

# Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, JANUARY 16, 1879.

[No. 3.]

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# Dominion Churchman.

THURSDAY, JANUARY 9, 1879.

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## THE WEEK.

**T**HE famous General Espartero died on the 9th inst. It will be remembered that some years ago he was Regent of Spain, and that for a long time he played an important part in the affairs of his country. He was born in 1792, at Granatula, and was the youngest of the nine children of a cartwright. On the French invasion of Spain under Napoleon, he enrolled himself as a member of the "Sacred Battalion." In 1815 he was appointed to the regular army. In 1833, on the death of Ferdinand, he took an active part in the struggles for the ascendancy of Isabella. In 1841, he became Regent. Three years later, he was forced to take refuge in a British man-of-war. In 1854 he returned to Spain, and from that time he was more or less connected with the principal events of Spanish history, until the last public act of his life which was to give his adhesion to the cause of King Alfonso.

There is no question that the commercial difficulties of Great Britain are very largely due to the "strikes" so frequently and so pertinaciously kept up among all or most kinds of mechanics and laborers. The Midland Railway strike, just at present, seems to attract most attention. On the great Northern Railway the men are expected to resist a reduction which may take place on the 25th. The Yorkshire and Derbyshire colliers are expected to be sensible enough to consent to an arbitration.

The liabilities of the Cornish bank are not so much as was anticipated. They are £658,000 stg. This fact has tended to allay considerable uneasiness in Cornwall.

Telegraphic communication in all parts of France has been delayed by snow during the past week.

In Bucharest (Danubian Principalities) great snow storms and hurricanes have been experienced. Houses have been unroofed, and the Christmas festivities were interrupted.

A family consisting of a mother and six children have recently been suffocated in Charlotte-town, apparently from the fumes of a coke fire in a close room.

The plague is reported to have assumed a virulent character in Russia. It is fast spreading, and has assumed alarming proportions.

Inundations in France are expected soon to be again very extensive.

The Earl of Beaconsfield has had a severe and dangerous attack of gout, but is now said to be convalescent.

Information from Calcutta states that General Roberts finding the hostile tribes collected in considerable numbers attacked them with three small columns, and was completely victorious. Forty troops of the Punjab Cavalry charged a mass of the enemy, killing about three hundred of them out of about six thousand. The victory is expected to have a great moral effect. Shere Ali still persists in going to St. Petersburg. Since General Roberts' victory, the Viceroy states that owing to rumors of threatened attacks by Mongols, the General intends to return to Kurum, so as to effect the concentration of his scattered troops. Afzeah Khan is reported to have disbanded his army and left Caudahar. General Stewart is near that place and anticipates no opposition.

A heavy snow storm visited Southern Ohio on the 9th inst, extending into Kentucky as far as Richmond. At Maysville they had the heaviest snow storm they had known for some years. Farmers anticipate loss of stock.

The *Journal of St. Petersburg* of the 11th says that the Ameer of Afghanistan entered Russian territory not in consequence of the success of the British, but in order to invoke the mediation of Russia. The Ameer, it says, will receive sympathetic hospitality; but the idea of mediation is an illusion, upon the clearing up of which will depend the continuation of his journey. Yakoob Khan is believed to be disposed to make friendly arrangements.

Later intelligence certified that General Stewart has occupied Candahar; and in the opinion of military men in England the occupation is the most important advantage that the British have gained in the Afghanistan affair.

The Pope's Encyclical just issued is chiefly directed against socialism, democracy and atheism, with their modifications under the names of communism and nihilism, which are now openly arrayed against the Church, against all monarchy as well as against the matrimonial tie and all social rights and privileges. He attributes all these evils to the Reformation, which opened the floodgates of unbelief, till godless governments arose and led men to act as though they believed their existence would terminate with this present life. He says:—"The equality desiderated by a section is contrary to Scripture. There are distinctions between the angels in heaven, *a fortiori* there must be distinctions between men upon earth. When tyranny prevails then the Church shields the oppressed. When the tyrant is too strong she enjoins resignation. The Pope justifies Christian marriage and the subservience of the woman to the man, of the child to the parent, and of the servant to the master. Such interdependence rightly observed in the State as in the family would operate on earth as it does in heaven. The poverty of which Socialism is impatient is corrected by the Church, which, besides her own charities, enjoins alms-giving on the rich, to whom she thus reconciles the poor. Such is the solution of the evils for which Socialism seeks a revolutionary remedy. Let therefore all principalities and powers accept the Church as the safeguard of earthly and the security of heavenly things."

The Encyclical is regarded by some as an appeal to organize against all modern institutions; and has disappointed many of those who expected the present Pope to be more liberal than his predecessors.

The Ontario Legislature assembled in Toronto on Thursday last. The House of Commons will meet on the 13th of February.

## THE SECOND SUNDAY AFTER THE EPIPHANY.

**W**E have now a fuller Epiphany of the glory of Jesus in the commemoration of the beginning miracles which He did in Cana of Galilee, so that His disciples began to believe something of His wonderful character and His extraordinary claims. The change of water into wine revealed the Lord as possessing the power of a Creator; and showed that He Himself was the august Being Who had once taken of the dust of the earth and raised it in the scale of existence, so that by His breathing into it, it became a living man. The miracle of Cana was pre-eminently an occasion when the glory radiating from Christ's Divine and Eternal Person, shrouded under a veil of flesh, poured forth its rays throughout the acts and words of Jesus of Nazareth. The glory is evidently Christ's Divine glory. It is the beauty and effulgence of His Divine attributes translated into forms which bring them within the reach of human sense; and when St. John says that our Lord manifested this, he implies that although it had been almost entirely hidden for a long series of years, yet that, like the sun, behind the clouds on a dark day, it had all along been lying below the surface, and indeed giving forth light, the source of which the men who enjoyed it did not recognize. The miracle of Cana was in the Apostles' eyes of the nature of a discovery: it was the rolling away of a cloud from the face of the sun: it was the manifestation of Christ's eternal power and Godhead.

From some indications in the Gospel narrative, and from the history of the Church in after ages, we may gather that the glory of spiritual truth was another form of the glory manifested by the Lord. Most assuredly Christ's first miracle was something more than a wonderful fact indicating the presence of superhuman power. As all the deeper exponents of Holy Scripture have perceived, it was a true unveiling of laws whereby the King of the new spiritual empire would govern His subjects. In Christ's kingdom, nature is ever being silently changed into something higher and better than when Christ found it. And we see not merely the secret transforming power of Christ in His Kingdom, but the law of continuous improvement which marks His work. The words of the president of the feast to the bridegroom, like Caiaphas's judgment, that it was expedient that one man should die for the people, were an unconscious utterance of the highest spiritual truth. "Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse." That is the way of the world: that is the history of the life of animal pleasure, when man's horizon does not look beyond the grave. A time comes when the keenest enjoyments of the past must pall upon the taste—when the finest faculties must sensibly give out, and everything will indicate ap-

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proaching decay. "But Thou has kept the good wine until now." This is the rule of Christ in His Kingdom of souls, a continual progress from good to better, if man will only be faithful to the grace imparted.

"VERTS AND RE-VERTS."

AS we before pointed out, Romanists have but little to chuckle over in the list of 'verts to Vaticanism, as published by the *Whitehall Review*. In the first place these lists contain but few names of any writers eminent in literature or in theology. In fact, if we take away those of Dr. Newman, Archdeacon Wilberforce, and Dr. Ward in England, and of Mr. Brownson on this continent, it will be found that the talent and learning engaged in the production of the "Tracts for the Times"—that same talent and learning which shone out in the school of thought to which those "Tracts"—gave birth, continued then, and still flourishes in the Church of England. However, to prove our case it is only necessary to point to the names of Keble, Williams, Pusey, Hook, Wilberforce, the Bishop of Winchester, the two Wordsworths—Bishops of Lincoln and St. Andrews, Bishop Forbes, of Brechin, the late Mr. Cheyne, of the Scottish Church, Archbishop Trench, Archdeacons Lee, of Dublin, and Denison, of Taunton, Dean Burgon, Canons Liddon, Gregory, and King, of the clergy, and the late Justice Coleridge, with his son Lord Coleridge, Lord Selborne, W. E. Gladstone, and a host of others of the laity, whom to enumerate would take up all our space. There were giants in those times of ours such as Rome has never shown since the days of Thomas of Aquin, such as may worthily be ranked with the Chrysostoms, the Basils, and the Augustines of the early Church. We are aware that the names of such 'verts as Manning, Faber, and Dalgairns, besides those already mentioned as belonging to the Roman Communion, are boasted of as famous by their unwilling and jealous co-religionists, but, with the exception, perhaps, of Dr. Newman and Archdeacon Wilberforce, what has any one of them done to enrich the theology of the Church Catholic? What will live of the works of Cardinal Manning will be his sermons as Archdeacon of Chichester—and this remark applies with nearly equal force to the pre-Roman writings of Archdeacon Wilberforce and Dr. Newman—the latter's "Apologia" and his "Development of Christian Doctrine" alone excepted; while the sermons and treatises of the others, not excluding Dr. Ward's painfully labored, though undoubtedly able defences of Ultramontaniam are only likely to be met with hereafter, as they are met with now in the shelves of the Mariolater, the Transubstantionist, the Papalist, or the sensational and mawkish preachers in the ultra-Ritualist ranks. What is really sound and Catholic in the writings of Dr. Newman, Wilberforce, or Brownson has been either virtually or actually condemned by Rome, while the sickly and womanish trash written in hyper-laudation of the Blessed Virgin, of a dogma raising a man into the place of God, or of a doctrine concerning the Most Holy Sacrament which the Church of Christ has always anathematized and will always anathematize, alone finds favor in the eyes of Infallibility—of itself proof enough either of the deterioration or the prostitution of the talents of those who have deserted their Mother Church for an alien society. So far, therefore, as learning and intellect go, Rome has but little to boast of with

regard to her new adherents. We would say nothing of their zeal, their piety, or their devotion. We would only remind our readers that there is a zeal without knowledge, a piety which is at once the parent and the offspring of superstition, and a devotion to a cause which savors rather of blinded bigotry than of that "constraining love of Christ," whose outcome is the "glorious liberty of the children of God."

