walls is gratuitously done by a young Englishman, and the other improvements are largely due to the generosity of the warden, Dr. Ira A. Darling, and to the efforts of the ladies. The people of this mission, most of whom are poor or in very moderate circumstance, have contributed liberally for the erection of their church, and have received but very little help from outside. There is still, however, a debt of about \$1,000 on the parish, that has for some time necessarily remained unpaid, owing to the hard times, which have been especially felt by this farming community. Will not some one lend a helping hand toward removing the indebtedness?

In the evening the Bishop visited St. Mark's Church, Malone, the Rev. J. B. Pitman, rector, and confirmed fifteen persons.

Correspondence.

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

EXEMPLARY CHURCHMAN.

DEAR SIR,—Lient.-Col. Denison (not the P.M.) has been doing such good church work lately in my parish of Collingwood that it would be ungrateful on my part if I did not publicly thank him, especially as I have reason to believe that he is equally thoughtful wherever he goes, and that his kindness does not meet with that gratitude that he has a right to expect. After worshipping (perhaps I am doing him an injustice in this respect) he seemed to feel it his duty to state to various parishioners that in all his travels, which are extensive, he had not seen as much tom-foolery in any church from Ottawa to Sarina as he saw in All Saint's Church, Collingwood. I feel deeply grateful to him for that remark, for it has allayed, once and for all, all uneasiness that might have existed in some of the peoples' minds in connection with the bugbear of ritualism. They had been led to believe by a certain paper published in Toronto that this was rampant in the diocese and feared lest it should creep into their parish. They are now informed by one who *must* know, for he has made it his duty wherever he has gone to make rigid enquiries of these things, and who tells them that he has not seen as much anywhere as in their own church, with the services in which they are quite satisfied; consequently they feel that the no-Popery cry that has been raised in the diocese deserves very much the same comment as Dickens made on the same cry of 1780. "That what we falsely call a religious cry is easily raised by men who have no religion, and who in their daily practice set at nought the commonest principles of right and wrong; that it is begotten of intolerance and persecution; that it is senseless, inveterate, and unmerciful; all history teaches us."

Hoping that my gallant friend may continue the good work so successfully carried on here.

Faithfully yours,
L. HOLWELL KIRKBY.

Collingwood, 13th August.

THE ANTIQUITY OF THE CHURCH OF ENGLAND.

SIR,—Would you allow space for the following extract from a late English Church paper:

"There are some people still remaining who really believe that the Church was founded at the reformation. To such persons, some words of the Bishop of Ely in his cathedral, when lately addressing a congregation of 4,000, may be useful. 'You may hear it said that the Church of England is a religious society, set up by Parliament, and endowed by Parliament, about 300 years ago, at the time of the reformation. Your visit to this cathedral should give you an answer to such falsehoods. You have worshipped to-day in a church which was founded six centuries before the first Parliament was called together, and for which the utmost that Parliament has done, has been to suffer it to exist, and to hold still a portion of the property, which in ancient days, religious persons, out of their own good will, gave unto it.'—Allow me further to say, I think I have seen a letter signed by Mr. B. H. Dixon, in which he quotes an expression said to have been used by the late Bishop of Winchester,—'That our Bishops were descended from the twelve Apostles.'—May I ask when and where this was said, and where it is recorded? Yours, etc.

CHAS. L. INGLES.

Drummondville Aug 15th, 1879.

THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

FROM "THE CHURCH QUARTERLY REVIEW."

(Continued.)

In justice to Venn and others it should be stated that they were aghast at the fruits of their own teaching. And well they might be; for, without a total reversal of the policy hitherto pursued,

they were powerless to cope with the evils they had created. In fact, movement on their part, with the opinions they held, was to be deprecated. Any association they would institute would be found with no eye to the Church's welfare; and any society established by them would be a party society, and so perpetuate schism and thus add to the difficulties of the Church. They could not call on men to obey the Church; for they themselves had taught them to despise her authority, and to regard her as only one of a congeries of sects, and one the most lacking in grace and truth. The coalition with Non-conformists had stopped their mouths, even should they desire to protest, which seemingly they did not, against schism as a sin. And how could they withstand the flood of Rationalism, who were really Rationalists themselves? They could not even oppose a united front to these hosts of tumultuous sectaries had they wished, for they themselves were torn asunder by the bitterest feuds. "We really want love," writes Romaine; "the Foundry, the Lock, the Meeting, yea, St. Dunstan's, has each its party, and brotherly love is lost on our disputes." Rowland Hill had in the pulpit held up the female bishop to derision, and was from henceforth excluded from her ladyship's chapels. Whitfield and the Calvinistic clergy denounced Wesley and the Arminians as preaching another Gospel; for, not to preach Calvinism, in their view, was not to preach Christ. And Wesley and his friends bade their followers, should any clergymen preach Calvinism or preach against his doctrine of perfection, to leave the Society. The press teemed with pamphlets on these subjects. It is to the credit of Wesley and Fletcher that they wrote as Christians. Hill's and Toplady's productions are a disgrace to Christianity.

