

# Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, OCTOBER 11, 1880.

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THURSDAY, OCTOBER 14, 1880.

**T**HE Lord Chief Baron of the Exchequer, Sir Fitzroy Kelly, has died at the age of eighty-four.

The Bishop of Lincoln, replying to an address from his clergy on the Burials Bill, states that, as he is at present advised, he does not propose to consecrate any additions to churchyards, and suggests for consideration the idea that in future it may be more desirable to use a form of benediction at the time of interment.

An eloquent but eccentric man, Mr. Stopford Brookes, having ceased to believe in the divinity of Christ, has honestly resigned his office as a clergyman of the Church, rightly conceiving that Unitarianism and the Church do not harmonize.

The Diocese of Durham had its first Conference on the 21st ult. Bishop Lightfoot delivered an address, in which he showed the great need for a division of his Diocese.

The seventh Congress of the Old Catholics has been held at Baden-Baden with much success. It plainly appeared that Old Catholicism is by no means dying out, that it has mustered under its banner the greatest intellects of Germany, and that it is destined to become a power in the land.

The Bishop of Kilaloe held his Visitation at Ennis, on the 15th ult., which was not very well attended, on account of the stormy weather.

The Primate of All Ireland met the Diocesan Council of Armagh on the 8th, when he fixed his Visitation and Synod for the 12th and 13th of October. His Grace presided at a Nomination Board, when he appointed the Rev. Dr. C. K. Irwin, Jr., an active member of the General Synod, to the vacant parish of Derrynoose, Armagh.

The Archbishop of Dublin, Primate of Ireland, has fixed the last week of October for his Diocesan Synod.

The local arrangements for the Leicester Church Congress are now complete, and the town is prepared to give the Congress a hearty welcome. The Mayor, a Nonconformist, has invited the members to a conversazione at the close of the proceedings. Churchmen and Dissenters seem to vie with each other in the hospitality they are prepared to offer. A large proportion of the expected visitors will be privately entertained; and for the remainder an abundant supply of lodgings has been secured.

The monument to John Milton in Cripplegate

Church, erected in 1832, has, during the recent restoration, been removed from its former obscure corner to a conspicuous position near the south-west door.

The University of Durham appears to be increasing in public favor. The number of matriculations was larger last year than at any former time. The number, this year, is still larger. The institution has turned out many hard-working men, who are now doing excellent work in the Church.

The parish church of Sheffield has been undergoing much repair and restoration for some months, at a cost of £20,000 stg., the whole of which has been obtained, except a small sum. The church will be re-opened on the 26th, by the Archbishop of York. The services will be continued for a week, and among the preachers will be the Bishops of Manchester, Liverpool, Durham, Sodor and Man, besides other dignitaries.

The ancient parish church of Hordley, Ellesmere, Salop, was re-opened on the 2nd ult., after restorations so expensive as almost to amount to rebuilding, under the direction of Mr. MacCarthy. Several of the oak pews, two hundred years old, have been thrown open. The internal additions include a reredos of alabaster and the paving of the sacranum with encaustic tiles. The cost of replacing the old dilapidated roof by an open timbered one has been borne by Earl Brownlow.

The death is announced of the Rev. Thomas Boys, late Vicar of Holy Trinity, Hoxton, in his eighty-ninth year. He was universally recognized as a man of great ability, of untiring energy, and of great piety and worth. His erudition excited alike the admiration and gratitude of Sir George Lewis, who, only a few weeks before his death, discovered the scholar to whom, as he said, he was so deeply indebted in his youth, for some of the best expositions of classical literature. The authors whose works he edited are still among the favorite text books of Cambridge and Oxford. These editorial labors were performed while he was doing duty as a military chaplain in the Peninsula. He landed with Sir Arthur Wellesley in Portugal. During the tedious winter that the English commander spent behind the defences of Torres Vedras, Mr. Boys translated the whole Bible into Portuguese. The late King of Portugal, Dom Pedro I, publicly thanked him for that gift to his people.

In some parts, we are glad to find that Lay Mission work is proceeding satisfactorily. The Mission of St. Barnabas, Edgware Road, London, has, from the first, been worked by laymen; and the first report, just issued, shows that lay agency can accomplish a great deal. The little band engaged in this good cause has made an appeal to those who can spare a little time for God to help them on week days in the home mission cause.

Chancellor Espin has stated that during the time he was at Queen's College, Birmingham, and Chaplain to the Bishop, he had nearly four hundred applicants, from the heart of dissent, seeking Holy Orders, in the course of eight or ten years. In reference to applicants of this kind it was remarked, a short time ago, that "Dissent is better outside

the Church than in it." The Bishop of Norwich remarked:—"What is the use of Dissenting ministers when you have got them? They are out of their element. They don't understand us, nor we them; and they make poor parish priests." The Bishop of Chichester stated some time since that he replied to all such application:—"If you really mean you wish to enter the church, go through a course at one of the better theological colleges for two years." It should, indeed, never be forgotten by these who wish to return to the church, that the church and dissent treat two very different principles. If it were not so, why did dissenters leave the church and tell us they could not believe its teaching, and could not conscientiously join in its worship?

The recent additions to the Cathedral of Chichester include a tomb with a recumbent figure of the late Dean Hook, a pulpit erected to his memory, and an additional bell in the old tower. There is also a brass lectern in the Lady Chapel, contributed by the theological students, to the memory of Canon Ashwell. A stained glass window is also to be added. A large brass cross has been placed on the altar. The town contains a population of 9,000, and has nine parish churches.

## THE TWENTY-FIRST SUNDAY AFTER TRINITY.

**T**HE various graces of the Christian character correspond in many respects with the different parts of the armor worn by the soldiers of ancient Greece and Rome, and the comparative value of these graces bears a striking resemblance to the comparative value of the pieces of armor required in battle. We are directed to equip ourselves with all the graces as being quite as essential in the Christian warfare as all the armor of the soldier was necessary for him, in a battle against his earthly enemies. The Christian, while in the world, is a member of the Militant Church. He must pass through a large number of successive contests: he must be defended against a multitude of attacks, at once insidious and powerful. Nor is he to be content with escaping unhurt. He is to act on the offensive, to carry on a warfare against his enemies, as well as to defend himself against any warfare they may wage against him. His course is to be like that of his Lord, and, like Him, he is to go on conquering and to conquer. This, indeed, is the position of every Christian man; for none can have the slightest claim to the Christian character, unless he is carrying on this warfare, determined on moral conquest, and listening to the animating words of his Lord:—"Be thou faithful unto death, and I will give thee a crown of life."

The loins are to be girt about with truth: that is, there is to be absolute sincerity in the consecration of the whole man to the service of Christ, Who is the only Head of the Christian Church. The object of the girdle was to give support, firmness, and uprightness; and the Christian grace of truthfulness gives firmness to the spirit, enabling the Christian to look his enemies in the face, and also to look to God for assistance, in the consciousness of his sincerity. The breast-plate of righteousness includes all holiness, inward

and outward, for St. Paul never separated the two. Let the breastplate of righteousness be laid aside, and the fiery dart reaches to the conscience, and all is polluted. The feet are to be shod with the preparation of the gospel of peace. The military greaves and shoes would give a firm footing in slippery places, and without a personal experience of the gospel of reconciliation, without peace with God, ordinarily obtained as the grace of the sacraments, man can find no firm footing for the attack. He is a slave, is held captive, is bound with the chain of his sins and cannot place himself in an attitude of resistance. When reconciled to Christ and His Church, he is placed in opposition to his spiritual enemies, and can then, with Divine aid, fight the good fight of faith. The shield of faith is the next piece of armor alluded to by St. Paul; and the faith to which he refers is not a faith in "view," that which seems to be the only kind of faith known to modern dabblers in Theology, who think they have found the Gospel when they have restricted the message of salvation to the wretched beings who hold their restricted "views." St. Paul knew nothing of the system recognized in modern times as Calvinism, which is unquestionably the greatest curse the Church of Christ has ever been troubled with. The faith he so largely insists on, in his celebrated Epistle to the Romans, is the faith of Christ, the entire complex of Christianity, and is not merely a faith in Christ, although it includes this as its chief feature. Nor is it a faith in "views" at all; but as the Rt. Rev. Daniel Wilson, formerly Bishop of Calcutta, says:—"The whole revelation made by Almighty God to man in His word is that which faith embraces—seizing, grasping, and then applying it to its proper purposes." Hope is referred to under the figure of a helmet. It is not by a mere figure of speech that St. Paul puts holiness, faith, and hope among the defensive armor. There is no defense for us without these. If sin displace the breastplate of righteousness, unbelief deprives us of the shield of faith. And if despair lay hold on us, if hope is absent, then there can be little regard for eternity and little acquaintance with strong anticipations of it. The last piece of armor mentioned by St. Paul is the sword of the spirit, which is the Word of God. Our Lord has given us a proof of the defensive power of the Old Testament Scriptures in His own temptation. And the entire revelation of God is our rule, which we are to oppose to every form of temptation or trial, from the principles of which there is to be no appeal. To this revelation the Church has always deferred, and, until Messiah Himself shall come again the second time, it is the great standard of truth which is to be the guide of the Christian man, through the instrumentality of the Church which has committed this revelation to us.

#### IN MEMORIAM.

**D**IED at Toronto, on Wednesday, the 6th inst., the Rev. Samuel Spratt Strong, D.C.L.

This venerable clergyman, one of the oldest in the Diocese, came to Canada—upwards of forty years ago—favorably recommended, by persons of distinction in England, to the late Sir John Colborne, administering the government, and to the late Hon. and Rev. Dr. Stewart, then Bishop of Quebec. He was kindly received, and, after being admitted to Holy Orders, was first employed for some time as Acting Chaplain to the forces in Quebec. He subsequently served as Assistant Minister in St. George's Church, Kingston, in the place of the late lamented Rev. Robert Cartwright. He was afterwards appointed to the important charge of Bytown—now Ottawa. This town was a military post and the head-quarters of the

Royal Engineers Department during construction of the Rideau Canal. It was, also, the chief point to which the large and interesting stream of emigration of that day was directed—which added seriously to the responsibility of the charge. Mr. Strong proved equal to it, and extended his labors to the numerous settlements in the valley of the Ottawa and continued them for many years, with great advantage to the Church and acceptance to the settlers, by whom he was held in the highest esteem. Shortly previous to Ottawa becoming the seat of the Dominion Government, Dr. Strong, feeling himself unequal to the efficient discharge of his onerous duties, resigned his charge and accepted that of Tecumseth, in this Diocese.

Here he remained for some time, laboring beyond his strength and was, at length, obliged to retire from missionary duty—the fatigue of travelling proving too great for him; but, unwilling to be idle, he afterwards took temporary charge at Buckingham, in the Diocese of Montreal, and at Chester and St. Ann's, in this Diocese.

Dr. Strong was highly esteemed as one of our best specimens of a high-minded English gentleman—both in person and in manners—and discharged his duties, as a servant of his Divine Master, in a most exemplary manner during his sojourn in Canada.

At the earnest request of his late friends and parishioners in Ottawa, his remains were conveyed to that city for interment, by his son-in-law, Thomas Monro, Esq., of St. Catharines, and his grand-son, Mr. Kelty.

The funeral procession was formed, on Friday, at the residence of his son, Vice-Chancellor Strong, whither his remains had been removed, and were followed to their last resting-place by a large concourse of sorrowing friends, with every demonstration of respect and affection.