A careful analysis of the published lists reveals also the dishonesty of their compilers. To say nothing of the fact that they reckon as "converts" the children of parents who 'verted either when their children were of too tender years to discern between truth and falsehood or before their children were born, these lists persist in retaining the names of many who have re-verted to their Mother Church, on whom it flashed, perhaps suddenly, often after many terrible years of mental unrest and cruel soul-strivings that they had made a grievous mistake in confounding the shadow with the substance, in yielding to an impulse rather than to reason, or to the deceitful leading—if such a term can be used—of a judicial blindness in preference to the guidance of the Holy Ghost. Such a method of procedure is, of course, tricky dishonesty, but it is quite of a piece with the tactics of those whose first rule is to do evil that "good" may come. For example, why do the lists include such names as Fathers Suffield, Morewood, and Hargrove—all accessions to the Dominican Order from the "Evangelical" ranks in the Church of England? Why is the re-version of Mr. Capes ignored? Why those of Messrs. Arnold and Roberts? How comes it that the two not uncelebrated Jesuits, Fathers Collins and Palgrave, are still reckoned as Roman Catholics, when they have long since thrown off all allegiance to Rome? Why is it not stated of Messrs. Walford and Sibthorpe that, in common with a few others equally weak-minded with themselves, they 'verted and re-verted and 'verted again? How of the six Cambridge men—the "Truth-seekers," who 'verted *en bloc*, five of whom are living in avowed and active hostility to Rome, while the sixth on his deathbed refused to receive any other ecclesiastical consolation than that which the Church of England has been divinely appointed to supply. Of these children also so vauntingly enrolled in the number of "converts," why do the *Whitehall* lists—all supplied by Fathers Christie and Coleridge, once Anglican, but now Jesuit priests—not omit the names of the re-verted Paleys, some of the Wilberforces and the Laws—one of whom, Father Law, the only man of talent, and the only acknowledged earnest and respectable preacher in the London Oratory, as well as the confessor of the ducal house of Norfolk, has just left the Roman Communion? Surely to count as members of the Roman Church those who never were Romanists or who have in many instances long since abandoned Vaticanism, is to make a trade of falsehood and to bolster up a bad cause by lying of the most disgraceful sort.

One name we have purposely kept to the last as a name deserving more than a mere passing notice, that of the Rev. Edmund S. Ffoulkes, of Jesus College, Oxford, who, after ably championing the cause of Romanism, summoned up courage enough to read history through other than Vatican spectacles. More especially was this the case when he came to study the history of the Council of Florence and of the great Eastern Schism. An investigation into the true motives of the Papal action of that period, caused him to publish a work condemning the conduct of the Pope and the

Latin Church *in globo*. His treatment of the subject caused his book to be placed on the "Index Expurgatorius" at Rome, and he was called upon by Archbishop Manning to retract, and to withdraw his treatise from circulation. He refused to do either, and, as a consequence, was refused the Sacraments, and so became virtually excommunicated. Resenting this interference with his rights he exposed the whole system of the Syllabus in two scathing pamphlets, directed against the dogma of the Infallibility. These were speedily followed by his return to the Catholic Communion and fellowship, and now, after a few years' retirement, he has once more appeared as a priest of the Church, having recently been appointed Vicar of St. Mary the Virgin in Oxford—that famous church from whose pulpit John Henry Newman in old days preached those marvellous sermons, whose depth and beauty stirred from its lowest depths all the dry bonedness of Oxford, and caused the sacred building to be thronged Sunday after Sunday by mingled crowds of dons and undergraduates who hung upon the lips of the most popular preacher the Church had seen for many a long year. To him has succeeded Edmund S. Ffoulkes, the once Dean, Fellow, and Tutor of Jesus College, then the doughty defender of Rome's claims to supremacy, and now the occupant of what Bishop Coxe has happily styled the "first pulpit in Christendom," the incumbent of the chief church in the first seat of learning in the world, the "University Church" of Oxford. To this position he, though a member of another, and in the eyes of the patrons of the living a somewhat despised foundation, has been preferred by the Fellows of Oriel College, the college of Sir Walter Raleigh, Bishop Butler, White of Selborne, Bishop Copleston, Archbishop Whately, Dr. Arnold, John Keble, John Henry Newman, Richard Hurrell Froude, Bishop Wilberforce and his two brothers—Archdeacon and H. W. Wilberforce, Hartley Coleridge, Matthew Arnold, and a host of others equally renowned. But in the face of this fact, from his name being retained in the list of Rome's gains it would seem either that she no longer considers as an "apostate" him whom she once amathematized, or that she has not honesty enough nor pluck enough openly to confess that her system is not sufficiently Catholic in every or any sense of the word to keep within her fold profoundly learned theologians, or "converts" of twenty years standing. Rome will not admit defeat: the Catholic Church, on the other hand, while she deplures too frequent losses, is always ready to welcome back her wandering sheep, and, if she sees them worthy of such an honour to re-establish them as her protagonists, to bear all the brunt of the fray, or by their prowess to set a good example to their brethren, to add bravery to the brave, to strengthen the weak, and above all, by being themselves the most obedient in a lawless age, to stand as patterns of unshakable faithfulness to the behests of those who have been set over them in the Lord. Thus they redeem the mischief done by their former desertion, and by their very courage and their science in the fight, arrest the erratic course of those, whose ardent cravings after the impossible or whose blind misuse of that private judgment, the end of which is not to be quenched, but to be used as a guide to the truth, would speedily throw them into the hands of an insidious and unscrupulous foe, that hesitates not to appropriate to himself the very facings and uniform, even the very watchword of "Christ's Church Militant here on earth." Rome may well desire to keep the names of such former sons inscribed upon her *fasti*, so as

by such trickery to deceive, if it were possible, even the elect.

THE LATE MAJOR ANDRE.

A MONUMENT is to be erected to the memory of Major Andre, on the spot where he was hanged and buried at Tappan, Rockland County. The Dean of Westminster wrote an inscription for the monument during his recent visit, Cyrus W. Field is to bear the expense and Mr. Barton, the owner of the land, has given twenty feet square and a right of way. Major Andre was buried here in 1780, but the body was removed in 1821 and buried in Westminster Abbey. Six persons now living witnessed the disinterment. A hundred years ago this Christmas the genial Andre was enjoying himself in New York. The proposed monument will no doubt lead many to refresh their memories as to the details of the eventful night which brought him to the gallows as a spy, General Washington refusing his earnest prayer that he might be shot like a soldier, and a brave one as he was. The episode of his capture is, say our neighbors, chiefly remarkable as an instance of the loss of presence of mind. He had Benedict Arnold's pass, and yet when Paulding and the others stopped him, and asked him on which side he was, he answered that he was on the king's side—a Tory. Now our United States cousins, not at all comprehending the nature of the honor belonging to the British soldier, pour contempt upon his straight forward honesty, and say that had he, ignorant as he was of the party to which Paulding and his fellow rustics belonged, answered that he was on the Revolutionary side he would have been safe if his captors had proved to be royalists, while Arnold's pass would have secured him from the search which led to the finding the traitor's dispatches in his boots. But his answer aroused suspicion, being the contradictory of the credentials he showed. It is pleasant to find the people of the United States doing justice to his memory, for, of course, from his standpoint the colonists were not belligerents but rebels. It is believed that no figure stands out in pleasanter relief among the royal officers of the Revolutionary war than that of the genial, the brave, the cultivated and handsome Andre, in spite, say our neighbors, of his "dealings with the Judas of American history" for which he paid the penalty of an untimely and ignominious death.

BOOK NOTICES.

THE NEW VOLUME OF THE LIVING AGE.—The number of *Littell's Living Age* for the week ending January 4th, begins its one hundred and fortieth volume.

In this volume George MacDonald's new and increasingly interesting serial story, "Sir Gibbie," will be continued from week to week until completed; a new serial, "The Bride's Pass," by Sarah Tytler, whose stories "What She Came Through" and "Rev. Adam Cameron's Visit to London" attracted so much attention in *The Living Age*, will be begun in January; a serial story, "The Romance of Calcot House," by Katharine S. Macquoid, author of "Patty," etc., is announced to appear early in the new year; choice short stories, for which *The Living Age* has become noted, including translations from the French, etc., will continue a feature of the magazine; and, through the year, the leading foreign authors will be represented in this department of the periodical.

In science, politics, theology and general litera-

ture, articles are mentioned as forthcoming from the foremost thinkers, investigators and writers, including W. H. Mallock, author of "Positivism on an Island," Dean Stanley, Rt. Hon. W. E. Gladstone, Jas. Anthony Froude, Prof. Goldwin Smith, Richard A. Proctor, Prof. Huxley, Dr. W. B. Carpenter, Prof. Max Muller, Matthew Arnold, and others, with sketches by R. D. Blackmore, author of "Lorna Doone," Wm. Black, Mrs. Oliphant, Anthony Trollope, etc.

For fifty-two numbers of sixty-four large pages each (or more than three thousand pages a year) the subscription price (\$8) is low; while for \$10.50, the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both post-paid. Littell & Gay, Boston Publishers.

Mission Sermons for a Year. By Rev. H. I. Wilmot Buxton, M.A. Cr. 8vo, pp. 498. London: W. Skeffington & Son. Toronto: Rowsell & Hutchinson.

Though described as *Mission Sermons*, these recently published discourses are excellently adapted to a wider and more general use. They are in fact just what all sermons should be, short, clear, forcibly illustrated, and to the point. Whilst dealing with phases of common life with sound common sense, they are by no means common-place, and the language is peculiarly smooth and chaste. The preacher evidently sees that he has to face stern, tangible realities, and he treats the subjects accordingly with plain statements of vital truths. As frameworks for more elaborate discourses these sermons will be found very useful and suggestive. We, however, warn intending purchasers of this work that they will find therein no sympathy for Plymouth Brethrenism or its kindred heresies; neither will any find encouragement in their views of *indefectibility*, or as a natural *sequitur* of the dangerous doctrine of false *conversion*, that any can dispense with the necessity of *repentance* and *per saltum* vault from the depths of sin to the ecstatic bliss of *perfect assurance*.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

Bridgetown & Belle Isle.—The thanks of the Rev. L. M. Wilkins, are due to a number of his parishioners, worshipping in the district church of St. Mary, Belle Isle, for the very generous Christmas offerings which they have lately sent to him, and he would avail himself of this opportunity to assure them that their offerings are not only most acceptable in themselves, but appreciated by him far beyond their intrinsic value on account of the kindly feeling towards him which they indicate—He would also record his thanks to Mr. Phineas Chesley, Mr. F. C. Harris and Mr. Wm. Muir of the Bridgetown congregation, for their offerings at Christmas.

The Christmas tree and fancy sale, undertaken by the ladies of Bridgetown, at the request of Mrs. Wilkins, only three weeks before the time of holding it, realized \$60.00—and a similar undertaking by the ladies of Belle Isle congregation cleared over \$40.00—Much credit is due to those ladies, both at Belle Isle and Bridgetown, who worked so hard in decorating the churches for the Festival of the Nativity, and they are to be congratulated on the very beautiful and appropriate result in both instances.

YARMOUTH.—Accident to Rev. Mr. Moody.—Rev. J. T. T. Moody, Rector of Trinity Church, Yarmouth, met with a serious accident on Sunday afternoon last, whilst returning home in a carriage from Arcadie, where he had been conducting Divine service. When about a mile from the town, the horse shied, kicked, and attempted to

run at full speed. Mr. Moody was endeavoring to check him, when the animal bolted to one side of the road, throwing Mr. Moody into a deep frozen ditch, face downward. D. G. J. Farish was speedily in attendance, and Mr. Moody was in a short time able to be conveyed to his residence. He received some severe bruises and cuts about the head and face, but we are happy to state that they were not of a dangerous nature, and that he will probably soon be able to resume his pastoral duties.