Such was the miserably divided condition of the religious world in England at the close of the eighteenth century, a period when abroad France was convulsed by the throes of an infidel revolution, which was extending throughout the Continent, while at home zealous propagandists were forming godless clubs, and sowing broadcast throughout the land their seditious and godless opinions. At such a crisis, when men turned to the Church of England, hoping to find in her a centre of unity, a power which might sober and direct the troubled life of the nation, as she had proved herself to be in the days of James II., could it have been other than a bitter disappointment to find her a house divided against itself—that her clergy, in lieu of erecting churches and schools, in lieu of founding societies and institutions, as did their forefathers in the reign of Anne, which might invigorate the Church and elevate the people, had been expending all their strength and energy in defying Church discipline, discrediting Church teaching, and building up a Babel of sects? If nothing else were alleged, it is a sufficient condemnation of this powerful section of Churchmen to say that hardly a church had been built in London for seventy years; and that, of its 1,129,000 souls, one million were unprovided for in the Churches of the National Establishment (*History of Churches in England, by John Brewster, 1818.*) The Church could scarcely have sunk lower, and it is no marvel that the sober, practical English mind should doubt whether she was not rather a burden than a blessing.

We will now ask the reader to turn from this scene of confusion and discord in England, and mark the condition of the Church at this juncture in the neighboring island of Man. No stronger witness could be desired to the truth of the statement that those who desire a blessing on their labors must do the Church's work in the Church's way. The extracts are taken from Bishop Hildesley's Letter to the Archbishop of York, dated July, 1763:—

"Discipline.—Among the sundry good regulations set forth by my good predecessor for the good of the Church are the Constitutions (that is a mode of discipline). They are still in force and duly observed."

[NOTE.—Lord Chancellor King said of this Code:—"If the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man."—*Wilson's Works*, vol. i., p. 39.]

"Clergy.—They are a very regular, sensible, decent set of men, almost without exception."

"People.—The parishes are very populous, and

of the adult natives, to a man of the Church of England, and exact in the punctual attendance at the public offices of Divine Worship, especially at the Sacrament—six hundred being at the Communion in a country parish at Easter. They are remarkably uniform in their behaviour at all parts of the Divine Service, so that it is seldom known that any of whatever age or sex fails to kneel where or whenever the rubric directs it, though it be on the bare earthen dirty floor, and that often with such inconvenience that scarce a month passes without some one being carried out sick or fainting. Kneel, however, they will, be it ever so inconvenient."

"Schools.—By the exertion of Bishop Wilson, schools were established through the Diocese, also libraries in each parish."

Funds were raised for the education of the children of clergymen, and for the support of widows and orphans. Three parish churches had been rebuilt and enlarged, and Hildesley was raising money to continue this good work. Of course, attempts had been made to disturb the harmony existing between Bishop Wilson and his flock. A clergyman from the Diocese of Norwich desired to substitute a sermon for catechising in the afternoon. Thomas, of Norwich, characterises this reformer as *the idlest man he ever knew*. "I am not weak enough," writes Bishop Wilson, "to comply with this inconsiderate project;" and he adds, "I thank God, I have not been wanting to lay out either my income or pains to serve the necessities of my diocese; but I must be allowed to judge of the fittest way of doing both, after forty years' government of the church, without being directed by the inexperienced zeal of others, who are not to be answerable for the consequences." The passionate earnestness with which the Bishop rebukes this attempt to cast catechising aside is very striking. May there not be a special reason for this? When we compare the well-ordered state of the church in Man and its well-instructed members with the Church in England, so abounding in strifes, divisions, and errors, and when we remember further that, Evelyn and the men of his day, attributed the enthusiasm, ignorance, and sectarianism which prevailed under the commonwealth to the neglect of catechising, may we not conclude that the opinion of Evelyn was shared by Wilson; and that the religious condition of the two here shows the correctness of the judgment? Public catechising, universal at the opening of George the First's reign, must have been a powerful means of instructing the people generally, and also of preserving the clergy from wandering from the faith. Men could hardly tell the youth he had been made the child of God in baptism, and ascend the pulpit and deny it. May not the consciousness of this have operated to prevent the revival of catechising by the Evangelicals. Be this as it may, the firmness of the Bishop freed the Diocese from these troublers of Israel during his life and also that of his successor, with what happy results Hildesley's letter shows. But scarcely had Hildesley's successor taken possession of the See, when a more successful attempt to gain a footing in the island was made by the Sectaries. Under date 1775, Crowther records that John Cook introduced Methodism—that is, true religion—into Man, which has had a very beneficial influence. Can any rational person believe that turning loose a host of undisciplined and uneducated schismatics, such as were those sixty that issued forth from Salisbury Sunday after Sunday, could have a beneficial influence on any land, or be productive of aught else save confusion, self-sufficiency and error! And mark the mpdest statement, "*Methodism, that is true religion.*" Would not the impression left on the mind by those words be, that the gospel was almost unknown? Would any one suppose that there existed in Man, at that moment, the best pattern of a Christian community, the nearest approach in doctrine and discipline to the Primitive Church, in the world? We call attention to Crowther's words, feeling confident that language as misleading, not to say untruthful, was used by many so-called religious writers of other parts of the United Kingdom besides the Isle of Man, and that no statements of persons who could thus write should be received without being carefully sifted or corroborated by other and impartial testimony.