#### CHURCH WORK AMONG THE MASSES.

**I**N the recent Wesleyan Conference in England, there were various attempts made to account for the decay of the Wesleyan denomination, in point of numbers. One speaker, a very eminent man, President of their Trinity College, hit the nail on the head when he attributed their declension to the want of material to work upon, occasioned by the extraordinary revival of life and energy in the Church of England. In fact, the wind has been completely taken out of the sails, not only of Methodists, but of all other denominations, including Roman Catholics, by this Catholic revival during the last half century. It is not so much that these schisms have lost zeal, as that the Church has had an access of zeal beyond. In no department of religious activity can any denomination make a boast, but the Church can retort, like St. Paul, "I, more." The Church, in fact, now leaves them nothing to do, or very little.

In nothing is this seen so conspicuously as in work "amongst the masses." Here, the Church clergy are *facile principes*. In Canada we have little idea of the festering sores that exist in the large centres of English population, though we have examples of noble Church work under great difficulties. In fact, we do not realize that, in this matter, "Within the lowest depth a lower depth, still yawning to devour, is opening wide." Perhaps we take our measure from the case of such parishes as Holy Trinity, Toronto, a large free Church amid a poor population, where, for a quarter of a century, thorough Church work has been carried on. But here, to say nothing of the Church having been built and endowed *ab initio*, and so made practically independent—the poverty is only of a moderate type, not aggravated by crime to any great extent. It may be said that there are other parishes here among the poor, where every-thing has to be done in the way of building and

endowment, without the advantages of Holy Trinity. Even in these, the degree of poverty, ignorance, and crime is not so intense as it might be. Nay, such parishes as St. Alban's, Holborn, much as they are deservedly quoted, as examples of Church work among the poor and criminal classes, display a comparatively twilight to work upon.

A recent death among the English clergy—that of Charles Fiege Lowder—has drawn all eyes to the spot where the very "lowest deep" of English society exists, the neighborhood of Billingsgate and London Docks. About 24 years ago, a cultivated gentleman, of good birth and advanced scholarship, with bright social and ecclesiastical prospects before him, accepted the Mission of St. Peter's, London Docks, plunged into the work and isolated himself from the joys and pleasures and companions of his former life. He might almost as well have gone to work on an island in the South Seas. His parishioners met him with fierce scorn, and his life was, for a while, in danger; but he persevered. He adopted the system of extreme Ritual, but combined with utter devotion of heart and life. Nothing could withstand his calm, unvarying courage. After 24 years, he dies, and the whole neighborhood is melted to tears. He leaves hundreds of communicants. His most resolute opponents of the Low Church school join in his funeral praises. Amid all the eccentricities of Ritualism, they say, there was beating a loyal Christian heart, with but one object—the glory of God in the salvation of souls. Such is the cause of the Church's success, and of the failure of the Wesleyan and other schisms—they are not wanted any longer.

#### CHURCHWARDENS.

**N**OTWITHSTANDING the general good feeling which exists between clergymen and churchwardens in by far the great majority of instances, it sometimes happens that misunderstandings arise in consequence of a want of precision in the estimate formed of their respective duties and powers. This will sometimes happen with no other fault than a mistake in judgment, either on the part of the churchwardens, some of the people, or the clergyman himself.

Now, although it may be most desirable for every official person in connection with the Church to understand exactly the position he holds, and the functions of his office, it will, nevertheless, sometimes be the case, that, with all the knowledge of the subject that can be acquired, and with the very best intentions also, the machinery will not work satisfactorily and harmoniously. Perhaps no one knows why; some may suppose one thing and some another, but the real cause may yet be hidden. And seeing that, as long as the world lasts, such will sometimes be the case, it becomes of the first importance that the causes of misunderstanding should be reduced to as small a number as possible, and that all the information that can be obtained for the purpose should be secured.

In this country, the danger of over-legislation is almost as great as any—especially in the Church. We seem likely to have plenty of it, if that is to do us any good. And, had as much of this legislation is likely to turn out, the Church (in the Diocese of Toronto, at least) has carefully defined the duties of churchwardens. We find that the office, as it exists at present in this country, was first created by the Church Temporalities Act. And as no additional duties have since been connected with the office, it will be seen at once, even from the title of

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the Act, that these duties refer only to the Tem-  
poralities of the Church; in all other respects, they  
being simply members of the congregation, just as  
others who hold no offices. At page 387 of the  
Canons of the Synod of Toronto, under the head of  
"Church Temporalities Act," we read that the  
churchwardens during their term of office are "as a  
corporation." They are therefore not really a cor-  
poration; they can have no successors in law, nor  
can they, as churchwardens, hold the landed prop-  
erty of the Church to transmit it to those coming  
after them and holding the same office. But they  
are "as a corporation"—they are a *quasi* corpora-  
tion, that is, a limited corporation for certain de-  
finitely expressed purposes—they are "as a corpora-  
tion to represent the interests of such church and  
of the members thereof," that is, evidently, with  
regard to the temporalities. The section goes on  
to say:—"And shall, and may, sue and be sued,  
answer and be answered unto, in all manner of  
suits and actions whatsoever, and may prosecute  
indictments, presentments, and other criminal pro-  
ceedings, for and in respect of such churches and  
churchyards, &c., &c. So, that, in all spiritual  
matters, with regard to the services of the Church,  
the teaching or conduct of the clergyman, or any  
similar matters, churchwardens have no more au-  
thority than the simplest and the poorest of the  
private members; they can bring these matters be-  
fore the Bishop and his court, should he have one.  
But even in suits, as Cripps remarks in reference to  
churchwardens in England, "they are little else  
than a name to sue by," because they merely rep-  
resent the parishioners during their very limited  
term of office, and all such suits must go in the  
name of somebody.

The office of churchwarden, though of short dura-  
tion, is of considerable importance, and we scarce-  
ly remember an instance within our own personal  
experience, where this official was not of great as-  
sistance to his clergyman in carrying on the work  
of the Church. Men who are placed in any office  
whatever, connected with the Church, may, if they  
are inclined to do so, be exceedingly valuable help-  
ers in the cause of Christ and His Church. They  
have no right to interfere with the services. We  
have never, ourselves, met with churchwardens who  
have had the presumption to interfere with the  
managements or the mode of Divine Worship, al-  
though we have heard of such cases. It may be  
well that churchwardens should know that they  
have no right whatever to become obstructive and  
to have services of their own selection, or to scruti-  
nize narrowly the sermons or the proceedings of  
the clergy, to sit in judgment on the minister, or to  
adopt a general system of fault-finding. They  
must remember that their duties, as the law has  
defined them, are strictly confined to the temporal-  
ities of the Church; and, as to anything further,  
they are morally bound to *help forward, and not to  
obstruct*. And we believe that, in the majority of  
instances, this would be the estimate they them-  
selves would form of their duties, although it is to be  
feared that there may possibly be some instances  
where the contrary is the case. In such instances,  
if they really do occur, they should understand that  
both legally and morally, they are frustrating the very  
object for which their office was called into exist-  
ence.

#### PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

THE FATHERS ON IMAGE-WORSHIP.

And if we inquire into the "unanimous consent  
of the Fathers" as to images, we find them express-

ly condemned by the following, without mentioning  
those whose entire silence makes their silence  
of any such use. St. Irenaeus (A.D. 120-190)  
mentions the use of images of Christ, with religious  
honor to them, as a peculiarity of the Carpocratian  
heretics, distinguishing them from Catholic Chris-  
tians.—("Cont. Her." i 25.)

Minucius Felix (A.D. 220): "*Crosses, moreover, we  
neither worship nor wish for.* You [heathens], who  
consecrate wooden gods, do worship wooden  
crosses, perhaps as parts of your gods; for your  
very standards, as well as your banners and en-  
signs of your camp, what are they but crosses gilt  
and decked?"—"Octavius," xxix.)

Origen (A.D. 230): "We say that those are the  
most untaught who are not ashamed to address  
lifeless objects . . . and though some may say these  
objects are not their gods, but imitations and sym-  
bols of real ones, nevertheless they are untaught,  
and slavish, and ignorant, who imagine that the  
hands of low mechanics can fashion likenesses of  
Divinity; for we assert that the very lowest among  
us (Christians) have been set free from this ignor-  
ance and want of knowledge."—"Cont. Cels." vi.  
14.) "The statues and gifts which are fit offerings  
to God are the work of no common mechanics, but  
are wrought and fashioned within us by the Word  
of God, to wit, the virtues whereby we imitate the  
Firstborn of all creation."—"Cont. Cels." viii.  
17.)

"What sensible man can refrain from smiling  
when he sees that one who has learned from philo-  
sophy such profound and noble sentiments about  
God or the gods, turns straightway to images, and  
offers to them his prayers, or imagines that by  
gazing on these natural things he can ascend  
from the visible symbol to that which is spiri-  
tual and immaterial?"—"Cont. Cels." viii.  
44.)

Lactantius (A.D. 300): "It is indisputable that  
wherever there is an image, there is *no religion*.  
For if religion consists of divine things, and there  
is nothing divine except in heavenly things; it fol-  
lows that images are outside of religion, because  
there can be nothing heavenly in what is made  
from the earth . . . thus there can be no religion  
in images, but a mimicry of religion."—"Div.  
Inst." ii. 19.)

Fathers of the Council of Elvira (A.D. 306): "It  
has been decreed that there ought not to be pic-  
tures in churches, lest what is worshipped and  
adored be painted on the walls."—(Canon xxxvi.)

Eusebius (A.D. 338) speaking of the image of  
Christ traditionally said to have been erected by  
the Syrophenician woman, says: "It is no wonder  
that those of old amongst the Gentiles who were  
benefitted by the Saviour, made these things. We  
have heard of likenesses of Paul and Peter, and of  
Christ Himself, preserved in pictures, the ancients  
being naturally wont to honor them in this way  
as saviours, according to the heathen custom  
prevailing amongst men."—"Hist. Eccl." vii.  
14.)

St. Epiphanius (A.D. 370) in a letter preserved  
in St. Jerome's translation, tells how he found a  
painting of Christ on a curtain in a church at Ana-  
blatha, and tore it up, as "contrary to the author-  
ity of the Scriptures and contrary to our religion."  
—(St. Hieron. Epistle 51.)

St. Ambrose (A.D. 370), writing of the alleged  
finding of the true Cross of St. Helen, says: "She  
therefore found the title; she adored the King—  
*truly not the wood, for this is a heathen error, and the  
vanity of the ungodly*, but she adored Him who hung  
on the Wood."—"De Obit. Theodos.") Compare  
this with the Good Friday office for the adoration  
of the Cross in the Roman Missal, with its rubrics:  
"The priest, taking off his shoes, advances to *adore  
the Cross*, genuflecting thrice before he kisses it. . . .  
Then the ministers of the altar and the other clerks  
and the layfolks, two and two, genuflecting thrice  
as aforesaid, *adore the Cross*. Later on an antiphon  
is sung, beginning, 'We adore Thy Cross, O  
Lord.'"

The same St. Ambrose, in another place, uses  
words to express the impossibility of reconciling  
heathen language and practice, which precisely ap-  
ply to modern Roman apologies for the usage now  
discussed. Speaking of an ably drafted petition

on behalf of the pagan religion, which had been  
presented to the Emperor Valentinian, he says,  
"But this gold, if you handle it carefully, is pre-  
cious outside, while within it is common metal.  
Ponder, I pray you, and examine the Gentile sect:  
they utter beautiful and imposing sentiments, but  
defend what is devoid of truth. *They talk about  
God, they worship an image.*"—"Epist. xviii. ad  
Valentinianum.")

St. Augustine (A.D. 430) supplies very valuable  
testimony, because he lets us know that those  
heathen arguments in favor of idols which he re-  
futes are identical in meaning, and almost in exact  
wording, with the defence now set up by Roman  
divines for the cultus of images. Here is subjoined  
a parallel between St. Augustine's heathen and the  
decrees of the Council of Trent.

St. Augustine.

Council of Trent.