MACCAN.—The chapter of the Rural Deanery of Amherst met in this mission January 8th. Some of the clergy arrived on the previous afternoon, and at seven the little church, which is a model for a village church, was fairly filled by an attentive congregation. Evening prayer was said by Rev. D. C. Moore, Albion Mines; the lessons read by the Incumbent, Rev. E. H. Ball; and a very impressive sermon was preached by the Rev. J. A. Kaulbach, Vicar of Truro. The offertory was for Algoma. On Wednesday, the morning prayer was said by Rev. J. A. Kaulbach; the Lessons read and Litany said by Rev. D. C. Moore, while the sermon (on the Epiphany) was preached by Rev. Dr. Uniacke, Rural Dean and Rector of Sydney. Rev. Canon Townshend, Rector and R.D. of Amherst, celebrated the Holy Communion, assisted by his brother R. D. The offertories both morning and evening were for the travelling Missionary fund; Evening prayer was said by Canon Townsend; the lessons read by Rev. J. A. Kaulbach and Dr. Uniacke, while the sermon, on the duties of the New Year, was by Rev. D. C. Moore.

The time of the business meeting was fully occupied by much interesting discussion on Baptism, Marriages, Divorce, &c., &c., and the failure of the Endowment Fund to meet the most necessitous cases. Excuses for absence were received from several Rev. brethren. The thanks of those present are due to Messrs. S. E. Freeman, R. T. Coates, and the Incumbent for their hospitality.

PUGWASH.—The service on Christmas morning was particularly pleasing. The singing, especially the anthems and carols, were good. Miss Brinc presided at the organ. The rector's sermon was full of wise and loving counsel. The collections were devoted to the relief of an afflicted family. The church was neatly decorated with wreaths of evergreen and suitable inscriptions.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

St. JOHN.—The consecration of St. James's Church, of which the Rev. Wm. Armstrong is Rector, took place on the 7th inst.

After the ceremony of consecration had been gone through the morning service was proceeded with,—the first lesson being read by the Rev. L. G. Stevens and the second lesson by the Rev. F. H. Sill; the Epistle by Rev. T. E. Dowling; the Gospel by Rev. Canon DeVeber. Then followed an address by the Lord Bishop. His Lordship spoke at some length explanatory of the services, condemnatory of sensational preachers, and in favor of more practical work. He congratulated the congregation on the handsome edifice erected, and urged upon them the necessity of relieving those who have assumed the debt. The Offertory sentences were read by the Rev. Wm. Armstrong, who also offered prayer for the Church militant. His Lordship then proceeded to administer the Holy Communion, and the service ended.

The Rev. gentlemen present were the Revds. William Armstrong, of St. John's Church; L. G. Stephens, of St. Luke's, Portland; Canon De Veber, of St. Paul's, Portland; F. H. Almon, St. Mary's; Parnter, of St. Jude's; T. E. Dowling, of St. George's; Canon Ketchum, of St. Andrews; Wainwright, of Kingston, Kings Co., and W. E. Scovil, St. John. St. James's Church is a neat and substantial one. It is the first that has been built since the fire.

CHATHAM.—The Annual Christmas Festival in commemoration of the Lord's Nativity was duly observed in St. Paul's and St. Mary's Churches, on Christmas Day. Larger congregations than usual

assembled to take part in the manifestation of Christian joy at the House of God. Both churches presented a very handsome appearance, the decorations being much more beautiful and elaborate than on previous occasions. We much regret that we have not space for a full account of them, as they are generally admitted to be very superior. The offerings at the services were for the sick and needy, and amounted to \$20.

While the work of preparing the Christmas decorations was going on in St. Mary's Church School House on Christmas eve, the children of the Sunday School took occasion to show their esteem for the Rector, Rev. Mr. Forsyth, by presenting him with a handsome silver fish slice and fork. The episode was a very pleasant one.

#### QUEBEC.

QUEBEC.—The annual meeting of the Quebec Church Missionary Union was held in the Board Room of the National School, on Tuesday afternoon, January 7th, at three o'clock, the Lord Bishop in the chair. After the opening office prayer the Secretary read his report, which was adopted. The Treasurer also read his report, showing receipts for the year 1878 of \$200.67, an increase over last year of \$34.49, and over the previous year a gain of \$148.12.

The meeting then proceeding to the election of officers: the following were elected:—Patron, the Lord Bishop; President, the Rev. G. V. Housman, M.A., Rector, Quebec; Vice-Presidents, Messrs. Robert Hamilton, H. S. Scott, J. B. Forsyth, Dr. Marsden, R. R. Dobell, George Hall, James Patton, junr., Oliver Kennedy, the Treasurer and the Secretary.

The following is from the report:

In accordance with the objects of the Union, namely, intercessory prayers for missions, and the obtaining and circulating information with regard to missions, meetings have been held on the First Monday in January, February, March, April, May, October, November, and December, when information has been given on mission work in Patagonia, and on the life of Bishop Selwyn, on the Missionary aspects of the Church, and of work in Borneo, Labrador, amongst the Jews, and in New Zealand, and South Africa; by the Right Reverend the Lord Bishop of the Diocese, Mr. Chambers, the Revs. Isaac Thompson, Thomas Richardson, James Hepburn, E. A. W. King, and J. H. Jenkins. On which occasions, the members have been able to appreciate and sympathise with the devoted labors of such noble pioneers of Missionary work as Samuel Marsden, and Bishop Selwyn, in New Zealand. On another occasion, Bishop McDougall and Bishop Chambers, and their small band of devoted fellow-helpers in Borneo, claimed their attention. Again, on another occasion, Mr. Hepburn related to us his labors, and also his pleasures, which he experienced in Labrador, during the five years he was employed as Missionary on that far-off coast. Mr. King brought before our notice God's ancient people, the Jews, and shewed the successful efforts that have been made for their conversion to the Christian faith, in Jerusalem, Abyssinia, Egypt and other places. And last month, Mr. Jenkins described in forcible language the progress our Church had made in South Africa, since the year 1847, when Bishop Grey first entered upon his field of labor until the present time.

The Union has also great pleasure in recording two special meetings. One, on the twenty-first day of January, when they had the privilege of listening to a most eloquent and heart-stirring address from the Right Reverend the Lord Bishop of Saskatchewan, on the work of the Church in his immense diocese in the far off West, when the sum of seventy dollars was handed to his Lordship. Another special meeting was held on the thirteenth day of September, when the Union had the great satisfaction of giving a hearty welcome to a clergyman from the Protestant Episcopal Church of the United States, the Revd. Edward Kenny, who described with much eloquence, and in the most graphic manner, the woefully neglected state of the population of the Island of Cuba.

The Church Missionary Union has to record with deep regret, the loss for the present of the very valuable services of their energetic Secretary,

the Reverend George Hamilton, who, through very severe illness, has been obliged to leave Canada for a warmer and more genial climate in the South of Europe, and they would take this opportunity of expressing their very sincere sympathy with him in his affliction.

We cannot separate without expressing our very sincere appreciation of the kindness of the Lord Bishop of Quebec, in taking the chair, whenever he is in town, at our monthly meetings, for the great encouragement he has given the Union from its very commencement, and the very happy way he has summed up and condensed the subject of each lecture.

#### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

COTE ST. PAUL.—If one thing more than another should illustrate successful results arising from a well-directed and sustained zeal in missionary enterprise, it would certainly be such a large and enthusiastic congregation as on the evening of the Epiphany met together in the Church of the Redeemer at Cote St. Paul to celebrate the first opening anniversary. Thirteen months ago a handful of people, among many discomforts worshipped in an office kindly lent by a manufacturing firm for their weekly public service—now, with a Sunday school of over 30 children, this congregation meets in a more beautiful little church than can be found for miles around, entirely free, above all free from debt; its furnishings have been donated by kind friends, and for Christmas Day a fine bell, the gift of J. S. Hall, Jr., Esq., was placed in position to sound forth its sounds of invitation.

Those who have had anything to do with missions well know that success can only be attained after constant exertion and the exercise of an unflagging interest in the cause in hand; former attempts had before been made to plant the Church in this municipality, but for causes now not very clear they were unsuccessful, when therefore in 1866 this district became incorporated into the Parish of St. James the Apostle, St. James assumed a responsibility which could not honestly be shirked. Gratifying it must be to the Church Aid Society, and the co-workers at Cote St. Paul now to see the fruit of their labors; but to a clergy diligent in their parochial administrations and under the lay direction of Mr. Leo. H. Davidson, who has spared neither labour or valuable time in the cause, but has from the first determined that all obstacles had to be overcome, is to a great extent to be ascribed the happy results.

The service above alluded to was characterized by a fervour and heartiness that was quite impressive, monotonous throughout, the superiority of the clear decided responses over what has been correctly termed the "Polytone" use was very marked. Proceedings opened with the hymn, "The Church's One Foundation," the hymns following were "as with gladness men of old" "Lead kindly light" the "Adeste Fideles" and "Abide with me," the Doxology was sung during the presentation of the offertory, which was a liberal one, and will be applied to exterior improvements; the music was rendered by the choir of the mother church, St. James' under the direction of Mr. Robinson.

A word or two as to the Christmas decorations; they were beautiful in the highest sense of the word, four heavy festoons of spruce meeting at a central point connected with the four lower corners, from this centre was also suspended two circles of fine bearing shields containing Christian emblems. The doorway was also arched with evergreens over this were two texts in colored cloth. The Holy Bible was vested in white, a floral cross, the gift of the choir of St. James, stood upon the re-table on the front of which were the words "The Prince of Peace," over this and running across the entire breadth of the chancel underneath the window was "The Church's One Foundation is Jesus Christ her Lord" in blue and red letters upon a gold background, on either side of the windows were shields with the words "Unto Us a Child is Born," "Unto Us a Son is Given," in white frosted letters on colored scrolls. The chancel screen and arch bore the text "Glory to God in the Highest," which for the Epiphany was

changed to "We have seen His Star in the East, and are Come to Worship Him," wrought in white wool upon a background of blue and gold. From the arch was suspended a blue and gold star. The font was trimmed with pine, and the large quantity of wreathings put up evinced the considerable labor and industry bestowed upon the work.

This celebration was attended by some 70 visitors from the city.

#### ONTARIO.

OXFORD MILLS.—The Church of St. John the Evangelist, in the parish of Kemptville, now under the charge of the Rev. W. A. Read, never presented a more festal appearance than it did on Christmas day. In addition to the customary wreaths, three beautiful texts adorned the walls. A temporary Reredos graced the east end. It consisted of three panels ornamented with various devices, the centre one being a Greek cross and circle; the whole harmonizing well with the stained glass above. Immediately over the Holy Table, which was of course vested in white, were the words, "holy, holy, holy." The day was further marked by the use, for the first time, of gifts from English friends. Upon the Lectern hung a handsomely embroidered banner, the gift of Mrs. Horsley, of Dover. A most beautiful set of Communion linen, edged with real lace, and presented by Miss Turner of London, was placed upon the Altar for the first time. Upon the Credence Table stood a complete set of Communion plate given by the parish of Sanbrook, in the diocese of Lichfield, under the sanction of the late Bishop Selwyn. We were much pleased with the reverence of the service and the heartiness of the singing, particularly the Doxology at the presentation of the offertory. It only remains to add that the church was quite full, the offertory double what it ever was before, and the celebrant and preacher was the energetic Rector, the Rev. John Stannage, who, we are happy to learn, has quite recovered from his late serious indisposition.

#### TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending January 11th, 1879.

MISSION FUND.—*Thanksgiving Collection*.—Darlington, Bowmanville, \$8.05; Enniskillen, \$2.00; Vespra, Christ Church, \$1.50; Craighurst, \$1.33; St. James', \$1.24; Midhurst, \$1.03; Perrytown, \$5.93. *Special Appeal*.—William Ince and John W. Young, balance of subscription \$100.00; Miss Anne B. Gamble, balance of subscription, \$5.00. *Parochial Collections*.—Perrytown, \$42.60; Elizabethville, \$8.45; Shanty Bay, additional, \$6.00. *January Collection*.—Seymour and Percy, \$7.40. *Donations*.—"C. H. R." Orillia, \$3.00; John Darby, Vespra, \$2.00.

ALGOMA FUND.—*Day of Intercession Collection*.—Perrytown, \$1.90; Elizabethville, 42 cents; St. Stephen's, Toronto, additional, \$8.00; Craighurst, \$1.00; Midhurst, 50 cents; Christ Church, 40 cents; Newmarket, \$6.50. *Donation*.—"C. H. R." Orillia, \$2.00.

WIDOWS' AND ORPHANS' FUND.—*Annual Subscription*.—Rev. F. J. S. Groves, \$5.00; Mrs. Leech, \$5.00.

St. Luke's.—Mr. Avant, who was ordained Deacon on the fourth Sunday of Advent, and has been appointed to the Mission of Bobcaygen, had acted as organist of St. Luke's Church for the last four years. On New Year's Eve, being the eve of his departure to his mission, he was presented with Wordsworth's Commentary on the Old and New Testament, and Delitzsch's Commentary on the Pentateuch and the Epistle to the Hebrews, in all 13 volumes. Mr. Avant, who was taken by surprise, expressed, with evident satisfaction, his gratitude for the kind consideration with which he had been treated. We heartily wish him God speed in his new field of labor.

To the Reverend Henry Charles Avant,

We, the undersigned members of St. Luke's choir and congregation, cannot allow you to depart from amongst us, to take charge of your distant mission, without expressing to you our high appreciation of the way in which you have

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discharged your duty, and of your earnest and untiring efforts for the promotion of every interest of the congregation and parish. We have every confidence that this is only a presage of the fidelity and zeal with which you will devote yourself to the duties of that office and ministry to which you have been called, and we pray God so to pour out upon you the abundance of his grace, that when the Chief Shepherd shall appear, you may be found a workman that needeth not to be ashamed. We ask your acceptance of these volumes as an expression of our regard and a memorial of the four years you have spent among us, John Langtry, Rector; Clarkson Jones, J. Broom, Churchwardens; Henry E. Hughes, W. Arthur Shutt, on behalf of the choir.  
Toronto, Dec. 31, 1878.

St. Mark's, Parkdale.—On Thursday evening, 9th ult., the children of the Sunday school were treated with an entertainment in the shape of a Christmas Tree and Magic Lantern, in the new hall belonging to Mr. Moore on the corner of Dufferin and Queen streets. There were about 250 present besides the children, who mustered 80 strong. The children met at the school-house and marched under the supervision of the teachers to the hall. The first part of the programme consisted of views from the magic lantern, exhibited by Mr. George Mackenzie, librarian of the school, and recitations from Mr. Mackay and Master Charlie Wingfield. Three carols were sung by the children "Stars All Bright are Beaming," "Gather Around the Christmas Tree," and "From the Eastern Mountains." As this was the first year of the mission it was decided to give every child a present instead of prizes. The presents were distributed by the Rev. J. McLean Ballard, Incumbent, and Mr. Ingles, Superintendent of the school. Every child who could read was presented with a neat Prayer Book and Hymnal companion bound together, the other children receiving picture books. In addition to the books each child received a cornucopia of candies and a few apples, a barrel of which was distributed among them. The proceedings were brought to a close by the singing of the National Anthem, children and parents returning home well satisfied with the evening's amusement.

At a meeting of the Diocesan Committee of the Church-womens' Missions' Aid, held on the 7th of January, the following resolution was unanimously passed:—That this Committee desire to convey to Mrs. Checkley and family, the expression of their heartfelt sympathy with them in their deep affliction, earnestly praying that the God of all comfort may be their refuge and strength in this sore trial. This society has itself lost a true friend, and those who have taken part in its formation will long remember the invaluable assistance given them in their first efforts, and the kind and judicious advice so cheerfully accorded under difficulties attending a new and untried work.

St. Pauls.—Impressive sermons were preached to large and attentive congregations in this Church on Sunday last, in which allusion was made to the death of the late lamented Rev. W. F. Checkley, M.A., the assistant minister in charge.

At the morning service the Very Rev. the Dean of Toronto preached, and in the evening the Rector, the Rev. Canon Givins, who gave notice that he would provide for the duties of the parish till a successor to the late assistant minister could be provided. We were pleased to see the Rev. Canon's health greatly improved since he has been released of the active duties of the parish, now upwards of a year.

BOWMANVILLE: St. John's.—Besides the improvements recently effected in this edifice by the exertions of the congregation, aided particularly by the zeal of Messrs Wm. and Robert Armstrong, a thank offering has just been presented by Mrs. Peter Shepherd, of a very handsome and costly communion service of solid silver. The Flagon is about thirteen inches in height, and is crowned with a small Greek cross. In front is the Monogram I. H. S. on gold background, and encircling the body of the Flagon is the latin text (copied by the "Camden Society" from an antique model) "Pascha nostrum immolatus est Christus." The

Chalice, which is exquisite workmanship, with rich boss stem and foot has a plain straight-edged bowl, gilt inside, and bears on its border the finely engraved text, "Agnus Dei, qui tollis peccata mundi, da nobis tuam pacem," while a monogram in keeping with that on the Flagon and Chalice adorns the centre. Each article bears the inscription, "A thank offering from Isabella Shepherd, to St. John's Church, Bowmanville, 1878." St. John's Church now possesses a service of communion plate as beautiful as any to be found in the Diocese. It was purchased in London, England, by the Rector's son, the Rev. A. W. Macnab, and brought out by him on his recent return to Canada. A beautiful alms-basin of highly polished brass—on which is engraved, "Lay up treasures in heaven," was also presented to the Church at Christmas, by the Rev. Alex. W. Macnab, as a thank-offering to Almighty God for safe return home, after more than two years travelling by land and water. Mrs. A. W. Macnab also gave to the Church a fine set of Communion linen. It may be added that two years since Mr. Edmund G. Burk, church-warden, made a liberal donation for improving the organ—and last year at Christmas, Mr. J. Wesley, church-warden, generously furnished the church with a very pretty Lectern. On a former Christmas a presentation of handsome offertory plates was made to the church by the then church-wardens, Messrs. Thomas Bating and John Collard.

A Font, suited to the dimensions of the church is still a desideratum, which, it is hoped, may be supplied by some zealous member, in the course of another year.

MONO CENTRE.—The Lord Bishop of Algoma held a confirmation in the Church of the "Herald Angel," on the first Sunday after Christmas, when thirty-three presented themselves for this apostolical rite. Morning prayer was said at 10.30, at which his lordship preached an eloquent sermon from the words, "If ye say that we have no sin, we deceive ourselves, &c. At 2 o'clock the church was crowded to overflowing. Mr. Bowsfield, from Trinity College, Toronto, said the Litany. The Bishop then, after the example of the Holy Apostles, laid his hands on the applicants for confirmation. His Lordship preached a forcible sermon from these words in the book of Exodus, "What mean ye by this service?" During his sermon he proved from the inspired word of God, the authority the Church had for the solemn service which had just been practised in His Church since the days of the Apostles, over 1800 years. It is in His Church to-day, and will be until the Church militant on earth will become the Church triumphant. After the sermon his Lordship administered the Eucharist to fifty-six communicants. In the evening, at 5.40, the Bishop again preached to a large and attentive congregation. Throughout the service His Lordship was assisted by Mr. Morley, L. R., in charge of the mission.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

GUELPH.—St. George's.—A pleasing gathering took place on New Year's eve, and was of the most interesting character. By seven o'clock the spacious school room was crowded, between eight and nine hundred being present. About three-fourths of them were children, many of very tender age. Proceedings commenced with prayers by Canon Dixon. Then followed two Christmas carols, rendered with great force and tolerable precision, the mass of children joining in. According to the programme, Mr. T. Saunders was to address the children, but Canon Dixon came forward and apologized for making a slight change in the proceedings. He had a very pleasing duty to perform—the teachers of the school desired to show their respect and affection for their indefatigable Superintendent, Mr. E. Morris, and the Librarian, Mr. George Murton. The deep interest taken in the school by Mr. Morris was known to all present. Notwithstanding the many urgent claims on his valuable time, he never hesitated for a moment in giving his best energies towards the advancement of the school. So likewise with respect to Mr. Murton, though so much occupied

with business, he has always found time—or made it—to attend to the important duties of his office. On behalf of the teachers, the Canon then presented Mr. Morris with a very beautiful arm chair, covered with green rep, and Mr. Murton with another, which, as the Canon said, "was a twin brother of a different complexion." Both the recipients of the chairs thanked the teachers for these unexpected gifts. Mr. T. Saunders then gave an excellent practical address, pointing out the vast importance of religious training in Sunday schools. Then followed a splendid series of dissolving views, the best we ever remember seeing in Guelph, followed by an admirable address from Mr. George Elliott, teacher of the Bible Class. Then more dissolving views, carols, and a closing address from Canon Dixon. Before the close Master John Oxnard asked permission, on behalf of his class, to present their teacher with an address and a handsome silver fruit knife. Mr. Radford acknowledged the gift in a pleasing little speech.

There was a service at St. George's Church on the morning of the Festival of the Circumcision. Appropriate hymns were pleasingly sung by the choir. Mrs. J. Clarke presiding at the choir.