The following picture of a Cornish parish as it existed a hundred years since, drawn by Polwhele, may interest the reader, and there is no reason for supposing the parish to be exceptional. "My rustic congregation, at Lamorran were all respectful and obliging; there was a simplicity in their manners, there was a decency in their behaviour, not at all the feature of the present day, (1825.) They stood up, or knelt, or sat down, according to the rubric. But they had neither Bibles nor Prayer-Books, for they could not read, yet several of the elderly people could repeat the prayers and the psalms more accurately than many who read and write and cypher too, repeat them at this moment." We learn from Polwhele how the fathers worshipped. Mr. Smith, a high-respected Methodist, shall describe the public devotions of the sons:—"We think if a vigilant stranger were to visit a country chapel service he would be struck with two things: firstly, the almost superhuman effort put forth by the officiating minister; and, secondly, the supreme indifference with which the majority of the congregation regard his apparent agony. He would probably observe, further, that these exertions were by no means evenly distributed over the service. In the extempore portion the minister would deem it impossible to employ too much energy; whereas he would appear to regard the portion read as of very minor importance, only serviceable as affording a resting place whereat to recover his voice and thought. Yet perhaps the critic might unkindly think that the Lord's Prayer, the Hymn, the Lesson, were not the least instructive items of the service. Doubtless, it is a fact, Methodist services too much resemble the performance of a minister to an audience rather than the united worship of an assembly. Worship has been reduced to listening; listening often degenerates into listlessness. The change is not a healthy one. Nor is intermittent excitement the healthiest form of Christian life." (3rd Essay, *Essay on Wesleyan Methodism*, by H. A. Smith, Truro, 1874.)

(To be continued.)

Family Reading.

GOLD IN THE SKY.

CHAPTER IV.—CONTINUED.

"You think worse of me than I thought you did; I flattered myself I stood well with you."

"So well that I am angry when you disappoint me."

Naomi's mouth was the best part of her face; it was firmly and beautifully drawn, and now and then gave an expression which was both sweet and powerful to her face. Now she smiled, and added, "Well, we all disappoint one another at times; do not they sometimes disappoint you too—Gwendoline, and—?" She paused, suddenly checking herself as she was about to add Mrs. Majendie's name, but her eyes met Dr. Majendie's, as he at once answered, "Expect not too much; it is the better way to avoid disappointment. When those we have most believed in fail us, then indeed we learn what disappointment means. I do not know that Gwendoline exactly disappoints, for she is very unformed yet. I cannot tell whether others find her young of her age, but to me she seems at times to be almost a child; yet perhaps she might have been more formed by this time if her mother—if—." Here his voice faltered slightly, and, after some hesitation, he continued, "Her mother was scarcely intended by nature to be a mother, and to have children to bring up;" then, in a firm tone, he continued, "you see, it is a most difficult task to train up a child, and requires a person especially fitted for it."

It was always his way to make the best of the circumstances of his life, and to close eyes and ears to what was so palpable to those around him.

Naomi greatly respected him for this; and feeling all that the falter in his tone had told, as well as the effort of the excuse, she quickly sustained him by adding, "It does, indeed! see what a good woman Mrs. Elliott is, and yet how unfortunately all her children have turned out!" No sooner had she said this than she recollected it was a most unfortunate illustration.

"No wonder that the children turned out badly," he said, in a low voice; "when there was no hap-

piness, no companionship, no peace, between the father and mother, how could there be an atmosphere in the house which children should breathe."