"*Confounded be all they that serve graven images, that boast themselves of idols.* God, and of the Saints, are to be had and retained, especially in churches, and comes forward and says, 'I due honor and veneration do not worship a stone, nor that image which is without feeling; for it is not possible that your prophets should have known that they have eyes and see not, and I be ignorant that the image in question has no soul, and sees not with its eyes, nor hears with its ears. I do not worship that; but I bow before (adoro) what I see, and serve Him whom I do not see.' Who is he? 'Some invisible power,' he replies, 'which presides over that image.' By giving this sort of explanation of their images, they think themselves very clever, as not worshippers of idols." ("Enarr. in Ps." xvi. 11.)

"The images of Christ, of the Virgin Mother of God, and of the Saints, are to be had and retained, especially in churches, and do not worship a stone, nor that image which is without feeling; for it is not possible that your prophets should have known that they have eyes and see not, and I be ignorant that the image in question has no soul, and sees not with its eyes, nor hears with its ears. I do not worship that; but I bow before because the honor which (adoro) what I see, and is exhibited to them is referred to the prototypes which they represent; so that through the images which we kiss, and before which we uncover our heads and lie prostrate, we adore Christ and pay veneration to the saints, whose likeness the images bear." (Con. Trid., sess. xxv.)

#### MISSION WORK IN MADAGASCAR.

The accounts that we have had of Church work in Madagascar have generally been in connection with Schools and individual teaching. It may, therefore, be well now to give some idea of what is being done to establish the English Church in the Island. The Bishop returned to England a few months ago to try and raise funds for a permanent Church of stone at the capital, Antananarivo. Five years' experience has convinced him that it is essential to have one. The first Church was of wood and palm leaves, and was blown down in a storm about a year after the arrival of the Bishop and his staff of clergy. A site was then obtained for a permanent building, and a temporary nave of stamped earth, and a small chancel were erected. Outside this is the ground on which the chancel of Christ Church is to be built. The Bishop considers a substantial Church of stone is a matter of necessity, as a token of the stability of the Mission, and a witness to the earnestness of its work. £5,000 is the sum needed; of this he has gathered about £2,000. In connection with this Mother Church is a Boys' School and a Girls' School, a High School in which 50 boys are preparing for the Native College, a Hospital, in which are 20 beds for women and children, and a Printing Press.

There are two other Churches in the capital city, Holy Trinity, and SS. Philip and James. Both have schools attached to them. Holy Trinity is a little over a mile from Christ Church, and is built of Pese work, as stamped earth is called. SS. Philip and James is built of sun-dried bricks, the people partly built it at their own expense, and they greatly desire to have a separate building for their school. There are 20 stations round the city, where there are small buildings used for Service by Native Catechists. The buildings are very bare and barn-like, and all that can be done is to keep them clean and brighten them with new mats. In some there are texts in Malagasy, and a covering for the altar, sent from England. The Catechists receive instruction from the clergy before they are placed in charge of a congregation, and they are admitted as lay readers and preachers. Every month they spend three days in the house of Mr. Crotty, the clergyman in charge of these stations. He has Services in one or two of the Churches every Sunday, and has classes during the week for Baptism and Confirmation. Some of the Churches want rebuilding or enlarging, the people will often give their labor, but wood has to be bought for the roof. From £20 to £25 will build a Church.

Twelve miles away, at Ambatoaranana, a College has been established for training Natives for the ministry. It is in full work under the Rev. F. A. Gregory. There, the only school Church at present belonging to the Mission, is in course of building. This is the work in hand in the Central Province of Imerina.

On the Eastern Coast there are three Stations. At two of these, Andovoranto and at Tamatave, there are wooden Churches. Round Andovoranto are six small distinct congregations, but at present there is no ordained Missionary in charge. There is also a small wooden Church at Mahasoa, two hours away from Tamatave, and numerous other congregations in the neighborhood, who assemble in small shed-like buildings. There is great need of a second Church at Tamatave. As soon as may be, these Stations are to be extended, the one north, the other south, and again they must stretch inland to meet the line extending from the interior. For all this money is wanted, not only to build and repair Churches, but to maintain the workers. The efficiency of the work, so far as we at home are taking part in it, is mainly dependent on a steady list of annual subscriptions.

## Diocesan Intelligence.

### NOVA SCOTIA.

[FROM OUR OWN CORRESPONDENT.]

THE LORD BISHOP has returned from his tour following on the Provincial Synod. He arrived in Halifax on Michaelmas day, looking well and vigorous.

REV. MR. WINTERBURNE has also returned to Halifax after his trip on board the Northampton.

REV. DR. ALSION is recovering from his late very severe illness, we are happy to be able to state.

THE REV. J. W. NORWOOD has resigned Seaforth, near Halifax, with a view of taking a charge in the United States, where his relatives reside.

### ONTARIO.

[FROM OUR OWN CORRESPONDENT.]

LEEDS AND LANSLOWNE.—Confirmation was held at Trinity Church, on Oct. 1st, at 3.30 p.m., when 86 candidates received the apostolic rite of Laying on of Hands by the Lord Bishop of the Diocese. The same rite was conferred on 48 candidates, including many adults, at St. John's, on the morning of the 2nd inst. Here, there was a celebration of the Lord's Supper, when all the newly-confirmed and many old communicants, exceeding a hundred, received the Holy mysteries of the blessed Body and Blood of Christ.

A third confirmation was held at Seeley's Bay, in the afternoon of the same day, when 14 candidates were confirmed, making a total of 83 for this Mission. The number would have been larger, only that some, to the number of about ten, were prevented availing themselves of the grand opportunity. The congregation at Seeley's Bay has good reason to thank God and take courage for having been enabled to wipe off a large debt, besides furnishing the church; also, for the steady and increased attendance at church, during the incumbency of the Rev. John Osborne, who has done duty ever since the new church was opened. It was, we are thankful to inform our readers, consecrated by the Bishop when here at the time alluded to, under the name and title of St. Peter.

The Bishop's addresses at the several stations were, as usual, most able. Friends at a distance, who know this large and populous Mission, will be glad to know that our Diocesan found it sufficiently advanced and prosperous for an additional clergyman and publicly urged its division with all possible speed. *Laus Deo.*

WILLIAMSBURG.—The Lord Bishop of Ontario visited this parish on the 17th ult., and confirmed, at St. James' Church, Morrisburg, 17; at Trinity Church, Williamsburgh, 25. His Lordship preached in the evening at 7 o'clock.

### TORONTO.

SCARBOROUGH—St. Jude's.—A new and beautiful stained glass window has recently been placed in the chancel of this church. In the centre lancet are the emblems of the Passion and Crucifixion, the sacred monogram, surrounded by a cross, and the crown of thorns and the nails. In the right lancet is a representation of St. Peter, and in the left of St. Jude. The

whole is wrought in vitrainne. Great praise is due Mr. Chapman Boyd, of Trinity College, for his zeal in collecting the necessary funds, and, indeed, for the carrying out of the whole work.

BOLTON.—The annual Harvest Festival was held at Christ Church, on the 29th ult. The church was very neatly and tastefully decorated, the services were hearty and were well attended. There was evensong on the 28th. The Rev. J. Fletcher on Ps. 108: 2, 3. Matins were sung at 10.30, on the 29th, with Holy Communion, the Rev. W. Grant preaching on Lev. 24: 14. Evensong was held at 4 p.m., when the Lord Bishop preached on Ps. 65: 11. In the evening, after tea had been served in the Town Hall, the Rev. Mr. Spencer, of Elora, exhibited his sciopticon, with views of the Holy Land, to a numerous and interested audience.

After the service at the church, the following address was presented to the Bishop:—

To the Right Reverend the Lord Bishop of Toronto:—

RIGHT REVEREND AND DEAR SIR,—We, the clergymen, churchwardens, lay delegates and members of the Church of Christ in the parish of Bolton and Sandhill, desire to take advantage of the present opportunity of expressing to your Lordship the deep respect which we entertain for your Lordship personally, and our reverence for the high and exalted office which you hold. The honor which your Lordship does us, by being present at our annual Harvest Festival, we affectionately appreciate, and, while we rejoice at the temporal benefits our benificent Father has bestowed upon us, your presence reminds us of the great spiritual benefits we have been partakers of. The presence of your Lordship as chief pastor of Christ's flock in this Diocese, brings before our minds the ancient lineage of our Church—the Church of England and Ireland—a true branch of the Holy Catholic and Apostolic Church, which Christ founded upon earth. We pray that we may ever be found loyal members of that Church, and anxious, by our efforts and substance, to promote its welfare, to the good of souls and the honor of Christ.

We hope that your Lordship's short visit amongst us may be a pleasant one, and conclude with our earnest prayer that we may never be found wanting in that true loyalty which binds Bishop and people together, and that your Lordship may be abundantly blessed and long spared to administer the affairs of this important Diocese, to the glory of God and the promotion of true religion amongst us.

I should also, my Lord, desire myself, personally, before your Lordship, to acknowledge the kindness and good will of the people of this parish towards me, and their hearty co-operation in all Church work. Particularly do I wish to bear testimony to the loving zeal of the ladies of the congregation.

Also, I desire most cheerfully to recognize in your Lordship's presence the courtesy and kindness of the inhabitants of this village, to whatever religious body they may belong, many of whom, on occasions such as this, contribute their assistance.

The Bishop made an affectionate and hearty reply.

WHITEBY.—All Saints' Church has recently received an addition to its many attractions. Mrs. Betts a most worthy and consistent parishioner has had erected therein a handsome and well executed window, from Mr. McCausland, Toronto. It consists of two distinct light and a circular above. Among many significant devices in the window, the central objects are: in the circular, the dove with outstretched wings; in one light the cross with our Lord's words, "Take up thy cross and follow me," on the other the Celestial Crown and Flowers, with the words, "I will give thee a Crown of Life."

The window is a memorial to her late husband, Daniel Betts, Esq., a faithful member of the church, who was taken to his rest a few years since, after much suffering, borne with resignation and a bright hope. Mrs. Betts has set a good example, not only in holding the faithful departed in loving remembrance, but also in beautifying the House of God, and thus benefitting the living.

### NIAGARA.

[FROM OUR OWN CORRESPONDENT.]

ST. CATHARINES.—Those who were at St. Barnabas Church on Thursday evening, 30th ult., enjoyed a great treat in the Harvest Festival service. The decorations were extremely beautiful. At the western door was a pile of fruit of various kinds surmounted by a handsome cross. The fine stone font bore a graceful pyramid of ferns, flowers, and foliage plants, its base being wreathed with the same floral elegance. The rood screen was also most effectively treated—an excellent background for the wheat sheaves, berries, and fruit that literally covered the screen, was the

mass of creeping vines in which were mixed balsams of rare beauty. On the top of the screen was a handsome text in crayon letters on a blue ground bordered with ears of wheat, and from the central arch there hung a huge bunch of grapes that rivalled in size the famous grapes of Eschol. But exceeding in beauty all other parts of the church was the Altar, vested in white, and having on the retable a magnificent cross of flowers, besides four vases of choice cuttings. The reredos with its golden centre was beautifully decorated with a representation of lilies executed in water colors, the panels on either side of crimson, spanned by ivy tendrils and white berries. Grapes hung in clusters with wheat sheaves in miniature here and there forming a highly effective display of artistic taste. An oblation of wheat and grapes was presented at the Altar with the offertory. A number of the neighboring clergy were present.