GEORGETOWN.—The new St. George's Church in this parish, was opened for Divine service on Sunday, the 29th of December 1878. Three services were held during the day. The Bishop presided, addressing the congregations at morning and evening service. There were large congregations at all the services, some having to go away for want of room. The church is of Georgetown stone, in the early gothic style. The interior fitting of the chancel and church, are from some of the best of Cox & Sons designs. The five stained glass memorial windows already put in, are from McCauslands, Toronto, add greatly to the beauty of the church, and were much admired by all. The lighting of the chancel is so managed as to give that more quiet and subdued, though rich and warm light which is so much in harmony with the Communion services. The choir is most conveniently placed by the direction of the organist, for the congregation to receive the full benefit of the music. The Bishop remarked upon the congregational tone of the singing—its beauty, simplicity and expression—The Sunday School room will be found a great advantage—as teaching the school in the church, among other drawbacks, has this very grave one, that it tends to wear off that reverence and quietness of deportment that is so necessary to teach children when they are in the house of prayer.

The most gratifying circumstance in connection with the services, was the marked approval given to the returning to the good old way of providing for the amount still due upon the church. The congregation declaring through their minister, with the earnestly expressed approbation of their Bishop, that the church should be entirely paid for by free-will offerings, and not in part by such questionable means as bazaars and the like; and this course was most markedly approved of by the offertory on that day, amounting to the very large sum for Georgetown, of \$360.

BURLINGTON.—It is understood that the Revd. Rural Dean Bull, Incumbent of Barton and Glandford, has declined the Rectorship of this place, made vacant by the Rev. Dr. Greene's death. The names of two other clergymen of the Diocese who have been many years in the ministry, are now mentioned in connection with this place. The wardens and lay delegates of the parish waited on the Bishop of the Diocese a few weeks ago, and presented him with a petition signed by nearly every adult member of the parish, requesting His Lordship to appoint the present assistant minister, the Rev. Mr. Clark, Rector of the parish. The Bishop, it is understood, was much pleased to hear of Mr. Clark's success, but owing to his late arrival in the Diocese—only three years ago—he much regretted that he could not comply with their request. The parishioners set an excellent example to their brethren elsewhere by quietly submitting to His Lordship's decision, and the assistant minister by requesting his people to drop his name, while his seniors in the Diocese were seeking the preferment.

On Monday last the Wardens of this parish

called on their clergyman and paid him his stipend in full for last quarter, and on the evening of the same day a large number of the parishioners entered the parsonage, and with the good things brought with them prepared a sumptuous tea for their clergyman and his family and themselves, and before retiring presented Mr. Clark with the following address and with a handsome purse containing \$62, which did not include their Christmas offerings, which were large considering the disagreeable weather.

To the Rev. W. R. Clarke, A.B., Burlington, Ont.

REV. AND DEAR SIR,—We, the parishioners of St. Luke's Church, Burlington, finding that you are about to remove from us, cannot allow you to leave without expressing our regret at losing you. Although you have been with us but a short time, you have so endeared yourself to us, that we very much wish you could have remained with us, but as it is not in our power to retain your services, we most heartily wish both you and Mrs. Clark God speed wherever you may be called upon to go.

We beg your acceptance of the accompanying little New Year's gift, as a very slight token of our affection and esteem for you, and wishing you good health and prosperity, we beg to subscribe ourselves yours very affectionately, W.M. DALTON, R. P. AUKMAN, Churchwardens.

Signed on behalf of the congregation.

The Rev. Mr. Clark made a suitable reply.

HAMILTON. Receipts at Synod Office during the month of December, 1878.

MISSION FUND—*Thanksgiving Collections*—Milton, \$8.08; Barton & Glanford, \$1.88; Hamilton Christ Church, \$10.07; Ancaster, \$10.50; Thorold, \$9.77; Port Robinson, \$3.57; Orangeville, \$3.25; Stoney Creek, \$1.31; Fort Erie, \$10.16; Caledonia \$11.17; York, \$11.25; Burlington, \$4.00; Hornby, \$2.14; St. Catharines St. Georges, \$13.54; Port Colborne, \$3.84; Erin & Garafraxa, \$1.53; Chippawa, \$2.26; Hamilton All Saints, \$2.38; Welland, \$2.03; Dundas, \$2.49; Marshville, \$1.96; St. Catharines Christ Church, \$10.00; Port Dalhousie, \$1.50; Lowville, Nassagaweya & Carlisle, \$8.00; Arthur, \$2.40; Luther, 60cts.; Milton, \$3.70; Merritton, \$3.15; Homer, \$1.05; Grantham, \$2.30; Clifton, \$8.50; Guelph, 27.91; Hamilton St. Thomas, \$17.80; Harriston, \$2.24; Clifford, \$1.76; Fergus, \$1.15; Drummondville, \$4.50; Stamford, \$2.11; Niagara, \$12.26; West Flamboro, \$3.07; Palmerston, \$2.85. *Parochial Collections*—Hamilton Church of the Ascension, \$50. *On Guarantee Account*—Lowville \$80; Grantham, \$62.50; Drew, \$12.50; Port Colborne, \$87.50; Rothsay, \$20; Colbeck, \$19; Fergus, \$37.50; Merritton, \$75.

WIDOWS AND ORPHANS' FUND—*Offertory Collections*—Harriston, \$3.80; Chippawa, \$16.62; Port Dalhousie, \$9.40; Grantham, \$2.16; Homer, 61cts.; Merritton, \$3.48.

ALGOMA FUND—*Intercessory Collections*—Harriston & Clifford, \$4.76; Thorold, \$13.08; Port Robinson, \$4.08; Stoney Creek, \$1.00; Fort Erie, \$3.60; Caledonia, \$4.81; York, \$14; Burlington, \$4; Chippawa, \$2.65; Port Colborne, \$2.25; Erin & Garafraxa, \$1.54; Hamilton Christ Church, \$1; All Saints, \$1.62; Marshville, \$1.95; Port Dalhousie, \$6.87; Guelph, \$15; Fergus, \$1; Drummondville, \$5.34; Stamford, \$3.64; Niagara, \$14.43; West Flamboro, \$2.12; Palmerston, \$5.50. *Collections at Missionary Meetings*—Barton & Glanford, \$5.31; Guelph, \$12.85; St. Catharines St. Georges, \$40.20.

LAKEFIELD.—On Thursday evening, the 9th inst., the children of the Sunday-school of St. John's Church, met together in the school-house, and were made the recipients of sundry good things, in the shape of handsome and interesting books, prettily dressed dolls, bags of candies, &c., all taken from a very handsome Christmas tree. Many of the parents and friends of the children were present, the school house being quite full. The Incumbent, the Rev. Mr. Bell, distributed the gifts from the tree, assisted by Mr. Percy Strickland and Mr. Lillcrap. An address was given by the Incumbent, and a very interesting one by Mr. McIntyre, and a recitation by Mr. Lillcrap. After spending a very pleasant evening, each child was dismissed with a large piece of cake.

### HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—*St. Paul's*—The Festival of the Circumcision was duly observed in St. Paul's on the first of January. The congregation, though not large, consisted of earnest worshippers, and all seemed impressed with the solemnity of the occasion. The service was short, and the Rev. Canon Lyles preached a very forcible and appropriate sermon, taking as his text the cry of Judah's good king Asa unto the Lord as told in 2 Chron. xiv. 11, "Lord, it is not nothing for Thee to help, whether with many or with them that have no power; help us O Lord, our God, for we rest on Thee, and in Thy name we go, and against this multitude. O Lord, Thou art our God; let not man prevail against Thee." If there were a desponding heart in the church that day it must have been uplifted by that text and its comment, with the whole delightful service.

CHATHAM.—On the Sunday after the death of the Princess Alice Trinity Church was heavily draped in black. This was not a solitary instance of mourning. Many, if not all, our churches manifested the sympathy of the Church with the sorrow of our beloved Queen, and in them, as in our St. Paul's, the craped pulpit, as well as the words of the preacher, told of the mourning of the people throughout the land.

FEAST ON THE RESERVE.—A very large gathering of the Sarnia Indians took place on the first of January in the council house on the Reserve, which was beautifully decorated with evergreens, tissue paper and fancy flowers, it being the occasion of their second annual dinner. The tables were loaded with fowls of every description, puddings, pies, tarts, cakes, tea, &c., &c. After dinner a very enjoyable and sociable meeting was held. Chief John Sumner was called upon to preside, and addresses of a very interesting and entertaining character, and appropriate to the occasion were given by Rev. Messrs J. Jacobs and T. Weaver, Chiefs Plain and George, Messrs. C. Wawanosh and Nageshig, and others. The brass band and a number of Indian children and others kindly favored the audience with select pieces of vocal and instrumental music, which added very much to the pleasure of the meeting. The gathering broke up early in the evening, every one being highly gratified with the day's proceedings and enjoyment.

EASTWOOD.—*St. John's*—The Rev. M. Edmonds is giving proof that in leaving the Methodist body for the Church he brought with him the energy for which Methodists are distinguished. Every nerve is strained by minister and people to strengthen their connexion, to unite the members in Church work as well as to provide "the sinews of war." On Friday evening, the 27th ult., a vocal and instrumental concert was held at Eastwood, under the auspices of the Church. The chair was ably filled by the Ven. Archdeacon Sweatman. The affair, we understand, was very successful, financially and otherwise.

C. E. Y. M. A.—On Monday evening, the 30th ult., another of the musical and literary entertainments now so favorably known here was given by this association in the Bishop Cronyn Hall. The hall was crowded by a very appreciative audience, and was in every respect successful. The President of the Association, Mr. George Laing, presided.

### ALGOMA.

We desire to call particular attention to the following letter from the Bishop of Algoma. It should be read in connection with the two articles in our last issue: "Toronto and Algoma," and "Society for promoting Canadian and Foreign Missions."

"DEAR SIR,—As I feel satisfied that my fellow churchmen, both Lay and Cleric, have a very vague idea of the hardships which the Clergy of my diocese have to undergo in the discharge of their duty. I will ask you to give insertion to the following extract from a report lately received from one of my most zealous, and earnest minded missionaries, of a tour made, in company with a

young Deacon, over St. Joseph's Island and parts adjacent, during the month of November.

"The steamer did not come over to the Island as promised, so, after losing the best half of the day, we started on foot, in an almost blinding snow storm from the south of St. Joe's, and did not arrive until after dark; when we found to our dismay, that the wife of our intended host had been taken ill, and thought we had better go on to a neighbour's for our lodging; so, weary, wet and foot sore, we wended our way through six inches of snow and more mud to Y's house, and made up the number 17, in two small rooms. Next morning, after an early breakfast, we started for the English settlement, about five miles distant; then on to the last settler at Sailor's encampment, and thence to a settler's to whom we had previously sent word that we would remain with him that night, and arrived at 9:30 p.m. Next morning we had breakfast by lamp light, and were on the trail by daylight, but we could not keep it long on account of blinding snow; and wandering on and on through the bush, until 3 o'clock p.m., when we came to a settlement, hungry and weary, not having tasted food since 6 a.m. Thence we went three miles to a very nice family, where I found children to baptize; we therefore decided to remain here the night, and sent word round to some and took word to others, that there would be service at 7 o'clock; when the house was filled; and such a hearty service, my heart seemed lifted up, though the body was very weary. We hear found twelve Church of England families, and five more to move up next spring. Here they begged for a church and Sunday School, and have promised five acres of good land for a site, which will, at once, be made over to you, if you will let me have the blank forms. We slept on the floor here, had a 5 o'clock breakfast, and started before daylight for the shore, where we hired a half breed to take us across Turby Bay, and then found another trail and blaze which led us through a dismal swamp of black muck; and we often had to fall forwards to keep ourselves from going down. After going about seven miles, we came to a settlement of seven church families; here also I should like to put a church, and there is a young man, formerly from St. Paul's, London, Ont. who will take charge of a S. School, and service, and will I trust prove a great help. We visited all the people as we went along and the poverty is something dreadful; many lost their all on the "Quebec." Saturday was our hardest day of all, for we walked 27 miles through 6 inches of snow, more mud, and in one place a mile and a half of black slush, and at another a mile of the same thing. We almost gave up on coming to the last, being faint for want of food, not having had a meal since 5 a.m. and it was nearly 6 p.m. before we reached Hilton. From the time we left Hilton on the Wednesday until our return on Saturday night we never tasted meat, and in only two places butter.