"Yes, there is a mistake somewhere," she said, hurriedly, "Mrs. Elliott is older than her husband, and that is all wrong to begin with."

They were by this time back at the drawing-room window, and as she paused on the threshold of it, he said, "Now, Naomi, you will write that song, will you not?"

"Nonsense!" she replied, with a very small smile.

"Yes, but promise me—say you will do so."

"Very well, if you make such a point of it."

"And you will sing it to me, so that I may know for certain you have done it?"

"Yes, I will."

"You are a good girl after all: in with you."

CHAPTER V.—GREY DAYS.

Without the drawing-room windows were the two figures under the light of the young moon: the one with a life's experience trying to teach patience, the hardest of all lessons to those on the threshold of life.

Within the room, under the pretty glimmer of wax-candles, was playing that game of cross-purposes, which makes up the sum of our earthly life.

The group round Mrs. Majendie had somewhat broken up and dispersed. Bessie and Cyril were at the piano singing, playing, laughing—beginning many things and ending each in turn, either with laughter or a quarrel. In each was the same light merry joyous nature; and they had always been such good friends that it was now impossible for lookers-on to decide whether their manner testified more than the antics of two merry mischievous children, of which they reminded people more than anything else, or whether there was a vein of something more earnest under it all.

Basil Crawford, in the circle round Mrs. Majendie, placed himself so as to command a good view of that part of the room where Gwendoline and Claude Egerton were together. Gwendoline looked excessively pretty, and her manner was so entirely natural and pleasant, that Basil Crawford could not but compare it with her manner to him; and the conviction came over him that Mrs. Majendie had been right in all she had said during that morning's conversation—that this would be a match, not only to be desired for her by all her friends, but the happy choice of her own heart.

The fact was, Gwendoline acted her part too well. She completely deceived Basil Crawford, and she almost deceived herself. More than this, she deceived Claude Egerton; and Claude, as his spirits rose in consequence, became brilliantly amusing and entertaining; and whilst their merry voices came across the room to him, Basil Crawford was saying to himself, "How I have deceived myself! But better that my eyes should be opened now, than that I should dream false dreams any longer. I see it all in the true light now; he will give her all those things she should have, whereas it is as likely as not I shall be poor for years. Shadows should not mar the sunshine; I only stand between her and the light. I shall go back with a fresh burden to bear, for the gold has faded out of the sky. It is fit that shadows be lost in the mist."

The next morning Basil Crawford left Atherton. No persuasions, no inducements, would prevail on him to remain for the length of his promised visit. The leviathan "business" had recalled him, and he, the most earnest of her slaves, was bound to obey.

Gwendoline, when she realized that he was really going, tried to make up for her past coldness by a full return of kindness and friendliness; but to no purpose. He was magnanimous and self-denying, with a politeness that was highly aggravating; and when she found that he was even sternly resolved not to miss a train, she felt that such behaviour was beyond explanation, and that he deserved to be left to follow his own devices. She refused to accompany her mother in the carriage which was to drive him to the station, would not see him off, which had been an established custom since the days when he came as a school-boy to spend his holidays at his god-father's house. And yet it would be hard to say whether he or Gwendoline suffered most as they bade one another good-bye in the hall in outward coldness.

* * * * *
Time passed on. Spring gave way to summer,

and summer faded into autumn. Basil Crawford had not since been seen in Atherton. Once he had written to Dr. Majendie, once to Mrs. Majendie, each time sending kindly messages to Gwendoline, and inquiries after the Vernons and the Egertons; and that was all that had been heard of him.

Atherton life wagged on in its own humdrum fashion. Gwendoline and Naomi were oftener together than ever, somewhat to the exclusion of Bessie. Naomi had been giving much time and attention to music lately, somewhat to Gwendoline's surprise; but she had composed one or two songs which were the wonder and admiration of society in Atherton, Dr. Majendie being perhaps more enthusiastic on the subject than any one, and energetically encouraging her by all the persuasions in his power to continue to improve herself in this charming accomplishment.

Claude Egerton had all the summer been drifting nearer and nearer to Gwendoline Majendie, and although there had always been something in her manner which prevented him from speaking, his meaning had by this time become sufficiently plain for those nearest to her to understand fully what it was; and, strange to say, one of the results of this was that Cyril was injured.

It had always been a matter of doubt to this gentleman whom he most preferred, Gwendoline or Bessie, and, indeed, whether he entertained very serious feelings with regard to either; but as time went on, and Claude's visits to Birdshill became more frequent, Cyril began by noticing that it was a matter of indifference to his brother that he should accompany him on these visits, and later, that Claude certainly preferred his absence. Cyril then entertained a sense of neglect and of being left out, and, not having too much to do with his time, he followed the example set him by others in like situations—he made up and invented a grievance.