The service began with a procession of the choir and clergy entering at the western door singing the Harvest Home Hymn, "Come ye thankful people, come." Throughout the music was remarkably good, and reflected much credit on the organist and choir, a very impressive feature being the rendering of the Apostle's Creed, which in its fine modulations, was a lesson itself. The first part of the service was sung by the Incumbent, Rev. A. W. McNab, the Rev. Henry Holland, of St. George; taking the second part; the Revs. Lee and Caswell read the lessons. Rev. E. J. Fessenden, of Chippawa, was the preacher, and gave an admirable and appropriate discourse. Immediately after the presentation of the offertory, a solemn Te Deum, or Song of Thanksgiving, was sung. Then followed the benediction by the Incumbent, and the Processional Hymn, "Brightly gleams our banner," brought to a close one of the brightest and heartiest services St. Barnabas Church has ever witnessed.

Among the many harvest offerings was some English Cocoanut Matting for the floor of the church—presented by a member of the congregation. A still larger number of people attended the repetition of the Festival Service on Sunday evening, when the Incumbent preached a stirring sermon from Gal. 6: 7, " whatsoever a man soweth, that shall he also reap."

HAMILTON.—Receipts at Synod Office during the month of September.

MISSION FUND.—On guarantee account West Flamboro, \$25; Marshville, \$50.

ALGOMA FUND.—Ancaster, \$21.79.

WELLAND.—At the close of the Wednesday evening service at the Feeder Junction School House, on Sept. 22nd, the Rev. R. C. Caswell was presented with a purse of \$27 by the attendants at the services held there, together with the following address, which was very well and clearly read by Miss Foster, one of the teachers in the Junction Sunday School:—

Rev. and Dear Sir,—

We, the members of the Church and other attendants at the evening services held at this place, desire to show our appreciation of your earnest efforts in the cause of Christ, as testified by your zeal in holding these week-night services, as well as in the very successful movement originated by you in establishing a Sunday School here, both of which we feel to be of the very greatest importance, as giving an opportunity to many to attend both these means of religious instruction, who otherwise would be unable to do so. We feel it is only proper that we should thus give expression to our feelings of gratitude, and in making this small presentation to you, we wish it understood that we have not the slightest thought of its being at all commensurate with the benefit received by us, but we make it that our hands may be strengthened with the remembrance that our pastor's work is fully appreciated by his people, in whose behalf he has so earnestly labored.

Signed on behalf of the congregation by E. McLaughlin, M. Topp, A. E. Foster, Jennie Foster, E. Wright, Mary Tuft, Mary A. Barrett, Emma Hannah.

### HURON.

[FROM OUR OWN CORRESPONDENT.]

PORT STANLEY.—The committee appointed to consider the petition of the Vestry of Christ Church, for leave to sell the old site for parsonage, and apply part of the proceeds towards improving the present parsonage grounds, and to invest the balance for the benefit of the Incumbent, reported in favor of the petition being granted.—Carried.

Permission was granted the Rector and Churchwardens of St. John's, London Township, to sell the old church, and also to apply to Parliament for permission to sell the present rectory and apply the proceeds towards a rectory house at or near the village of St. John's.

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KINCARDINE.—The in-gathering of the harvest was celebrated by a Harvest Festival, on October 1st. Divine Service was held in the church at 5 o'clock in the afternoon. Rev. Mr. Moorhouse, of Berrie, delivered an excellent sermon from Gen. 8: 22, on the Faithfulness of God. The congregation was as large as on a Sunday morning. The building was elaborately and tastefully decorated. The chancel window above the reredos was filled with choice fruit, from the midst of which sprang a floral cross; and the chancel stalls, vestry doorway and altar rail were adorned with grain and evergreen and texts. The pulpit and lectern bore white silk frontals with sacred emblems in gold. The font was a mass of fruit and flowers. Spanning the mouth of the chancel was a triple gothic arch, bearing, upon a crimson ground, in beautifully executed straw letters, the text, "He maketh the grass to grow for the cattle, and herb for the service of man."

The Diocesan Thanksgiving Service was read by the Rector, Rev. Mr. Starr, the choir chanting the psalms and singing the versicles and amens in excellent taste to the playing and under the direction of the organist, Mrs. Roberts.

The service over, all made their way to the Town Hall, where a bountiful supper was provided. The hall was filled.

After all had partaken of supper, the Rector afterwards made a few remarks expressive of his thankfulness at the unparalleled success of the festival. He thanked everybody who had in any way contributed to its success, and especially the ladies.

Rev. Mr. Moorhouse also spoke for a few moments. Too much praise cannot be accorded to the ladies and gentlemen of the parish, who so harmoniously and so energetically worked together, and thus brought the Church of the Messiah Harvest Home to such a successful issue.

Programme of Missionary Meetings for October, &c.—  
Sunday, Oct. 10th, Port Rowan; Monday, 11th, Port Rowan; Tuesday, 12th, Vittoria; Wednesday, 13th, Port Dover; Thursday, 14th, Dereham; Friday, 15th, Tilsonburg; Sunday, 17th, Simcoe and Waterford; Monday, 18th, Ryerse; Tuesday, 19th, Woodhouse; Wednesday, 20th, Lynedoch and Delhi; Thursday, 21st, Vienna; Friday, 22nd, Port Burwell; Sunday, 24th, Paris, 11 a.m., Brantford (Grace Church), 7 p.m., Monday, 25th, Paris; Tuesday, 26th, Onondaga; Wednesday, 27th, Grace Church, Brantford; Thursday, 28th, Kanwegach and Middleport; Friday, 29th, St. Jude's, Brantford; Sunday, 31st, Burford, Mt. Pleasant, &c.; Monday, Nov. 1st, Burford; Tuesday, 2nd, Norwich; Wednesday, 3rd, Otterville and Northfield; Sunday, 7th, Thorndale, 11 p.m., Thamesford, 3 p.m., Ingersoll, 7 p.m.; Monday, 8th, Ingersoll; Tuesday, 9th, Beachville; Wednesday, Nov. 10th, Nissouri.

LONDON.—The Sunday School Convention.—The inaugural sermon in connection with the S. S. Convention was preached by Rev. W. S. Rainsford, in St. Paul's, London, on Monday evening, Oct. 4th, to a very large congregation. After a brief evening service, Mr. Rainsford delivered an appropriate and lengthy address, principally to parents and teachers. He referred to the great evil in the materialistic tendency of the age, and he dwelt on the questions, "Who are fitted to teach," and "The position of the Church to-day in regard to the young," and urged upon parents and teachers to let all their teaching tell for the one thing, reverence and then love.

Tuesday, 8 a.m., Morning Service in St. Paul's, and the administration of the Holy Communion. The Convention is well attended. Representative churchmen, clerical and lay, from some of the most remote parts of the Diocese are assembling at the Bishop Cronyn Hall.

Tuesday, 10 a.m. The Convention was opened with singing a hymn and prayer and an address of welcome by his Lordship, the Bishop of the Diocese. At the morning services there were addresses, on the Sunday School in England, by the Bishop of Toronto, in the United States, by Rev. F. Courtney, of Chicago.

Afternoon Session. Subject, The Sunday School Teacher. Addresses from Very Rev. Dean Boomer, Mr. Park, of St. James' S. S. Toronto, Rev. Short, Mr. C. Brock. Evening Session, 7 p.m., a Training Lesson by Bishop Alford; the Sunday School in relation to the minister, the superintendent, the parish, and the church, by Rev. J. Gemley, Mr. H. J. Ebberts, Rev. C. M. Bland, and Rev. F. Courtney.

Wednesday morning, after singing and prayer, there were addresses,—on Organization and Discipline, by Mr. G. F. Jewell; Teachers' Bible Class, Rev. A. C. Hill; The Lesson, Rev. Canon Innes; Examination, Rev. G. G. Bolland; Rewards, Rev. R. Starr.

Afternoon, 4 o'clock, there was a conversation in the Sunday School singing and an excellent lunch being provided by the ladies of the church.

Evening.—Brief evening service—an address of an hour from the Bishop of Toronto, to teachers, and an address to parents by Rev. F. Courtney.

The meeting was, in every respect, very successful, much more so than we expected. At all the sessions there was good attendance of the laity, as well as clergy; especially at the evening meeting the hall was densely crowded. The addresses were good, earnest and practical, manifesting many of them, a true Church spirit. The audience eagerly drank in the wholesome truths uttered, and manifested, especially, their approval of every expression of every phrase of attachment to the principles of the Old Church. The address of Rev. F. Courtney, of the Diocese of Illinois, seemed to have moved a sympathetic chord in all. We had, also, on the platform, Rev. Mr. Whitcome, from the Diocese of Niagara. He addressed the meetings, as did several others to whom no particular topic had been assigned; one of them, Rev. Alfred Brown, was very favorably heard, as he addressed the meeting at two sessions.

#### ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The Rev. W. Crompton gratefully desires to acknowledge the receipt of bank bill for £2 from Miss E. Polidori; £4 from "Broughton," and £20 per the Bishop of Niagara, from the S. P. G. of London, England, for the work in his Mission, in answer to an appeal sent by Mr. Crompton, and kindly read by the Bishop of Niagara in the churches he visited during His Lordship's late visit to England.

We understand that the Rev. W. Crompton will occupy the pulpit in St. George's Church, Toronto, on Sunday morning, Oct. 17th, for the purpose of appealing on behalf of his mission.

#### DIocese OF SASKATCHEWAN.

(FROM OUR OWN CORRESPONDENT.)

PRINCE ALBERT.—A meeting was held in St. Mary's School House, on the evening of Sept. 7th, for the purpose of forming a Total Abstinence Society. The chair was occupied by His Lordship the Bishop of Saskatchewan, who delivered a suitable address. The Society was organized under the name of the "Saskatchewan Total Abstinence Association." The pledge was signed by the Bishop, four of the clergy—the Rev'ds. I. A. Mackay, I. Settee, E. Matheson, and T. Clarke, and by a number of the laity. The Bishop stated that regular meetings would be held to promote the objects of the Association.

### Correspondence.

All Letters will appear with the names of the writers in full

#### MISSIONARY HELP.

DEAR SIR,—There is a part of the Church machinery of this Diocese which ought to be encouraged. It is good, it works well, and does good service, but it wants lubricating by the friendly countenance and cordial support of all who love the Church. Spurgeon tells of a man at a fire. The escape was put up, but it was a little too short; there was a woman to be rescued who was near the window. The fireman went up, and just as he reached the top the people gave a great cheer, for they thought he had rescued her; and he did, but he said he could not have done it but for that cheer.

I alluded to the Church Woman's Mission Aid, a society with which I became acquainted, much to my advantage, soon after its formation, and which I know has done an amount of good that could not well be done in any other way. And, considering the extent of missionary work in this Diocese as yet untouched, and much that is appropriated insufficiently worked, every encouragement should be given to this Society.

I have heard that objections are made to the practice of sending out parcels. This, I think, can only arise from those who do not require such help, and who lose sight of the fact that there are many Missions—nearly all the purely back-country Missions—where such help is of the best. I have lately received such a case of wearing apparel, new and partly worn; and if the ladies sending it saw and heard the thanks which I and my wife and daughter saw and heard when distributing the things, they would feel that they had given pleasure and comfort to many poorly clad women and children; and the objections would very willingly withdraw all objection. I go frequently into houses which I leave with an aching heart, almost angry with myself that I cannot help. But now I have been to one such—six or

seven children, dirty, a little more than half naked, and what clothing there was, was too profuse with festoons, flags, and flowing drapery. Three of them hid under the one bed; the room in which they were was drawing-room, dining-room, breakfast-room, bedroom, bath and dressing-room, and kitchen, all in one. What could I do? The father away at a threshing-bee, and the mother neighboring. I looked her up, gave her a ride home and a "talking," not scolding, for such are often "touchy." Now, if I could have given her a bundle of good course clothing—course as compared with what ladies usually see—and made a bargain that she should keep them in order, it would have had more effect than my "talking." "This is one of the worst cases, and it is hardly possible to tell the debasing effect such poverty has on mind and morals. But there are others sufficiently bad in all Missions; cases where there is no dirt or rags, but patches and darns, innumerable, making one wonder if it pays to spend so much cotton and time on such material; but it is the only available way, for them, to avoid the disgrace of rags.