On Sunday, just as we had concluded the morning service, the Str. Northern Belle which was to take us to the Bruce Mines, came in, but I sent word to the Captain asking him to wait until I could administer the Holy Communion, which he kindly did. We had a fine congregation at the Bruce in the evening. Next morning we started for the Ottertail Settlement in a thick misty rain which made the roads worse than I think I ever saw them, and it was with much difficulty that we got through. The next day (Tuesday) we visited Desert Lake Settlement, and on Wednesday went on down the banks of the Thessalon River, and visited through Rose and the next township. There are 22 church families near the Ottertail, where a church building is being put up; everything looks most hopeful and God is greatly blessing our work."

I give this extract from a report which was not intended for publication, in the hope that it may induce some of the clergy whose "lines have fallen in pleasanter places" to advocate the cause of Algoma with more heartiness than heretofore, and kindly to urge upon the laity, who my experience teaches me, are ever ready to help a deserving cause when fairly put before them, more faithfully to discharge the claim which the Missionary Diocese of Algoma has upon the church of this Ecclesiastical Province. I remain my dear Sir, yours faithfully.

T. D. ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

MARY LAKE MISSION.—*Huntsville*.—A very enjoyable Christmas tree festival was held here on Xmas eve for the children of the Sunday school in connection with All Saints Church. As this was the first thing of the kind ever held in this part of the mission, expectation ran high among the young people. Over \$20 had been subscribed by friends of the Sunday school, which was wisely expended in the purchase of useful as well as pretty gifts for the children. The tree was tastefully decorated, and besides the gifts for the children of the Sunday school displayed many valuable presents sent in by various members of the congregation for their friends. Among them were a valuable whip and pair of gauntlets for the clergyman, with a very handsome silver sleigh-bell. Refreshments were served to the children early in the evening, after which they sang "Gather Around the Christmas Tree." The children sang many beautiful carols during the evening very nicely, and in a way that must have been gratifying to our organist, who had kindly taken them in training. The success of this entertainment is largely due to the ladies of the congregation, as well as to the Sunday school teachers, for the kindly interest they have ever taken in the Sunday school.

*Brunel*.—Trinity Church is about the centre of the township, and is a thoroughly backwoods church. It is a log building and will hold about one hundred. It stands in the centre of a clearing about one acre in extent, with woods on all sides. There is no vestige of civilization in the immediate vicinity, not even a fence, or road except a narrow way cut through the thick bush, or footpath. On Sundays, however, it is always well filled, and the services are hearty; the whole congregation joining in the responses and singing. It has been plastered and well furnished since the arrival of the present missionary, a little more than a year ago. A Sunday school also, numbering about thirty children, under the charge of an able and energetic superintendent, has lately been organized. But it is very up-hill work to keep a Sunday school together without books or papers, and the people here are altogether too poor to procure these things. We managed however to get up a very creditable Xmas tree on the night following Christmas. The tree was neatly decorated, and contained many useful articles for the children, to the value of about \$10. Notwithstanding that it had been snowing almost incessantly for two weeks and nearly four feet of snow lay on the ground, the church was full. The choir from Port Sydney kindly volunteered their services, and sang several carols and selections, while several members of the congregation who had been choiristers in the Old Country, added by their songs to the pleasure of the evening.

*Port Sydney*.—Considerable improvements have been made in Christ Church lately. Supplemented by a grant of £20 sterling from the S. P. C. K. the congregation have been able to place a much needed stone foundation under the church. In addition to this they have lately purchased a very good Prince's organ, which adds greatly to the services; while a gentleman of the congregation, having received money from friends in England, expended it on the purchase of a beautifully carved pulpit and a reading desk, which was used for the first time on Christmas Day. The Sunday school numbers about fifty, for whom a Xmas tree was prepared on New Year's eve. The tree was beautifully decorated, and though it consisted of five good sized trees, it would not hold more than one-third of the gifts which had been sent in for distribution. Besides the children, the attendance was very large; the large hall being filled. The church choir with the Sunday school children supplied excellent singing, rendering many old English carols capitally.

## British and Foreign.

### ENGLAND.

The Right Rev. Charles Perry, D.D., for many years Bishop of Melbourne, has accepted the canonry in Llandaff Cathedral, vacated by the Dean of Peterborough. Dr. Parry was Senior Wrangler in 1828,

and subsequently tutor of Trinity College, Cambridge. On the lamented death of Bishop Selwyn, of Lichfield, her Majesty was pleased to confer upon Dr. Parry the distinction of the Prelacy of the Order of St. Michael and St. George.

At the monthly board meeting of the Society for the promotion of Christian Knowledge, on Tuesday last, a grant of £2000 was made towards an endowment of the diocese of Capetown, owing to the withdrawal of State grants to the clergy.

In accordance with a resolution of the Board of Foreign Missions of the Church in Scotland, the Diocesan Association has become merged in the Diocesan Board for Missions. This Board is made the authorized channel through which all contributions pass, in order that it may be able to represent in its report the whole amount of the liberality shown in the missionary cause by the Church of this diocese. During the past year the amount raised in this diocese for Foreign Missions has again increased, and exceeds that recorded for any former year—upwards of £1000 having been contributed during the whole year to December, 1877. Offertories have been made in all the Edinburgh churches in the month of January, and in almost all the country churches of the diocese in the autumn. The missions with which the diocese of Edinburgh has the most intimate relation, in consequence of its present Bishop having been previously Bishop of Grahamstown, and from other circumstances, are those under Bishop Callaway, whose visit here will still be fresh in the memories of our readers. Some of the objects for which he pleaded have been attained, but many, and some of the most important, such as the Hospital, Press, and Theological Seminary, are still unaccomplished. It is to be feared, however, that this progress may be greatly checked by the war which has broken out, since the Galekas, who were the original authors of the disturbance, are on the seacoast of Independent Kaffraria, and the Tembu tribes, which have lately joined the revolt, lie between the Kei and the Umtata, on which is Bishop Callaway's station of S. John's. Prayers have been requested in every church of the diocese for the Bishop and clergy of Kaffraria, who are exposed to special dangers and trials. They certainly demand the special prayers and sympathies of the Church at this most critical time. During the past year the Ladies' Central Committee has been fairly successful in this diocese in carrying out the purposes for which it was appointed—viz., the awakening of our congregations to a deeper interest in Foreign Missions by means of definite information as to their needs, progress, and special claims upon the liberality of our Church; and the organization of all those forms of congregational aid by which women render not the least valuable, though unobtrusive, service to the cause of missions. The Churchwomen of this diocese contributed last year £137 towards the expenses of freight, &c., undertaken by the Ladies' Central Committee, which also raised and forwarded through the Treasurer of the Diocesan Board sums for the maintenance of children at mission schools and other objects.

It was agreed that the collection for Foreign Missions should take place on the third Sunday of January in each year.

Attention is called to the following paragraph in the Bishop of Lincoln's address at the English conference: "And now, gentlemen, in conclusion, let me earnestly commend to you a spirit of forbearance and brotherly love. Heaven be thanked, such a spirit as this prevails in this diocese. Long may it continue to do so! In face of the tremendous issues before us, especially before the clergymen in the discharge of their sacred ministry—the issues of life and death, of the salvation or the loss of immortal souls—the issues of peace and love and joy upon earth, in our households, in our parishes, and in our country, and of a blessed immortality in heaven, all the other questions which sometimes divide us, and excite angry passions, and weaken and dishonor the Church, and expose her to the taunts and assaults of her enemies, vanish into utter insignificance; and it is because I believe that those momentous issues of life and death and of eternity are now present to your own minds, and will, by the blessing of God, influence your deliberations today, that I look forward with sanguine hope to the proceedings of this Conference, and anticipate with confidence that they will conduce to His glory and to the spiritual and temporal benefit of His people, especially in this diocese."

RESIGNATION OF A COLONIAL BISHOP.—Dr. W. Tyrrell, the Bishop of Newcastle, New South Wales, who was consecrated in 1847, and has never left New South Wales, proposes shortly to resign his see. His successor will be the Rev. Robert Hodgson, vicar of West Bromwich, who will be consecrated in the early part of the year, and probably act as coadjutor. He was a scholar and exhibitor of Oriel College, Oxford, and took a third class in *Lit. Hum.* in 1866. After serving for four years as curate of Stoke-upon-Trent, he was appointed to the vicarage he now holds

by the Earl of Dartmouth, and he was recommended for the Colonial Episcopate by the late Bishop Selwyn.

The *Literary Churchman*, speaking of the relations of the Anglican Church to the Protestant Episcopal Church, says: "At present any English clergyman is at liberty to make a raid into what he is pleased to call the 'States,' and seize upon a good 'living'; while the American clergyman, upon crossing the Atlantic, becomes a nonentity, and cannot legally preach two sermons without getting two licenses."

Dr. MacLagan, Bishop of Lichfield, having become aware of the dearth of religious teaching in the district of Wood Setton, Sedgley, has intimated his willingness to give £500 towards the maintenance of a clergyman during the next five years. He has since stated that the money will come from his old parish.

The Bishop of St. David's has appointed the Rev. James Allen, M. A., Chancellor and Canon Residentiary of St. David's Cathedral, to the Deanery of St. David's.

### UNITED STATES.

MICHIGAN.—The Journal of the forty-fourth annual convention of the Church in this diocese contains the following statistics: Clergymen canonically resident, (priests, 52; deacons, 2) 54; candidates for Holy Orders, 6; parishes, 69; missions, 28; confirmed, 422; families, 3,822; individuals, 14,114; baptisms, (adults, 189; infants, 823) 1,012; communicants, 6,478; marriages, 162; burials, 412; Sunday school teachers, 749; pupils, 6,220; total contributions, \$134,252.19. The figures given above are those reported to the Journal; but the number of parishes reporting is incomplete.