After this, it took him but a comparatively short time to assure himself that he, too, was in love with Gwendoline, that he had been in love with her all his life, and that his brother was behaving towards him in a way which was not strictly honourable. He began to visit Birdshill on his own account; and Claude seldom went out alone that Cyril did not suspect he had been to Birdshill. Bessie Vernon was quite neglected; all the singing duets and pleasant companionship was thrown on one side, till Bessie, in her turn, and with better reason, felt injured and ill-treated. By the time, therefore, that autumn was over at Atherton, it will be seen that there were wheels within wheels.

All this while, as the autumn dragged wearily along for him, Basil Crawford had been hard at work in London. The conversation he had with Mrs. Majendie had fully convinced him that he would be doing wrong to stand in Gwendoline's light, when such a far more brilliant destiny than any he could give her awaited her. And his principles were strong and of earnest, good stuff; when once he was convinced of what was right, he strove to act up to his standard according to his lights. He told himself that Gwendoline Majendie was not for him, that his former ideas had been but idle dreams, and that for his own sake he must keep away from her until he heard that all was settled between her and Claude Egerton. They were destined for one another, for ease and luxury and all the pleasures of life, whilst his ways led him through the busy work-a-day thoroughfares, his occupation was real and earnest, and he himself a worker for his daily bread.

Perhaps there was a certain amount of pride with it, which caused him so resolutely to close the doors of his heart. His love was all there, but he would not ponder on it till a more convenient season; so he shut his eyes on the fair visions with all the strength he could muster, and took up his work.

In the end of September, an impulse which he could not conquer came over him to hear something of Gwendoline, to approach her in some way—at any rate, to hear something of what was going on. All at once a happy thought crossed his mind; she had a quaint old oak case of curiosities, things which were old and out of date, and any addition to its contents pleased her as a new toy pleases a child. One day, when she had been exhibiting her treasures to him, he had told her of an antique ring which he had come across whilst travelling in Hungary, and as there was no doubt

of its real antiquity, and its shape was unique and picturesque, it was quite worthy of a place in the precious oak cabinet. He added that he would also forward a miniature Elizabethan cabinet, or jewel-case, which would be a pretty bit of colour for a centre-piece.

This had been long ago, in the brightest days of their friendship, and yet only last Christmas, when there was frost and snow and bitter winds, blazing log, good cheer, and warm friendship. She at the time had been enchanted at the prospect of the additions to her treasures, and for some while after that Christmas visit; but time had passed on, and no word or sign of it had ever reached her, and thinking that he had forgotten her, or for some reason did not care to part with them, she had not liked to remind him of his old promise.

But the real reason was that the little Elizabethan jewel case had been mislaid or stolen; it was nowhere to be found; and always imagining it must turn up some day, he had waited for this to send the ring with it. Four months, therefore, after his summer visit to Atherton, when he hungered for news of Gwendoline, and still the cabinet had not come to light, he determined to purchase another, and forward it with the ring. Elizabethan cabinets such as the one he had had were by no means so rare but that a little time and attention would be certain to procure another just as good as the first, and as she had not seen the other, any one would be the same to her.

After a few walks in certain narrow dingy streets in crowded neighborhoods, he hit on a cabinet of cabinets. It stood about a foot and a half high, and was covered with green silk in old embroidery; the stitches were rich and rare, and age had beautifully harmonized and softened the various greens; the little quaint old-shaped drawers were lined with a silk which once had probably been pink, but which was now of a pale salmon color. He knew that Gwendoline had an eye for color, and that she would rejoice over this new acquisition. In high spirits over his purchase, he packed up the ring, and facetiously hid it in one of the secret drawers, of which there were no less than three in this small cabinet or jewel-case.

Eagerly he fastened up the parcel, and sent it off, accompanied by a short note, apologizing for the delay which had occurred, and not giving any very satisfactory explanation of this either. At the same time he mentioned the fact of having placed the ring in one of the drawers. He wondered whether she would succeed in finding out its secret. After this, and it was gone, he watched each post anxiously for the answer, which he felt sure it would bring ere long.