Allow me to say, Let us hear no more objection to such missionary help. Let Church-women work in their own way, and let us give them hearty thanks for what they do and the self-denial involved. They can do a much needed work which we cannot, and they do it well, and gracefully, and lovingly; and they need no more supervision than that which, according to the rules of the Society, is exercised by the Bishop. Such a Society, with such a President, must do good. There are many merchants and tradesmen who will give goods when they will not part with money, and there is a large quantity of rejected apparel which will give decency to many a poor family.

The following is from a report read before a meeting of the Mission Board at Baltimore, 1871, and deserves to be widely circulated; it is from the first annual organization in the United States:—"There are bishops and priests from Maine to the Gulf, and from the Alleghanies to the Pacific, who can bear testimony to the wise and tender and blessed ministries of this modest auxiliary to the Church's missionary work. Above all there are missionary homes all over this broad land to which its loving and discriminating benefactions have gone, that bless God with grateful hearts, and a courage more steadfast than ever, for its practical assurance of the Church's far-reaching and living sympathy." The 'talices are mine, but the whole passage ought to be emphasized.

In behalf of my own, and I feel sure of many other back country Missions, I earnestly beg a cordial and liberal support of the Church Woman's Mission Aid Society. Surely the work of faith and labor of love—and it is no little labor which they give—of educated and refined and godly daughters of the Church must be of great value. They have labored under difficulties, and have felt disheartened, and it ought not so to be.

Yours faithfully,

PHILIP HARDING.

Sept. 24th, 1880.

#### THE MEDAL SYSTEM IN SUNDAY SCHOOLS.

DEAR SIR,—As I have received several letters, asking for details of the Medal System introduced into Christ Church Sunday School, Ottawa, I now send you, appended to this letter, a copy of the rules for publication—an examination of which will enable any superintendent to adopt and work the plan.

##### SYSTEM

On which the GOLD MEDAL and the BOOK PRIZES will be awarded, commencing on Sunday, February 8th, and ending on Sunday, November 21st, 1880, both days inclusive.

GOLD MEDAL.—Each class is provided with a Silver Medal. This will be awarded each Sunday to the pupil securing the the highest number of marks for that day. In case of a tie, the winner will be determined by lot. The Medal Clerk will enter the name of the holder in each class every Sunday, and on 29th November (Advent Sunday), the pupil who has held the medal for his or her class the greatest number of times, shall be the winner of the Gold Medal. In case of a tie, the contestants tying each other shall be examined by the Archdeacon, on Advent Sunday, in the studies of their respective classes, who shall award it to the most proficient. It will be formally and publicly presented to the winner at the Christmas Festival, by His Lordship the Bishop. The pupils who may be taken from their classes by the Superintendent to supply the places of absent teachers, shall receive the full six marks for that day, and that pupil remaining in the class who shall receive the highest number of marks. The pupils thus withdrawn by the Superintendent shall be entered in the Medal Book as having won a Silver Medal.

BOOK PRIZES.—From Sunday, February 8th, to Sunday, November 21st, (Sunday before Advent), both inclusive, there are 43 Sundays. It is possible

for each pupil to obtain six marks each Sunday. It is, therefore, possible for each pupil to obtain 252 marks. Deduct six weeks for holidays, equal to 36 marks, and deduct, also, 36 marks as a margin, and we have 180 marks. The only marks to be given on the Sundays devoted to public catechizing will be those for "Attendance" and "Conduct." Each pupil securing 180 marks, or upwards, shall be entitled to a handsome Book Prize, and the pupil securing the highest number, over 180 marks, shall be entitled to an exceptionally valuable one. The Gold Medallist, however, shall not compete for this prize, though he or she may for any other one. The other Book Prizes will be graded according to the number of marks over 180. In case of a tie in the greatest number of marks over 180, the contestants will be examined by the Archdeacon on Advent Sunday, in the studies of their respective classes, who will then award the prize to the most proficient. The winners will be announced on Advent Sunday, and all the prizes will be presented on at the Christmas Festival, by His Lordship the Bishop.

**PRIZES TO TEACHERS.**—The teacher who attends the weekly Teachers' Meetings most regularly, and exhibits the greatest proficiency in the exercises of those meetings, will receive at the Christmas Festival, a valuable Teacher's Bible.

Yours truly,

WM. LEGGO.

Christ Church Sunday School, Ottawa,  
Feb. 8, 1880.

#### THE NEW CONSTITUTION.

DEAR SIR,—When I wrote to correct a mistake which appeared in an editorial in your paper, I had no notion of being drawn into a long controversy. But, however averse to continuing it, I feel that Mr. Smith's second letter demands a word of reply: not because he has advanced any new arguments to prove that I was wrong, or that your editorial was right, but because he repeats and reiterates his slander of the Diocese of Huron. If the facts of the case were known to all, what he has written could do no harm; but the facts are not known, and his assertion may be received by some as the truth and the whole truth relating to the matter of which he has written.

Before dealing with this, I will recapitulate the points which I have brought forward and proved in previous letters. I have asserted, and it cannot be denied that Dignitaries and Rural Deans are not necessarily elected on the Standing Committee, and that, while they never can form a majority of the whole committee, they do not as a rule, if ever, form a majority at the quarterly meeting. I have shown that the members of the committee are chosen from all parts of the Diocese, and that all parts are, as a rule, so well represented at the quarterly meetings that the London members could not, if they wished, carry everything their own way. I have shown, by comparison with Hon. E. Blake, Vice-Chancellor S. H. Blake, and others in Toronto, that there is no reason to suppose that London members would be any more subservient to the Bishop than members from outlying parishes. I have shown that there is no sign of a disposition on the part of the Bishop to manufacture dignitaries for the sake of increasing his influence. The man who could think such a thing must have a very low opinion of human nature in general and of the clergy in particular. I do not believe there is a clergyman in this Diocese, or in Toronto, who would barter his independence to his Bishop for the office of Rural Dean, or for the title of Dean, Archdeacon, or Canon. Mr. Smith thinks otherwise; let him read and "inwardly digest," St. Matthew 7: 1-2.

I have shown that the appointment to parishes, while nominally in the hands of the Bishop, is virtually in the hands of the people, and that, therefore, this to which I give the name "patronage," cannot be used to strengthen or increase the Bishop's influence.

Mr. Smith, in his last letter, does not deny this, but, in fact, admits it when he speaks of the immorality of retaining on our books a canon that is habitually broken. I have shown that the tinkering with the surplus interest of the Commutation Fund was not the work of the Standing Committee, but of the Synod, and therefore ought not to have been dragged into the controversy, having nothing whatever to do with the points raised in my first letter.

It may be unfortunate for the Diocese of Huron to be thus attacked, but it is far more unfortunate for Mr. Smith's argument, that he should attack the Standing Committee through an act with which that committee had nothing to do; and that he should attempt to show the badness of the Huron Constitution by pointing to an action which he considers very bad, but which, in his last letter, he declares was a violation of that Constitution. I can only account for this on the supposition that your correspondent took greater pleasure in unveiling this supposed "skeleton in the

closet," than in setting forth arguments that would refute what I had stated. In his last letter he returns to the charge. He tries to make the public believe that the was something very wrong and very immoral in the Synod of Huron deciding by an open vote and by an overwhelming majority, that the surplus interest of the Commutation Fund should be used in supporting the men who were doing the missionary work of the Church. A great cry has been raised over this, and the public ought to know the facts, not merely to look at them through the spectacles of Mr. Smith. Here the facts are. The Surplus Commutation is that Fund which is formed through the deaths of the clergy who commuted at the secularization of the clergy reserves for sums varying from \$400 to \$600 per annum. The government set apart a capital sum, the interest of which would produce these annuities, and by consent of almost every clergyman in the land, this sum was handed over to the Church, the Church agreeing to pay the annuities to the clergy during their lives. As time wore on, a large number of the annuitants were called to that reward of which Mr. Smith so sneeringly speaks. Thus a large and still increasing fund was placed at the disposal of the Church. It has been asserted, but it has not been proved, that this fund belongs to the clergy and not to the Church. I wait for proof. In the Diocese of Huron, for a short time, this fund was used in giving a sum of \$200 a year to the older clergy in the order of seniority in addition to their ordinary income from Parish, Mission Fund, &c. But in the Synod of 1876 it was decided by a very large majority that this should not be continued but that the surplus, after providing for superannuation, should be added to the Mission Fund. Mr. Smith calls this robbery. I say there is too much room for difference of opinion for this term to be used. He says there was difference of opinion between the boys and the frogs in the fable. I say that this elegant comparison unfortunately does not apply. The difference of opinion to which I refer is among the poor injured frogs, not between them and their cruel assailants. No doubt Mr. Smith knows that the prime movers in bringing about this change were the clergy. These men, he will not deny, are the present and prospective sufferers, and yet they voted that it should be as it is now. Further, I think Mr. Smith is aware that several of those already in receipt of \$200 a year voted that it should be so no longer. But, perhaps he will attribute this to undue Episcopal influence. Perhaps he will say that many independence had departed from the Synod of Huron, as he prophesies it will soon depart from that of Toronto, in the event of the adoption of a new constitution. If so I would meet him by pointing to some of those who voted "yea" when that question was put. Two of these men have gone to their rest, but even were they alive, I do not think that even Mr. Smith would call in question their manliness, their independence, or their honesty. The names of Hughes and Logan are stainless names, and yet, though the former was receiving \$200 a year, and though the latter was looking forward to it within a few years, they both advocated this so-called robbery. I defy any man to say that I have not, during the fifteen years in which I have been a member of Synod, pursued an independent course, voting as my reason and my conscience told me, and yet I think that in this the Synod did no wrong. Nine-tenths of the clergy of the Diocese agree with me. A few think otherwise. That is the kind of opinion to which I alluded, and I still maintain that there is so much room for this that the term robbery is not the word to apply.

I have shown, Mr. Smith has shown, and now Mr. Tibbs comes forward and clearly shows that the Episcopal Archdeacon's Fund was formed soon after this Diocese was set apart from Toronto. I enter not into the question of the legality or the justice of that proceeding. I merely deal with it as it has come down to our time. I am willing to leave the churchmen of this Province to judge as to the wisdom or folly of meddling with these funds—while, I have no doubt, Mr. Smith and Mr. Tibbs are willing to let the Court of Chancery deal with the legal question. I would remind Mr. Smith that the evidence of this fund dating, as it does, from a time long before our constitution was adopted, and having its exact parallel in Toronto, forms no argument either for one constitution or against the other.

Again, notice that this Episcopal and Archdeacon's Fund is a trust that has come down to the Standing Committee, and like all such trusts, it is used for the object intended and for no other. I am afraid that Mr. Smith has forgotten that it is not the duty of the Standing Committee to dispense funds otherwise than as it is ordered by the Synod. When the Synod orders it to use the surplus interest of the Commutation Fund for Superannuation, and then to add the balance to the Mission Fund, it is the duty of the Standing Committee to obey as it is doing now; and I have not the least doubt that if ever the Synod should be led by the powerful arguments of Mr. Smith to take \$380 from Archdeacon Sandys and put it with the

rest of the surplus, the Committee will cheerfully obey.

If Mr. Smith will show under the Constitution of any Synod in Canada, better managed Funds or a better paid clergy than in Huron, then I may be able to see the force of his wonderful witticism about the stable forming the connecting link between the study and the pulpit. Does Mr. Smith forget that it is not very long since there were bitter complaints from Missionary Clergy in the Diocese of Toronto that their grants were not paid. Huron, with its terrible constitution that fosters so much robbery and injustice, has never yet asked her clergy to wait a day for their quarterly grants.