CHICAGO.—The Diocese of Illinois, in the forty-three years of its existence, has been prominent in many ways. Its age has given it the dignity which attaches to mature life. In the West the adjective "old" is used freely where an Eastern judgment would deem it misapplied. "Old resident" is a relative term, it would seem, for ten years' living in a Western community entitles one to the honorable distinction. So when I speak of the age of Illinois, the atmospheric pressure must be taken into the account. The diocese, organized in 1835, is three years older than Indiana, and eighteen years the senior of Iowa; by twelve years is it more venerable than Wisconsin, and twenty-years more of life have been granted to it than to the Diocese of Minnesota. But how youthful is this diocese when one counts the years of the earlier jurisdictions. The diocese of Massachusetts has reached nearly the limits of a century of existence. Connecticut will celebrate her centennial in 1883, as will also Maryland. In 1884 besides Massachusetts, Pennsylvania will begin her second century. A year later New York, New Jersey, South Carolina, and Virginia will be recounting the annals of a hundred years; while in a very brief period subsequently Delaware, Rhode Island, and Vermont will range themselves with the dioceses that have entered upon a new century of work.

The sixth annual congress of the Church in the United States will be held in Albany, N. Y., on Tuesday, Wednesday, Thursday, and Friday, Oct. 21, 22, 23 and 24, 1879.

The Rev. Otis Hackett, Rector of St. Paul's Church, Waco, died at Point Celeste, Louisiana, Oct. 25, 1878, of a relapse of yellow fever. His self-sacrificing devotion in going too soon to nurse the sick brought on his death. In 1864-5 Mr. Hackett had charge of Arrprior, Ontario. For many years he had been rector of St. Paul's, Waco. About a year ago failing health admonished him to seek a more southern clime, and he accepted a call to parochial duty in Plaquemines Parish, Louisiana. His friends here entertained the hope that many years of happy, healthy life would yet be given the good and venerable old man. The above telegram, however, dissipates all those hopes, and tells its own sad story. There be heroes who die gloriously on the field of battle, or go bravely down to rest in the bosom of the sea, but he who faces pestilence when the very air is charged with death, is the bravest hero of them all. Mr. Hackett died, so the telegram says, a victim to his self-devotion, ministering to the sick and suffering of his parish. Brave, good old man. True, chivalrous gentleman, and an earnest servant of the Lord! Thy good deeds shall live after thee, and in years to come, brave men and lovely women then, who are little children now, but whom thy hand consecrated to God for aye, shall tell of thy generous, kindly life and thy noble, heroic death.

### MISSION WORK.

JAPAN.—Statistics show a steady advance in this mission, and the bishop and all the missionaries say that the outlook is more encouraging than at any previous period. There is still opposition from some in high places. Nevertheless public sentiment is con-

stantly becoming more and more favorable to Christianity; cultured and devout men are needed, therefore, to encourage and guide this remarkable movement towards faith in Christ. The bishop appeals for additional clergymen and the means for their support; but the most immediate and pressing need is for a well-qualified principal for the boys' boarding school. Measures have been taken towards unity of action between the missionaries from the United States and those from England.

The bishop of Capetown has in his diocese some 5,000 Mohammedans, who are chiefly employed for labor in the neighborhood of Capetown, some of whom exhibit a desire to know more of Christianity. The bishop thinks there is an opening for missionary work among them, and urgently solicits help for maintaining a clergyman of experience, who is ready for the work if only funds can be obtained. From a list of subscriptions elsewhere, it appears the bishop, during his stay in England, has obtained £1,257 of the £5,000 required.

The first Lord of the Admiralty has forwarded a prayer book and a copy of hymns Ancient and Modern to each of the detachment of Royal Marines who accompanied their Lordships to Cyprus, as a memorial of the voyage.

CHINA.—More outrages are reported. In the Province of Fuh-Kien the chapel of the Church Missionary Society in Kiong Ningfee has been torn down by the rabble, and a similar outrage committed in Fuh-Chow, in presence of the British Consul himself. The catechists dare not teach publicly, and private Christians are subjected to the most cruel wrongs and persecutions.

A congress lately held in Lisle, Belgium, recommended abstaining from giving or attending hunting or fishing parties on Sunday, and avoiding Sunday travelling and especially Sunday funerals except in cases of necessity.

BROOKLYN.—*St. Pauls E. D.*—On Epiphany Evening, the Sunday School of this Parish had their Christmas tree. The attendance was very large, and the School (which has largely increased) received their presents and cornucopias. The surpliced choir-boys received a pair of skates, and the choiristers a handsome book. The congregation presented to the Rev. Newland Maywood a handsome English dressing case bound in leather, containing every article of toilet, with suitable inscription.

### Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

We are not responsible for opinions expressed by correspondents.

#### MISSIONARIES AND THEIR STIPENDS.

DEAR SIR,—From a paragraph in one of our local papers it appears that a clergyman in this rural deanery, cannot receive the half of his stipend due 1st Oct. last, until his congregation pay a heavy sum. As I have not received any part of my stipend since that due on the 1st of July, I presume I am in the same list; but if so I think that in justice—perhaps also I might say courtesy—I should have been informed of such an enactment. I do not find any report of such a requirement in your paper, in the *Diocesan Gazette* or in the *Canons and By-laws*.

The principle of assessment is good, but it appears to me to be wrongly applied. A certain class of politicians has long used the cry that there should not be taxation without representation. In our Church government there has been a large amount of representation without taxation. If a change is about to be made, and if clergymen are to be considered "representatives," then by the new regulation it is not the represented who are to be taxed, but those who represent. Had the committee which is thus taxing the clergymen been looking about for some means of placing said clergyman entirely under the control of his people, it could not have devised a more effective way of doing it.

Clergymen are supposed to be intelligent and zealous, anxious to educate their people up to a high standard. It is not a very high standard which requires a man to give of his substance as God has prospered him, but if by exhortation, by

warning, by entreaty he fails in inducing men to do so, must he put his hand in their pockets, to prevent another hand being put in his own, in order to make up their deficiency? The congregations will not do their duty, and because the clergyman cannot compel them he must be mulcted for their delinquency,—this is an adaptation of the doctrine of vicarious suffering for which we were not prepared. This mission and the one attended to above, each remitted more to the various diocesan funds during the past year than four of the Toronto city churches.

Several correspondents have suggested through your paper, that a meeting should be held to consider such matters. Will they, like nearly all such suggestions, "end e'er they do begin?" At all events neither name, nor time, nor place is mentioned. Let us meet, if means thereto can be found by those whose larder presents, at *this festival season*, "a beggarly array of empty" shelves. We are loyal, and if we rebel it will be with a kind of submissive rebellion. We are not cameleons, popularly supposed to live on air. Hardships we are called on to endure, injustice we don't like. If times of scarcity are in store for us, I trust we can say with David, "Let me fall now into the hand of the Lord for very great are His mercies, but let me not fall into the hand of man."

I am sir, yours faithfully,

PHILIP HARDING.

Aspley, Circumcision, 1879.

#### RECANTATION AND PROBATION.

SIR,—In your issue of December 26th you have the following paragraph:—

"We are informed that several clergymen in the Church of the United States who had joined the Reformed Episcopal schism have already returned."

This statement is no doubt satisfactory, as far as the men personally are concerned, but with regard to the peace and welfare of the Church we require some further particulars before we can receive it with any satisfaction. What recantation of their errors has been required of these men, and what term of probation have they to pass through before they are again allowed to minister in the congregation? I trust that sufficient answers can be given to these questions; for to make light of schism is obviously to invite a repetition of it. It seems hardly right or wise that men who have been guilty of the basest treachery should be allowed at their pleasure to resume the functions of ministers of Christ and stewards of the mysteries of God.

JOHN DART.

Digby, N S.

#### ROMANISM IN CHOIRS.

SIR,—Although it is the boast of the Church of Rome to be *semper eadem*, the managers of that large body of Christians know when to take a leaf out of the book of their Anglican brethren. So quietly do they perform their transformations that the general Protestant public does not notice the change, and is presently trapped into some stupid mistake, calling "popish" some custom which the papists have actually borrowed from the Church of England. This point is being curiously illustrated at the present time in the case of church choirs. Roman Catholics and Low Churchmen have been alike in their fancy for lady and gentlemen choirs perched in organ lofts. Some years ago, however, *surpliced choirs of laymen* (which had been the peculiar Anglican standard) were sanctioned by the Pope and adopted by some R. C. congregations: forthwith the stupid Protestant declares that surpliced choirs are Romish! Now within a few days, the female element has been actually prohibited in R. C. choirs in Canada. We may, therefore, expect some of our ignorant people to declare that choirs of men and boys are Romish!

On the other hand, *true and intelligent* Protestants—worthy of the name—will refuse to surrender these good things to the Romanists, because the latter choose to adopt them, and imitate the Church of England.

R. H.

#### TITHES.

SIR,—In a leading article in your issue of Dec. 19th, headed "Christmas at hand," you insist, without reasons alleged, on the positive obligation

of Christians to pay tithes. In so doing you appear to me to beg the question. I know the common argument drawn from the Mosaic law, and I grant the advisability (where it is possible) of the practice about which you speak so strongly, but until a positive injunction be shewn in the New Testament, it cannot fairly be urged "This tenth is not theirs, except in the general sense that all we have is God's."

L. C. O.

#### SOMETHING STRANGE AND NOT VERY CHURCHLIKE.

DEAR SIR,—On a recent Sunday evening the Incumbent of one of our city churches, after giving the usual notice "At the close of this service a prayer meeting will be held in the schoolroom," went on to say, with regard to the prayer meeting, "if possible, it is the better service of the two."

What good purpose can be served by thus belittling the Common Prayer of the Church it is hard to say.

Yours,

T.

### Family Reading.

RAYMOND.

CHAPTER XXVII.

Raymond had abruptly left the scene of his interview with Estelle Lingard, because the events of the day had so completely unnerved him that he had lost for the moment all command over himself, and felt as if he could not even speak to her coherently; but the suggestion she had made to him had shed a ray of light through the thick darkness that had overspread his life, and the gleam of it shone before his eyes through all the long watches of the night which followed. It was the first night which he had passed without having the lovely image of Kathleen as his own most sure and dear possession ever before him, sleeping or waking, and he made no attempt to spend its dreary length in slumber. He sat hour by hour at the open window of a room in the village inn to which he had betaken himself, and looked out over the starlit sea, which was heaving gently in the repose succeeding the thunder shower that for a time had lashed it into tempestuous wrath; and there was a lull, too, in the storms which had swept through Raymond's soul, and he was able to look his position in the face under all its various aspects.

"How different from most other women Estelle is," thought Raymond, as his mind dwelt on the words she had spoken to him on the rock that night; "her nature is not only high-toned and unworldly, but strong with the purest, most unselfish courage, for I know that she has a deep regard for me, and many in her place would simply have wearied me with their entreaties that I would give up all despairing ideas in order to save themselves the pain of seeing me suffer; but she, in bidding me live for purposes that will ennoble all my being, knows well that she may be dooming me to an early death, yet she thinks of what is best and holiest for me without for a moment counting the cost as regards herself. Dear Estelle! she had some reason to bid me remember I had still my friend, though love is lost to me for ever, for I shall have sore need of human sympathy to soothe the rigors of the path upon which I am entering now, and I know that I may trust her to sustain me with her steadfast affection, and her strong pure words of generous counsel. I will go to her to-morrow, and ask her still to be my light-bearer in the dark dread passage to the grave."