The answer came, and, of course, it was a disappointment. The letter thanked him for the delightful additions to her cabinet of curiosities; the jewel-case, she mentioned, was to have the place of honor, in the centre of the oak cabinet, where its soft faded hue would harmonise all colors on each side of it; the ring was, she said, beyond compare and no thanks could be sufficient for it. It was a pleasant friendly letter, on the whole, and left nothing to complain of; indeed, he would have been more contented had it been freezingly cold, so that he would have had just cause for complaint. But it gave not the faintest clue to the state of things he most desired to know in Atherton; it touched on no memory of the past, and its chief offence was that it was not a letter of Gwendoline's own usual natural style—bursting into bits of fun, of joyous anticipations of some coming pleasure, of gossiping little confidences, and of warm-hearted interest and kindly feelings towards himself—little amusing feminine letters, which had always greatly charmed Basil Crawford.

When he had read this the cold grasp of the grey days took a firm hold of him, and he said to himself, "There was not much to remember, but she has forgotten everything;" and he turned to his work, saying it was all he had left him now.

But had Gwendoline forgotten everything? When she had written that letter her heart had rebelled against the words her hand had penned, and, in order to save herself from softening with regard to him, she kept on reminding herself of his extraordinary change of conduct to her in the summer, and of the unaccountable coldness he had, for some reason, seen fit to assume. In her pride and bitterness she scarce knew how clever and skilful were her own words and sentences; and, with a

heavy rebellious heart, she posted her letter before a night's sleep should soften and weaken her purpose; and, once gone, she was as miserable over it as Basil Crawford was to receive it.

One consolation, however, she had left to her, and that was a return to her new treasures. She touched them with tender lingering fingers, which seemed to embrace them. She had found out the secret of the hidden drawers with astonishing rapidity; and the ring found in one of them came to light with the additional pleasure of the slight mystery in which it had been hidden. She had rapturously shown it to one or two highly-favored persons, and then returned it to its own peculiar hiding-place; but for the first few days it came into her possession there was scarcely an hour that she did not unfasten that oak case—which stood in a somewhat dark corner of the drawing-room—open the Elizabethan cabinet, and pull out the secret drawer, and gloat over her wondrous ring.

The drawing-room was such a one as you only see in old-fashioned country houses. It was large and low, with three windows on one side opening on to a lawn, and a large window in another part of the room filling up a great recess, which was so deep that it appeared a room on its own account.

On the very first day when Gwendoline received her new treasures, she had been standing before the oak cabinet, poring over them for the tenth time, when the drawing-room door opened, and "Mr. Egerton" was announced. She had but time to thrust the ring into its hiding-place before she was obliged to turn and greet the visitor before the open doors of her small citadel. She had not intended to exhibit them to the Egertons, feeling always a reluctance to bring Basil Crawford's name before them, particularly before Claude, but now she could not avoid some explanation.

"Heigh ho! what a gorgeous addition to the collection," said Claude, planting himself before the open doors for a moment, to admire the quaint new centre-piece; "and where did that come from, Gwendoline?"

He then approached it more closely, to have a nearer and better view of it, and Gwendoline advanced beside him, leaving his question unanswered, and trusting he would not discover the secret drawer and its contents, for she felt an almost inexplicable desire that he should not see the ring. He admired it excessively; said he had never seen one like it before; opened and shut the little pink drawers consecutively, without having apparently the faintest suspicion that there was more than met the eye in this, as in all cabinets made in those wicked times. When the last drawer had been closed, he repeated his question.

"Ah, that is a very solemn and deep mystery," she said, in mock serious tones.

He looked somewhat surprised, but before another word could be said, the door opened, and "Mr. Cyril Egerton" was announced.

It was no uncommon thing for one brother to come in now whilst the other brother was at Birdhill; and as Cyril crossed the room he noted that their two heads were bent over some object in Gwendoline's well-known case. Both brothers had at times contributed various little offerings to this shrine; and seeing them thus, Cyril speedily came to the conclusion that some new offering of his brother's had just been added, and that both were admiring it in its new position. "Well, he might have shown it to me," he thought; "what a pass things are coming to!" All this crossed his mind whilst he walked along the drawing-room to Gwendoline's outstretched hand.

"Have you come to see the new curiosity?" was Claude's greeting.

And, accordingly, Cyril determined not to admire it much whatever its charm might be. He looked at it in a somewhat supercilious way, said nothing, and lightly pulled open and closed its little pink drawers.

Claude looked somewhat wonderingly at him. This was not Cyril's usually enthusiastic manner over anything new and artistic; and, as he watched him, an idea similar to Cyril's own crossed his mind; he said to himself, "Can he have found and purchased this thing without my knowledge, and in order to give it to Gwendoline?" This produced an uncomfortable, unpleasant feeling, and he drew back from the cabinet, and left the others in possession.

But Gwendoline only stood guarding her treas-

ure with all her eyes; but as Claude's more thoughtful ways had allowed the drawers to escape his notice, she felt that she had not much to fear from Cyril's careless touch. He, however, kept on opening and shutting them over and over again, somewhat to her astonishment, and never saying a word the while. This, again, was unlike Cyril, and she was greatly puzzled.