And now in closing this correspondence, I refer, your readers to my first letter, feeling confident that not one objection to your editorials has been refuted. The Standing Committee is not composed chiefly of dignitaries and rural deans. The business is not as a matter of fact done by Londoners, nor does the Bishop exercise through the patronage an overwhelming influence in the Committee.

I hope I shall not be called upon to return to this subject, and certainly shall not unless there are fresh arguments to be met, or fresh slanders to be deprived of their sting.

Yours truly,

FREEMAN HARDING.

Haysville, Oct. 8th, 1880.

#### OTTAWA CLERICAL UNION.

SIR,—Kindly permit me to remind the members of the "Ottawa Clerical Union," through your paper, of the meeting in Smith's Falls, on Tuesday, Oct. 26th, at 1.30 p.m., and that it would be a great convenience if those that intend being present would give me notice, to that effect, some few days beforehand. There will be Evensong on Tuesday, with short addresses at 7.30, and celebration of the Lord's Supper on Wednesday, 27th, at 7.30 a.m. The clergy are requested to bring their surplices.

#### SUBJECTS FOR DISCUSSION:

1st.—The deceased wife's sister bill, as subversive of morality, and contrary to Holy Scriptures.

2nd.—The report of the Provincial Synod Committee on the duties of Deans, Canons, Archdeacons, and Rural Deans.

3rd.—Is a Revision of the Translations of Holy Scriptures desirable?

4th.—The place of the 39 Articles in the Church of England.

5th.—How best to promote practical religion amongst Churchmen.

Yours,

C. P. EMERY,  
Chairman.

Smith's Falls, Oct. 10, 1880.

#### THE BISHOP OF LIVERPOOL.

DEAR SIR,—One does not often catch you tripping; but in your editorial notice of Sept. 30th, with regard to the new bishop of Liverpool and J. Bell Cox, you say, "here" we are taught that "*Vox populi vox dei*," evidently accepting the false interpretation of the words, by contrasting them with the Bishop's direction to Mr. Cox, "That he is to guide the congregation, and the congregation are not to guide him."

Now, I believe that it is quite agreeable to the true rendering of the Latin, namely, "When God speaks let all the people say, Amen;" or the voice of the people should echo the voice of God.

However, it is quite clear that the Bishop is troubling the waters of the "Pool" in anything but a healing way, he has first "Ryled" the papal part of the population, and then stirred up strife between parson and people of his own portion. Giving one more proof of the "unwisdom" of placing the Episcopal crook in hands far better fitted to hold the goose-quill or the steel-pen, with the one to flood the world with weakly-worded works on worship; or, with the other, to throw off tens of thousands of touching tracts.

Yours truly,

D. C. MOORE.

#### THE BISHOP OF NOVA SCOTIA'S SERMON.

DEAR SIR,—I regret that I was not aware of your intention to publish my Synod Sermon, as I would have furnished a corrected copy. You and others have copied from the daily *Witness*, in which there are several errors and omissions. I don't complain of this, for the publishers of that paper manifested remarkable energy, having obtained my manuscript, after the delivery of the sermon, and circulated it in print early in the afternoon. But the MS. was written for my own use and I had not the opportunity of revising the proofs, so that the printers are not to be blamed.

Family Reading.

THE YEARS PASS ON.

"When I'm a woman, you'll see what I'll do!  
I'll be great, and good, and noble, and true;  
I'll visit the sick and relieve the poor—  
No one shall ever be turned from my door,  
But I'm only a little girl now."  
And so the years pass on.

"When I'm older I'll have more time  
To think of heaven and things sublime;  
My time is now full of studies and play,  
But I really mean to begin some day.  
I am only a little girl now."  
And so the years pass on.

"When I'm a woman," a gay maiden said,  
"I'll try to do right, and not be afraid;  
I'll be a Christian, and give up the joys  
Of the world with all its dazzling toys;  
I am only a little girl now."  
And so the years pass on.

"Ah me!" sighed a woman gray with years,  
Her heart full of cares and doubts and fears.  
"I've kept putting off the time to be good,  
Instead of beginning to do as I should;  
And I'm an old woman now."  
And so the years pass on.

Now is the time to begin to do right;  
To-day, whether skies be dark or bright;  
Make others happy by good deeds of love,  
Looking to Jesus for help from above,  
And then you'll be happy now,  
And as the years pass on.

PRAYER FOR THE MISSION.

(To be used at private or family prayer.)

Almighty God, our Heavenly Father, Who hast given Thine only Son to die for the sins of Thy people, we pray Thee to send Thine abundant blessing upon the special effort which is now to be made in this parish, to spread the knowledge of the Gospel and to win souls for Christ.

O blessed Saviour, do Thou Thyself uphold and strengthen all those Thy ministers and stewards of Thy mysteries, who have been called to take part in this blessed work. Fill them with deep and earnest love for souls, and especially for those to whom they have been sent.

O Holy Spirit of God, without whom nothing is strong, nothing is holy, give Thine own persuasive power, that Thy servants may preach with boldness and with success the truth as it is in Jesus. Prepare the hearts of the sinful to hear the message of salvation, and to seek the only Saviour. Strengthen with greater grace those who have already begun to seek Him.

Finally, O Holy, Blessed, and Glorious Trinity, Three Persons and One God, prosper, we beseech Thee, all our labors and answer these our prayers, to the glory of Thy great name and the salvation of immortal souls, through the merits and mediation of Jesus Christ, our most blessed Lord and Saviour.

Amen.

When you have occasion to utter a rebuke, let your words be soft and your arguments hard.

SIR WILLIAM JONES.

DIED 1794. AGED 47.

Sir William Jones, a Judge in the Supreme Court of Judicature at Fort William, in India, was a celebrated scholar in the Eastern languages, and a pious Christian.

When he arrived in India, he wrote the following prayer while suffering under the first attack of illness:—"O thou Bestower of all good! if it please Thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if Thy wisdom hath willed to end them by this Thy visitation, admit me, not weighing my unworthiness, but through Thy mercy declared in Christ, into Thy heavenly mansions, that I may continually advance in happiness, by advancing in true knowledge and awful love of Thee. Thy will be done!"

On the morning of the day when he died, his attendants, alarmed at the evident symptoms of approaching dissolution, came precipitately to call his friend, Lord Teignmouth: not a moment was lost in repairing to his house. He was lying on his bed in a posture of meditation, and he expired without a pang or a groan. His bodily suffering, from the complacency of his features, and the ease of his attitude, could not have been severe; and his mind must have derived consolation from those sources where he had been in the habit of seeking it, and where alone, in our last moments, it can ever be found. When we compare the shortness of his life with the extent of labors, the mind is overpowered; yet his example, however disgraceful to the indolent, and even apparently discouraging to the humble, will not be without the most salutary effects, if it be allowed to prove that no difficulties are insurmountable by regular industry, that the human faculties can be exalted by exercise beyond the common degrees with which we are apt to be satisfied, and that the finest taste is not incompatible with the profoundest studies and the exercise of Christian piety. As the Bible should be our companion in sickness as well as in health, the following attestation to its excellence by so learned and good a man will be much valued. The passage is transcribed from his own MS. in his Bible, where it was found. "I have carefully and regularly perused these holy Scriptures, and am of opinion, that the volume, independently of its Divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

"I have carefully and regularly perused these Holy Scriptures, and am of opinion," &c.

The Hon. Charles How has made the following reflections:—"If the love of Divine truth and holiness be so sweet and delightful to the soul in this its imperfect state, what floods and torrents of joy will be poured in upon the believer, when all his affections shall be boundlessly and eternally enlarged for their reception! as doubtless they will be, to the inconceivable bliss of those who, justified by Christ, and sanctified by the Holy Ghost, shall be received into the everlasting favor and presence of the Almighty," through the merits and mediation of that Saviour in whom they will then "rejoice with joy unspeakable and full of glory."

MARTIN LUTHER AND THE ROLL.

After a time of great trial, Luther tells us he was seeking rest in sleep; and he saw, as sleep came to him,—in his dream he saw,—Satan standing at the foot of his bed. And Satan jeeringly said to him: "Martin, thou art a pretty Christian! Hast thou got the impudence to assume that thou art a Christian?" "Yes," said Martin, "I am a Christian, Satan; because Christ has allowed me, as any sinner may, to come to Him." "What!" said Satan, "thou a Christian? Thou art a pretty Christian, Martin! See what thou hast done!" And Satan took a roll and began to unroll it; and there at its head, Martin Luther saw some sins set down that had passed away in the dim distance of childhood. He had forgotten them. Martin shrank as it struck his sight; but the roll was unrolled leaf after leaf, foot after foot; and, to his horror, he saw sin after sin, he never knew anything about at all, written down there, complete in every detail,—an awful list; and in his dream, he says, the sweat of mortal agony stood on his brow. He thought, "In truth, Satan has got right on his side. Can such a sinner as this be just with God?" He said, "Unroll it! unroll it!" and Satan jeeringly unrolled it and Luther thought it would never end.—At last he came nearly to the end; and, in desperation, he cried, "Let us see the end!" But, as the last foot of the paper rolled out, he caught sight of some writing, red as blood, at the end; and his eye caught the words, "The blood of Jesus Christ, His Son, cleanseth us from all sin." And the vision of Satan floated away, and Luther says he went to sleep. Ah, yes, dear friends! that is it. The Saviour deigns to wash away even the unknown defilements of His child's soul. "The blood of Jesus Christ, His Son, cleanseth from all sin."

Guard well thy thoughts:  
Thy thoughts are heard in heaven.

Absence of occupation is not rest,  
A mind quite vacant is a mind distressed.

Sympathy is the key to truth; we must love in order to appreciate.

Every saint is God's temple, and he who carries his temple about with him may go to prayer when he pleaseth.

The passionate are like men standing on their heads; they see all things the wrong way.

The bad fortune of the good turns their face up to heaven, and the good fortune of the bad bows their heads down to the earth.

I cannot now attempt to make all the required corrections in your version of the sermon, but there are a few errors which I cannot pass without notice.

On page 461, col. 1, line 33, for "suppose" read "doubt"; 52, for "ritual" read "doctrine"; 7 from bottom for "sometimes" read "something"; col. 2, line 16, for "something" read "ritual"; 15 for "buried" read "ruined"; 51, for "of the love of" read "of love and of"; 12, from bottom for "then" read "Christ." Col. 3, line 27, at beginning before "that" insert "but we hope"; 20 from bottom for "services" read "music"; 13 from bottom read "agreement in the principle"; 8 from bottom after "applying" insert "it in." Page 462, line 11, after intention insert "of the system of our Church"; 20, for "of the body" read "in the bond of peace"; 6 from the end for "it" read "Christ."

The above are the errata which more particularly affect the sense of my words. There are also a few omissions, of which I will only notice the following, in the last column:

"Let us beware of cherishing unfounded prejudices, let us take care not to misrepresent the statements of any of our brethren. We are bound to ascertain what they really do hold, and to be sure that we understand their opinions, before expressing that they are erroneous. The same truths may be expressed in different forms, and they who differ in words may be one in heart and in belief. I am persuaded, that if more pains were taken to understand the real meaning of those who seem to differ from us, we should frequently find, that there is assent and agreement, where there is apparent diversity, or even opposition.

After "nothing better to be found" in line 17, insert "some, it is true, believing that we have the gold, think, nevertheless, that they detect some alloy which may be beneficially purged away, and call for a revision of the Prayer Book. These dissatisfied persons seek for changes generally in one direction, desiring to exchange some teaching, which has de liberately been maintained by the compilers. They thanklessly ignore the special providence, which guided our own reformers, and would foist upon us now those foreign perversions of the truth, and repudiations of primitive doctrine, which were rejected by them, and from which we have been thus far mercifully preserved."