It seemed as if these thoughts had already given a measure of rest to Raymond's troubled spirit, for he turned away now from the window, through which the far-off glow of the dawn was already perceptible, and laying himself down on the couch prepared for him, he fell into a tranquil slumber. He had been trying to look very closely into his own heart and mind during that midnight vigil, yet he had failed to detect the lurking germs of more than one feeling, which was afterwards to develop into strong and passionate life.

The same fair dawn that saw him sleeping at length in merciful oblivion of his pain, found Estelle Lingard, with every faculty acutely wake-

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ful, looking on into the dread future, while she steeled herself, by all the means in her power, for the terrible task which her own unselfish love had imposed upon her. She had a strong conviction, acquired in no earthly school, that those who followed holiness from a pure motive, even if it were not based on a living faith, would insensibly be drawn to the centre and essence of all true holiness in the person of the Great Example. She believed especially that a true self-sacrifice for others' weal could not fail to create in the soul a longing for union with that One who, on His own stupendous sacrifice, built up an eternal city of refuge in the heavens for the struggling human race. The man who loves, even to the death, the brother whom he has seen, will never rest till he has learnt to love for ever that Elder Brother whom he has not seen.

Therefore, so far from regretting the impulse which had prompted her to bid Raymond give away his life to save his fellow-creatures, Estelle looked upon it almost as a direct inspiration, which bound her to carry it out in the future by every means in her power, till, living or dying, Raymond should find the perfect satisfaction of all his longings in the love of Christ. Yes, she was prepared to sustain him in the terrible path of danger by all the weight of her friendship and her counsels; but, in registering this resolution on her knees, before the face of that new-born day, Estelle Lingard was accomplishing an act of sacrifice a thousand times more awful to her than that which Raymond, at her word, had accepted for himself. Could any one have seen her kneeling there, in the cold pure light of dawn, with eyes full of agony upturned to the morning sky, and hands that were bruised against each other in convulsive pleading, while her white lips had scarce power to articulate their ceaseless petition, they would know what it cost her to win the soul of Raymond for her Master, by condemning herself to a life of perpetual terror, the very thought of which was almost more than she could bear. And on this day she had an additional pang, which a few more hours showed her to have been needless, in the dread that she should see his face no more. She imagined, from his sudden disappearance on the previous night, that he intended to go out on his career of danger and probable death without seeing her again. Would he ever write to her, she wondered; or had his betrayal by the one he trusted most so closed his heart against his fellow-creatures that henceforth he could only die for them, but never again would seek their friendship or their sympathy?

Later in the day Estelle was standing by her uncle's chair, looking down on him with tender compassion, while she gently stroked the chill nerveless hand she held in hers. Never since that hour when, in the full vigour of his intellect, in the most prosperous moment of his ambitious hopes, a single false step had precipitated Dr. Lingard down to the earth whose secrets it was his pretension to discover, had any glimmer of intelligence lit up the hopeless blank of his existence; not once had he recognised Estelle, or spoken with articulate words to any one; and it seemed as if none could have had any other wish regarding him but that he should soon reach the termination of a life which had no conscious enjoyment for himself, and rendered him only a heavy burden to others; but on this day Estelle clung to his helpless hand, as if even the poor mindless wreck he had become was to her, in some sense, a protection and a refuge.

"He is all that I have on earth," she was saying to herself; "when he is taken will there be any one so utterly, hopelessly alone as I shall be in all the wide world?"

And as the thought passed through her mind, there came a sound, sweeter to her ears than any other she could hear on earth—the sound of a voice, low and sad, that murmured, "Dear Estelle."

She turned, and as her glance fell on Raymond a glow of sudden joy flushed over her pale face, and lit it up as the sunrise lights the snow upon the mountain-top, till all the wan whiteness which the long night watch had left, gave place to radiant hues, and involuntarily the exclamation burst from her lips, "Raymond! is it possible? Oh, how thankful I am to see you!"

He could not but notice her glad surprise,

though the glow faded quickly, leaving her deadly pale, as she had been before. "Did you not expect that I should come?" he asked.

"Scarcely. When you left me last night I thought it might have been for ever," she answered, slowly.

"No, Estelle," he said, warmly, "if the blow that has fallen upon me has left my heart dead to all other feeling it has not at least destroyed my gratitude to you. I have much to say to you; can you leave your uncle for an hour?"

"Yes, certainly," she said; "I will ring for Moss." Raymond bent down, and looked closely at the old man. "Dr. Lingard seems to be in the same state as when I left him," he said.

"There is but one change, which is that he grows perceptibly weaker," she answered. "Sometimes I think the end may not be very far off." Tears rose in her eyes as she spoke, and Raymond looked at her in some surprise.

"Can you really regret the prospect of his release?" he said.

"He is all that I have," she answered, sadly. "I would not be so selfish as to hold him here, for his own sake, but for myself I must feel the loss of my last tie on earth."

Raymond took her hand tenderly in his. "Estelle, I will say to you as you said to me last night—you have still your friend!"

(To be continued.)

## Children's Department.

### LITTLE CHILDREN.

Little feet may find the pathway  
Leading upward unto God:  
Little hands may help to scatter  
Seeds of precious truth abroad.  
Youthful hearts may be the temple  
For the spirit's dwelling place—  
Childhood's lips declare the riches  
Of God's all abounding grace.

Little ones, though frail and earth-born,  
Heirs of blessedness may be,  
For the Saviour whispereth gently,  
"Suffer such to come to me."  
And in that eternal Kingdom,  
'Mid the grand triumphal throng,  
Childish voices sweet may mingle  
In the glorious choral song.

### BOYS AND GIRLS.

1 Timothy ii. 13.—"For Adam was first formed, then Eve."

The Bible gives, in these words, the reason why women should not do some things that men can do, and, as boys and girls are simply little men and women, I want to get a sermon for you, children, out of the teaching of the Bible that boys and men are good for one kind of actions and the girls and women for another, and that it is a bad state of things when boys act girlish or girls act like boys.

I suppose you all have noticed that baby boys and baby girls do not act alike. Little Johnnie will try to get hold of the reins when his father is driving, will notice the horse, while Mary wants her dolls to go to ride with her, and is very fond of flowers. Then, as the years go by, the same difference can be seen in the games each like to play and the places they want to visit. If we could see their minds and watch them at work, we should see that the boy has one kind of mind and the girl another. So it seems very plain that God meant boys to be boys and girls to be girls.

There are some things, then, which are bad for boys to do, but even worse for girls. I was riding along a few weeks ago, when nearly all the boys were hanging on to every buggy, carriage or waggon which passed by—a very rude thing to do; and I saw three little girls in the road, and I thought to myself, how much nicer girls are than boys in their behaviour; if those were boys, every one of them would try to hang on to my carriage. But what do you think? I had hardly gone past when I heard their feet and hushed voices, and knew that all three of the girls were stealing a ride. I felt badly for them, for I knew by that action that they had no nice home to live in or did not obey their mother's teaching.

It is bad enough when boys get to fighting on

the street; I feel ashamed of them. But how much worse for the girls; and I am glad to say that I never saw girls doing any such thing. On the other hand, there are some things which it is worse for boys to do than girls. It is foolish enough for a girl to dress herself as gaily as she can, and go on the street on purpose to have the passers-by see her, but it would be even more silly for a boy. It is ridiculous for a girl to call everything that pleases her "lovely" or "sweet," and everything that displeases her "awful" or "horrid," but it is even more laughable to hear boys and young men talk in that way. It is silly enough for a girl to squeal with fright at a mouse: for a boy to do it is worse than silly.

There is another side to this; for there are some things which girls can do well, but boys better—I mean those things which take strength. When mother divides up the morning work, it is best, of course, that Sammy should bring in the wood and Carrie clear the breakfast table; if any one is to be sent on an errand after night, it is wise to send Charles, not Susan. The boys are taught to take care of the horse, and girls to sew and crochet. So you see that girls and boys, like men and women, have each their place, and it is an evil when boys try to behave as girls should, or girls as boys are meant to.

God intended to have boys grow up manly and girls womanly, and there is nothing I like to see better than a boy walking to school gentlemanly, brave, strong, and the girls like ladies—quiet, modest, kindly.

Boys, it is not gentlemanly to be rude, or rough, to try to tease, or to try to whip any one smaller than yourself. Girls, you can be lady-like, and yet enjoy plays which take strength, modest and still, not be imposed upon, kind and yet let every one know that you have a mind of your own.

And more than this, I think God intended to have boys and girls help each other to grow up into true men and women. Now, in these days when you are all allowed to go to school and church and on the street together, the girls if they are true, will help the boys, be more gentle, more neat, more kind, while the boys may help the girls to be more brave, more self-reliant.

But one thing you can both do: you can, boys and girls alike, have Jesus as your pattern; and such was His character that the boy who tries to live like Him will be the best of men, and the girl who tries to live like Him will be best of women.

### "PAY FOR THE PITCHERS."

A Christian woman once asked for money for the cause of Christ: and the objection was raised, "Why! I thought you preached a free Gospel; and you talk about the water of life being free, without money and without price." "Yes," said she, "the water of life is free; but we need money to pay for the pitchers to carry it in." Yes, ours is a "free salvation;" but we must pay for the Bibles and tracts which tell about it; we must pay passage on the ships and railroads which carry our missionaries to the heathen; we must supply them with food and clothing, and means to bring up their children, while they give their time to the work of telling "the story of the Cross" to the heathen, and translating books and Bibles, or learning the language, so that they may speak and write it. And the money for this purpose ought to come from every church of Christ, from every believer in the Saviour, however rich or poor, in its due proportion.

### Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS.

#### MARRIED.

On the 26th ult., by the Rev. Henry Stainer, James Douy, to Malissa Boutelier, both of Hubbard's Cove, N.S.

At Belle Isle, on the 30th ult., by Rev. L. M. Wilkins, B.A., Rector of the parish, Mr. Norman Roop, of Clementsport, to Miss Maria R., daughter of G. P. Gesner, of Belle Isle, N.S.

#### DEATHS.

The eldest daughter of the Rev. Fred'k J. H. Axford, Acadia Mines, Londonderry, N.S., on the fourth day of January, of diphtheria, in her tenth year.

**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. Jos. Williams and Rev. R. H. E. Greene, Assistants

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

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

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

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

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

**ST. STEPHEN'S.**—Corner College street and Bellevue 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. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Ingles and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B.A., Rector.

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

**CHRIST CHURCH.**—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, 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 Beech Sunday Services, 11 a. m. and 7 p. m. ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

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

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

**GRACE CHURCH.**—Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m. Rev. J. P. Lewis, Incumbent.

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

**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

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