The fact, however, was that Cyril did not know how often he opened and closed those little drawers, nor did he see the green cabinet very clearly; his whole mind was occupied with a certain majestic pug-dog which he had seen in the nearest market-town in a shop which boasted the possession of "articles of virtue." It was as ugly a thing as could well be conceived—a pug-dog with goggle eyes, and a tongue which he apparently did not know what to do with, and a tail curling over its back. The whole dog was blue, green, and yellow, as if struck by lightning; but Cyril determined to drive to the market-town the next day and purchase it for the oak cabinet. He said to himself, "It will just do to stand above Claude's cabinet." He was soured and angry, for grey days were over them all.

(To be continued.)

CALLS FOR TENDERNESS.

We need the sick, the poor, the aged, to teach us mercy and love and kindness. Think of a society in which there is no call for tenderness! Soon we should be found killing not only the miserable, but the merely inconvenient. We should scruple at no murder by which a temporary end might be gained or a temporary whim gratified. The heart, made callous as the rock, would know no reluctance and no remorse.

But it is not enough for us to live in a world where there is suffering. We must bring ourselves into sympathetic contact with grief in order to be benefited by it. Into many households God has not sent the blessing of sickness; and its inmates need to go out to find that which is so necessary to their culture, and which Heaven has withheld from their own circle. And they need not go far. One who desires may find the poor, the weary, the needy, the diseased, in every place.

We know persons, however, who studiously avoid all scenes of suffering. They never visit the sick. If their nearest relatives require nursing, if their own children are attacked with disease, they have no large fund of sympathy and help, but spend the time in lamentations over the hardness of their lot.

We know others who seek in many ways to alleviate the griefs of mankind. We know a gentleman of wealth who encourages his children to spend a large part of the money he gives them in articles needed at the hospitals of the city in which he lives. If young men call on them at the time appointed to visit the sick, they are asked to go also; and if they take no interest in the errand of mercy, they are set down as unworthy of special attention. When those girls travel, they take with them, as companions, some of their poor acquaintances to whom the advantages of travel are denied. Several have been permitted in this way to go through Europe; and several, introduced to the best society, have formed matrimonial alliances there which they never could have made but for the considerate kindness of their wealthy friends, who were above the meanness of choosing associates exclusively from the rich. We know a church near Boston among whose members a club is formed to visit the hospitals of the city, and sing for the entertainment of the inmates, who cannot hear music at concerts or at church. We know many who contribute to help the children of the poor escape from the slums of the city in the hot weather. These are the persons who grow most in manhood and womanhood. Their hearts are made large and tender by their ministrations.

In which class shall we place ourselves? Among those who cannot look on suffering? Or among those who bear to it their help? We are persuaded that people in general go through the world without perceiving half the opportunities for the culture of tenderness which God has given them.

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Children's Department.

THE TRAVELLER'S TREE.

This is a most remarkable plant of the order Musaceae, and is found in Madagascar. As might be expected from the exceedingly beautiful specimen with which we are able to present our young friends, it forms a very characteristic feature of the scenery in that Island. The stem resembles that of the plaintain, but sends out leaves only on two opposite sides, like a large expanded fan. As the stem grows the lower leaf falls off, and in an old tree, the lowest leaves are often thirty feet from the ground. The blade of the leaf is oblong, bright green, and shining. Forty or fifty fruits grow in a bunch, and there are sometimes three or four bunches on a tree. The leaves are used for thatching and for other purposes; The leaf stalks are used as partitions and walls of houses. The leaf stalks always contains water in the driest seasons. In the driest weather more than a quart of water is readily obtainable by piercing the thick part of the base of a leaf stalk, and this water is pure and pleasant. The climate of Madagascar is such that although not within the tropics, a tree-like this is often found extremely grateful.

We hope that your youthful friends will recognise the hand of God's Providence in so merciful a provision as this, for the sustentation of the creatures Almighty God has made.

DOING GOOD.

Each man is his brother's keeper. The law of selfishness is not the royal law of love. Most of us are too self-contained; we live within and for ourselves, and forget the world of sin and sorrow beyond us. Yet it is not far from us. At

our doors, under our daily vision, are scenes of misery and vice of the most distressing character. Surely we should think about them, and try to transform them into scenes of peaceful plenty and blessed joy. We often sing—

"When the Saviour dwelt below,
Pity in His bosom reign'd;
Sympathy He loved to show,
Nor the meanest suit disdain'd.