Yours truly,

H. NOVA SCOTIA.

MISSION SERVICES.

SIR,—It is proposed, God willing, to hold a "Mission" in St. Stephen's Church, Toronto, from Nov. 21st to Advent Sunday, Nov. 28th,—the services to be conducted by Rev. A. H. Baldwin, of All Saints' Church.

May I ask the prayers of your many readers in behalf of this effort for Christ, and the assistance of any in this city who are willing to give their aid in accordance with the purport of the following paper, drawn up substantially by the Archbishop of York, with which a clerical brother has obligingly furnished me:—

My Dear Friends,—

On Sunday morning, Nov. 21st, we propose, with God's help, to commence a Mission in this parish.

The Mission is a course of services and meetings in which a special effort is made to awaken souls: that those who are in sin may forsake it and turn to the Lord, that those who have already sought Him may be stirred up to greater devotion and diligence.

We invite you to come to this Mission. It is free to every one.

If you have any friend or neighbor to whom you think it may do good, invite him to come with you.

Give the Mission the benefit of your prayers before the Throne of Grace. At all events do not hinder any from coming. Let God's message reach those for whom it is intended. Do not put a stumbling-block in the way of those whom Christ loves, either by depriving them of the opportunity of going to Church, or by speaking lightly of the Mission, so as to discourage them. Many a weak effort of this kind has been blessed by God to the saving of souls.

Come to the Mission. Urge others to come to it. Pray for those who conduct it. Pray for the grace of the Holy Spirit upon it.

"Now it is high time to awake out of sleep..... The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

I am,

Your obedient servant for Christ's sake,

A. J. BROUGHALL.

St. Stephen's Parsonage.

N. B.—Special service each evening during the week at 8 o'clock, and special meeting for prayer every day at 3 p.m.

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## THE LITTLE THINGS.

"Yes," she agreed, "Dale is very aggravating at times; indeed, though I see so little of him, I think my brother is almost the only person who has any real influence over him."

"Probably that accounts for it," observed Mr. Goss, thoughtfully.

"Yes; I often think that some natures are ruled best at a little distance; still it is a great trial to be so entirely withdrawn from active service; it would be almost unbearable to some men. Don't you think he bears it very well, Mr. Goss?"

"Exceedingly well," assented Mr. Goss, briefly. And he took credit to himself when he reached the solitude of his own room that he had not stated his opinion of Mr. Barry's patience much more emphatically.

Mr. Goss speedily came to the conclusion that whatever his degree of eminence his brethren had attained on the score of an oycance from the blacksmith, he was in noways likely to be behind them. Dale did not condescend to argue with him, only quietly ignored all his opinions on the score of his youth and inexperience. One ridiculously aggravating circumstance in connection with him was that he tacitly declined to address his pastor by any of his lawful titles; it was a trivial matter, but it irritated the curate exceedingly at times.

One night he fairly lost his temper, and flatly contradicted the blacksmith upon some point of order before a small vestry meeting. Unhappily for Mr. Goss's dignity, his opponent proved to be in the right; and the curate conscientiously, but very reluctantly, apologised to him at the next meeting. That did not tend to promote friendly feeling—all the less that Dale received the *amen* with an air of lofty indifference that raised a strong desire in Mr. Goss's breast to take it back again.

Taken altogether, that first year at Ditchly was a rather trying one for the curate. All his efforts seemed to make very little headway; he could not feel that he was growing any nearer to his people or understanding them better, and there were times when, in very weariness of spirit, the wish for it almost died out. Then with a new day would come new strength to try, and so he struggled on, day by day, not looking much beyond it; the faith to believe in that great future was gradually forsaking him.

The second June after his appointment was an intensely hot one; there was much sickness abroad even in these fair country lanes. As the curate passed through the little shop one morning his landlady was chatting with an early customer.

"Oh! Mr. Goss," she cried, "Dale the smith is down with the small-pox, dreadful bad, Mrs. Dawson tells me."

"Indeed, I am sorry to hear it. He cannot have been ill long?"

"Only a few days," volunteered Mrs. Dawson; "but it's a terrible thing for catching."

"It is terrible," agreed the curate, passing out. A sudden grievous misgiving came into his mind as he walked slowly down the street. This man came to his church; he was ill; was it not his duty to go and see him? He had not crossed his threshold since that first visit. If it had been any other person he would have gone as a matter of course; and had he any right to let a private dislike stand in the way? It was not for him to decide if it would do any good; the doubt did not absolve him from his duty. It was a loathsome disease—one he had a special horror of; but a soldier cannot choose the foes he will fight. He found himself standing in front of the village pump as he debated within himself. He finished the discussion sitting in the refreshing shade of his scarlet curtains that afternoon, and the outcome was that immediately after tea he put on his hat and went down to the blacksmith's house.

He found his enemy in bed, looking less attractive than ever; he sat down be-

side him and quietly said he was sorry to see him in that state; it must be very painful to bear.

"Aren't you afraid of catching it?" asked the blacksmith, curiously.

"Miserably afraid."

"Then what made you come?"

"Because I believed it was my duty, and tenfold more in your case."

"Why in my case specially?"

"Because I have disliked you, and you have despised me," was the curate's response.

"Honest, at any rate," spoke the blacksmith, after a minute or two of silence.

"Well, my lad, you may read me the lesson and go with a clear conscience."

The curate face burned at the style of the permission, but he read it and went. The same routine was gone through the next day, and every day for a fortnight. Mr. Goss could not flatter himself that he was doing any good by it. If the visits were figurative coals of fire, they scorched his own fingers quite as severely as the enemy's head. Nevertheless, he continued them till he had reached the convalescent stage, then they suddenly ended. One afternoon, when he opened the book as usual, he found a difficulty in seeing the words; he stumbled on for a while, but it grew more and more incoherent, and at last he shut it up in despair.

"I don't know what is the matter with me to-day," he said; "I can't see at all."

The blacksmith looked sharply at him.

"It's my belief you are in for the small-pox as well as me. If I were you I should just go home and go to bed; it's the only place you are fit for."

Mr. Goss rose up unsteadily. "I believe you are right. I did hope I should have escaped it."

As he stumbled home he was conscious of a vaguely disappointed feeling that even now Dale had not shown the slightest gratitude or concern; but it faded out before long in the general miserableness that shrouded all things for days and weeks to come.

His landlady and a hired nurse alone attended him through it. Some of the poorer cottagers came to ask at the door in the evenings how he swas; and Miss Barry called or sent regularly, but she never entered.

"I don't think as she's afraid of it, sir," explained his little landlady to him one evening, as she reported one of these messages. "But it's Mr. Barry, he's dreadfully nervous about anything catching; and she can't do just as she would like."

"Yes, I understand," answered Mr. Goss. But as he turned his face wearily to the window again, he did feel that even the sight of her face would have been a little help to him, lying there weak and alone.

The yellow sunlight faded slowly away from the window-panes. He could hear the children's voices grow fainter down the village street, and the ponderous roll of the distant harvest waggons going home for the night, and then, on the narrow stair, came a man's heavy foot, a loud knock at his door, and his old antagonist, the blacksmith, blundered into the room.

The curate looked at him in astonished silence for a moment; then he held out his thin hand.

"I'm glad to see you, Dale; there is no danger for you here."

Dale did not answer. He stood looking down into the curate's scared seamed face. He had not been exactly a handsome man; but healthy and pleasant to look upon. Now that was a thing of the past. Some of the disfigurement would wear away, but the traces would be visible to the last day of his life.

Suddenly Dale bent down.

"I believe you've tried to do your duty honestly, and I'm downright sorry I've been a stumbling block to you. You've taught me a lot more than I meant to learn from any man. I thought I'd just like to come and tell you this—Mr. Goss."

It was jerked out hurriedly and awkwardly, and before it was well ended he was gone, as abruptly as he came.

The curate lay back on his pillow alone again; but the sick weariness had passed, the room had broadened and brightened about him, hope was dawning at length, and he wanted health and strength once more, that he might rise up and do his work. It seemed as if a contented peace came to him from that hour. Though the harvest was all gathered in before he was able to creep out into the September sunshine, he would be a better and happier man all his life for the lesson learned in those quiet weeks.

He looked back upon that summer afterwards as a time of general awakening. His first outdoor excursion, he turned into one of the cottages for a few minutes' rest. The woman—a particularly stolid specimen—looked at his altered face as she dusted a chair for him.

"It's been a bad time for you, sir," she remarked. "I nursed my lad through it, and I mind he just looked like you do."

"Ah! I had no mother to nurse me," said the curate. "I did not know you had a son; I have never seen him."

The woman's face hardened.

"It's twelve years gone this Michaelmas since I've seen him. They put him in prison for snaring a pheasant, and he never settled here after he came out; we'd always been respectable till that."

"Poor mother" said Mr. Goss, pitifully.

"Ay, it's nigh broken my heart; I grow fair sick at times for a sight of him."

Mr. Goss pondered it as he walked slowly home. For twelve long years that woman had carried a bitter sorrow under that stolid manner, and it might be that she was only one of many; it might be the silence of patient endurance in their faces, instead of vacant blankness. He went amongst them henceforth with a different feeling, a deeper sympathy, and often it came home to him, as he grew to understand them better, that in many things he would have to learn from them, instead of teaching.

\* \* \* \* \*

"You have stood it longer than we expected, Mr. Goss," remarked Miss Barry, one evening, as they walked down to the lych-gate together. "You came here so full of energy and enthusiasm, we were sure it would take you elsewhere in a very little while."

"I thought so, too, at one time," said the curate, quietly; "but I have come to believe that we are not driven about by mere chance—that if God gave more enthusiasm than some, it was not to choose out the easiest corners, but that I might work in places where they could not for want of it."

"And they also serve who only stand and wait," she put in, half-sadly.

"Yes, 'well waited is well done,'" he answered.

It was not for him to suggest that her image was only clay. Nay, he did not know that it was so, there are heights and depths in all lives that only One can judge, and He that judgeth is the Lord.

And after Miss Barry had left him, he leaned over the old bridge in the fair sunset light. God's gift of content had filled his heart with the knowledge that it was not where he worked, but how. Content though it might meet with no recognition beyond its own blessedness, though it might be that the only message of promotion that would ever reach him in quiet Ditchly might be the Master's summons, "Come up higher," and he that had been faithful in the little things should have to pass through the grave and gate of death to be exalted over the many.

## WAITING ON GOD.

If Providence delays the performance of any mercy to you, that you have long waited and prayed for, yet see that you despond not, nor grow weary of waiting upon God.

These delays, both on spiritual and temporal accounts, are frequent; and when they befall us, we are too apt to

interpret them as denials, and fall into a sinful despondency of mind, though there be no cause at all for it. But though the Lord means to perform to us the mercies we desire, yet He will ordinarily exercise our patience to wait for them; and that for this reason—because our time is not the proper season for us to receive our mercies. We are in haste, and will have them now, but the Lord "is a God of judgment, and blessed are they that wait for Him." Afflictive providences have not accomplished that design upon our hearts which they were sent to accomplish, when we are so earnest and impatient for a change of them; and till then the rod must not be taken off. The more prayers and searchings of heart come between our wants and supplies, our afflictions and reliefs, the sweeter are our reliefs and supplies thereby made to us.