"Round Him throng'd the blind, the lame,
Deaf and dumb, diseas'd, possess;
None in vain for healing came,
All the Saviour freely blest.

"He could make the leper whole;
Thousands at a meal He fed;
Winds and waves He could control,
By a word He raised the dead,"—

and then we pray—

"Lord, to me they blessing give,
Hung'ring, sick, and faint I come;
Let me in Thy presence live,
Lead me to Thy heavenly home."

But we must learn to diffuse blessing as well as receive it. It is more blessed to give than to receive, and happy are they who delight in doing good.

THE CIGAR HE DID NOT SMOKE.

During the great war between France and Germany Prince Bismark, "the man of blood and iron," was the orator of an incident of a most suggestive and gentle nature. The prince is said to be a smoker, ardently attached to the "weed." He is reported to have said, "The value of a good cigar is best understood when it is the last you possess, and there is no chance of getting another." Most devotees of tobacco in any form seem to de-

light in their bondage to it, and to be miserable if deprived of it. It is said that Bismark had cherished his last cigar all through a battle, in glad anticipation of the luxury in store for him, when he suddenly and gladly deprived himself of the smoke-giving solace. In his own words, "I painted in glowing colors in my mind the happy hour when I should enjoy it after the victory. But I had miscalculated the chances. A poor dragoon lay helpless, with both arms crushed, murmuring for something to refresh him. I felt in my pockets and found that I had only gold, and that would be of no use to him. But, stay; I had still my treasured cigar! I lighted this for him, and placed it between his teeth. You should have seen the poor fellow's grateful smile. I never enjoyed a cigar so much as that one I did not smoke."

This is a charming little story, and reminds one of the still further usefulness of Sir Peter Sidney, who, at the battle of Zutphen, gave the water brought to him, parched with thirst though he was, to a poor wounded soldier. Both illustrate the great truth of the "luxury of doing good"—a phrase as true as it is beautiful. It is a luxury within the reach of all, even the poorest and humblest, and is one too, which does not lose its charm by repetition, but increases the more it is indulged in.

OUR DAILY WORK.

Sunday, church doors enter in;
Rest from toil, repent of sin,
Strive a heavenly rest to win.

Monday, to your calling go;
Serve the Lord, love friend and foe,
To the tempter answer No.

Tuesday, give away and earn;
Teach some truth, some good thing learn,
Joyfully good for ill return.

Wednesday, do what good you can;
Live in peace with God and man,
Remember life is but a span.

Thursday, build your hopes upon
Christ, the mighty corner-stone;
Whom God helps his work is done.

Friday, for the truth be strong;
Own your fault if in the wrong,
Put a bridle on your tongue.

Saturday, thank God and sing;
Tribute to His treasury bring,
Be prepared for terror's King.

Thus your hopes on Jesus cast;
Thus let all your days be past,
And you shall be saved at last.

We never so truly hate sin as when we hate it for its own ugliness and deformity; as we never love God so truly as when we love Him for His own beauty and excellency. If we calculate aright, as we shall find nothing better than God himself, for which we should love Him; so neither shall we find anything worse than sin itself, for which we should hate it.

The Church Missionary Society of England has commenced work in Gaza.

No interval separates the mourning of the sinner and the mercy of the Saviour.

The way to destruction had need be wide, so many press into it.

Births, Marriages and Deaths.

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DEATH.

Drowned, at Gaspe, Quebec, August 18th, George C. N. Mondelet, only and beloved son of Mrs. M. L. Mondelet, of 17 Avenue street.

The funeral took place at Gaspe, Friday, 15th, at 3 p.m., amid tokens of universal sympathy and respect. Places of business were closed, flags were flying at half-mast, &c. The deceased was the grandson of the late George Houghton, Esq., of Her Majesty's Royal Engineers, and of the late Hon. Justice Charles Mondelet.

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

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

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

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

CHURCH OF THE ASCENSION.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M.A., Incumbent

ST. MARK'S.—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. The Lord Bishop, Incumbent. C. L. Ing'is, Lay Reader.

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Boys, M.A.

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Among the additional series of papers to appear may be mentioned those on "How Shall We Spell" (two papers by Prof. LOUNSBURY), "The New South," "Lawn-Planting for Small Places," (by SAMUEL PARSONS, of Flushing), "Canada of To-day," "American Art and Artists," "American Archaeology," "Modern Inventors," also, Papers of Travel, History, Physical Science, Studies in Literature, Political and Social Science, Stories, Poems; "Topics of the Time," by Dr. J. G. Holland; record of New Inventions and Mechanical Improvements; Papers on Education, Decoration, &c.; Book Reviews; fresh bits of Wit and Humor, &c., &c.

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