## USE GOOD LANGUAGE.

A writer advising youth to abandon slang and acquiring the habit of writing and speaking good English, says: "The longer you live the more difficult the acquisition of good language will be; and if the golden age of youth, the proper time for the acquisition of language, be passed in abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every person has it in his power. He has to use the language which he reads instead of the slang which he hears; to form taste from the best speakers and poets of the country; to treasure up choice phrases in his memory and habituate himself to their use, avoiding at the same time that pedantic recision and bombast which show rather the weakness of vain ambition than the polish of an educated mind."

## MEDICAL COLUMN.

## REASONABLE HINTS FOR THE HOUSEHOLD.

Dr. J. J. Chisolm stated in the Baltimore Med. Soc. that he had found morphia a sovereign remedy in incipient catarrh. In his own person, morphia would not only cut short promptly the cold, but would act as a powerful diuretic.

At a late meeting of the Michigan Board of Health, a sample of red flannel from Dr. Nash, of Lapeer, reported to have caused sores, was examined by Dr. Kedzie, and found to have been colored with aniline, which contained arsenic and tin.

A correspondent, in answer to 'Queries and Replies,' writes as follows: 'The subchloride of bismuth, or the precipitated carbonate of zinc, tinted with carmine to a flesh color and diluted to the consistence of cream, would be an appropriate mixture to conceal tattoo marks.'

Tannic acid in powdered form applied to wounds constituting compound fractures, will convert them when the wounds are not extensive or torn into simple fractures by rapidly forming a cicatrix, and thus save from one-third to one-half the usual time of healing.—Med. and Surg. Rep.

Dr. Brinton says that, to treat sprains, the injured limb should be placed in hot water and boiling water be slowly added until the highest endurable temperature be reached. The limb is to be retained in the water a quarter of an hour, when the pain will have gradually disappeared.

Freckles.—Take of finely powdered sulphophenate of zinc, 1 part; oil of lemon, 1 part; pure alcohol, 5 parts; collodion, 45 parts. Mix well together by trituration. This has been found efficacious as a local application against freckles and other slight skin diseases.—Pharmaceut Zeitung fur Ruos.; Maryland Med. Jour.

Barber's Itch.—R. Prepared chalk, 10 parts; coal tar, 1 to 4 parts; glycerine, 5 parts; simple ocrato, 50 parts. Or the following: Prepared chalk, 8 parts; coal tar, 1 to 2 parts; linseed oil, 20 parts. Shave off the hairs, or cut them very short; then apply this ointment once or twice a week.—Mich. Med. News.

Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the advertisement in the DOMINION CHURCHMAN.

Children's Department.

"WE'VE HEARD OF LITTLE CHILDREN."

We've heard of little children Who told to all around, How dear a friend and Saviour In Jesus they had found. And we will go to others— And first to those at home; We'll say that Jesus wants them, And ask them all to come.

We've heard of little children So useful and so good, That Jesus smiled upon them For doing what they could. And we may all be helpful, If we would always try To do some good to some one Before the day goes by.

We've heard of little children So happy in their death; They lisped the name of Jesus Ev'n with their latest breath. Their footsteps let us follow, That, when we come to die, Upon the Saviour's bosom We peacefully may lie.

ALLAN'S EARNINGS.

(continued.)

"Why? Are you very poor?" "I don't mind so much about that. But father's not fit to work, and mother's ill; and Maggie doesn't know what to do."

"Who is Maggie?" Then Allan, with tears in his eyes, told to this sympathising listener the story of all his home troubles and difficulties; and ended by again deploring his own inability to render any assistance.

"You can play very sweetly," replied the little girl, in a tone of encouragement.

"That won't help mother." "How do you know that? I'm sure God has not taught you music without some purpose."

Just then the train stopped at the first station, where a great number of people were waiting to get into the carriages. When they were again in motion, the little girl stooped forward, and whispered to Allan—

"I have thought of a plan. When we were crossing the lake in a small steamer last week, there was a man on board who played the bagpipes, and, though I did not think it sounded pretty at all, every one gave him something for his trouble. Your little flageolet is a great deal sweeter. Now, play again, and you will find people listen."

Allan obeyed, at first rather timidly, but soon forgetting himself and audience, became completely absorbed in the music. Presently he was startled by a light touch on the arm.

"I think that will do now," whispered his new friend; "hold out your cap, this way. I have just sixpence left of the money papa gave me to spend in town. I wish it was more."

Allan did as he was directed, while the little girl dropped in her last coin. The lady beside her, who had been an interested listener to the conversation, gave something also, and soon the good example was followed by most of the other passengers. The poor boy's face brightened with pleasure as he emptied the contents of the cap into his pocket.

"How surprised Maggi will be," was his first thought. "Mother can have something now to do her good, and I

have actually earned all this money myself."

"Yes," he said aloud, "it's quite true, God must have taught me to play."

At this moment the train stopped at the little wayside station, and Allan was assisted to alight by the guard.

"Maggie, I have earned a lot of money were his first words as his sister hurried to his side; but she did not seem to hear. "How is father? Have you seen him? And when will he be home?"

"No, poor father was too ill to see me; they say he will get well, but not for a long while."

"Oh! that's bad news for mother. What is to become of us now?"

"Don't you hear what I tell you?" persisted the boy. "I have lots of money in my pocket or you, and I'm going out every day to earn more till father comes home."

Maggie stared in astonishment, until her brother related the story of how the kind little girl in the train had encouraged him to play; and when they reached the cottage she could scarcely believe in the reality of their good fortune, as she counted the number of sixpences and pennies poured into her lap.

"Surely, Allan, God has heard our prayers," she said, at length; "He has sent us help in time of need."

Of course, the first use made of Allan's earnings was to procure suitable nourishment for his sick mother. And now, regularly every morning, the lame boy, his age let in hand, might be seen at the railway station, waiting to catch the train. Then, with Maggie's assistance, and by the kind guard's permission, taking his seat in one of the carriages, he played over and over again, to an ever changing audience, the sweet plaintive airs of his native land; and many, pleased with the simple strains, and interested in the expressive face of the young musician, responded liberally to his mute appeal; and the contents of the well-filled cap was emptied into his pocket, to be poured into Maggie's lap, for mother's use, on his return home.

And so things went on from day to day and from week to week, until one pleasant evening in autumn Maggie went to meet her brother as usual, when another familiar face was seen at the carriage windows—another arm helped the lame boy to the platform.

It was her father—well, and able once more to resume his place in the family.

What a happy little party were reunited that evening in the cottage home! Mother seated in her old place at the table, looking delicate certainly, but rapidly recovering health and strength. Maggie's face beaming with gratitude and joy; whilst father, having answered numerous questions concerning himself, and learned all that had occurred during his absence, remarked, as he looked at his poor deformed son—

"Then it seems that when the strong man was laid low, God gave strength to the weak boy; so, while I was faithlessly fretting over my helplessness, you have all been kept alive during these long weary months on Allan's earnings."

THE DUKE AND THE COW-BOY.

One day the Duke of Buccleuch, a Scotch nobleman, bought a cow in the neighborhood of Dalkeith, where he lived. The cow was to be sent home the next day. Early in the morning, as the duke was taking a walk in a very common dress, he saw a boy trying in vain to drive the cow to his residence. The cow was very unruly, and the poor boy could not get on with her at all. The boy, not knowing the duke, bawled out at him, in broad Scotch accent, "Hie, mun, come here and gie's a hand wi' this beast!"

The duke walked slowly on, not seeming to notice the boy, who still kept calling for his help. At last, finding that he could not get on with the cow, he cried out, in distress, "Come here, mun, and help us, and as sure as anything, I'll gie ye half I get."

The duke went and lent a helping hand.

"And now," said the duke, as they trudged along after the cow, "how much do you think you will get for the job?"

"I dinna ken," replied the boy; "but I'm sure of something, for the folks at the big house are gude to a' bodies."

As they came to a lane near the house, the duke slipped away from the boy and entered by a different way. Calling his butler, he put a sovereign in his hand, saying, "Give that to the boy who has brought the cow." He then returned to the end of the lane where he parted with the boy, so as to meet him on the way back.

"Well, how much did you get?" asked the duke.

"A shilling," replied the boy, "and there's the half o' it to ye."

"But surely you had more than a shilling?" said the duke.

"No," said the boy, "sure that's a' I got; and d'ye not think it's plenty?"

"I do not," said the duke. "There must be some mistake; and as I am acquainted with the duke, if you return, I think I'll get you more."

They went back. The duke rang the bell and ordered all the servants to be assembled.

"Now," said the duke to the boy, "point me out the person who gave you the shilling."

"It was that chap there with the apron," said he, pointing to the butler.

The butler fell on his knees, confessing his fault, and begged to be forgiven; but the duke indignantly ordered him to give the boy the sovereign and quit his service immediately. "You have lost," said he, "your money, your situation, and your character by your deceitfulness; learn for the future that honesty is the best policy."

The boy now found out who it was that helped him to drive the cow; and the duke was so pleased with his manliness and honesty that he sent him to school and provided for him at his own expense.

It is hardly necessary now to call attention to the celebrated "White Shirts," made by White, of 65 King Street West. Being made of the best material, by skilled labor, and mathematically cut, they recommend themselves to all who wish a really fine article. Every shirt warranted to give satisfaction. A. White, 65 King Street West, Toronto.

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MARRIED.

FARNCOMB—FARNCOMB. Sept. 29th, at St. John's Church, London Township, by the Ven. Archdeacon Marsh, M.A., assisted by the Rev'd Wm. Farncomb, B. A., the Rev. John Farncomb, B. A., (Incumbent, Batteau, Ontario), to Jennie, eldest daughter of Thos. Farncomb, Esq., London Township, "Fairview."

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J. W. ELLIOT'S

Patent Saver' Hall Stove.

The advantages gained over all other stoves are, it produces the greatest amount of heat from a given amount of fuel; this is accomplished by the flue pipe, which is bent down, around and underneath the base. Another object is to secure the greatest possible benefit of the fire which consists in placing around the body of the stove a series of internally projecting pockets overlapping the fire pot, and so formed that the air of the room is admitted into the lower end of the pockets, and after passing through them, re-enters the room, having become intensely heated through contact with the inner sides of the said pockets, which are immediately over the hottest part of the fire, thereby producing far greater results from a

GIVEN AMOUNT OF FUEL THAN ANY OTHER STOVE.

An Evaporator which is part of the Stove.

The cover is a water tank, and becomes an effective evaporator, which produces a greater or less amount of vapor in proportion to the intensity of heat.

There is a double heater, by means of which heat can be conveyed to any apartment above, and supplied with sufficient vapor from the tank. Also a combined hot air and steam bath is produced if desired.

It is Simple and Easy to Control.

All hinged doors are abandoned, the mica light can be removed, cleaned, and replaced without burning one's fingers.

The base plate is of cast iron in the place of zinc or other perishable materials and is raised sufficient for the cold air on the floor to pass up through its raised and hollow cone-shape to the stove, and the circulation produced thereby equalizes the temperature of the room.

There are two grates similar to the base of a circular basket. They can be rotated together or separately.

The fire can always be re-lighted without removing the coal. No screening or sieving, and no waste whatever.

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"Spiritual Songs for the Sunday School."

BY Rev. CHAS. S. ROBINSON, D.D., Author of "Songs for the Sanctuary," etc.

Send 25 cents to Scribner & Co., 743 Broadway, New-York, for a specimen copy of this new Sunday-school hymn and tune book, containing 200 quarto pages, beautifully bound in red cloth with cover linings. Issued in July last; second edition (90,000) now ready. It has been said of it that "It marks the high tide of reaction from the Mother Goose era of Sunday-school hymnology."

THE "EPISCOPAL REGISTER"

Says it "contains many of the best hymns in the English language, with tunes appropriate from well-known composers. The book is beautifully gotten up."

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Says: "If children are to sing in praise of their Maker, it is wiser that they should be taught what is really good music. Here it is of the very best character."

AN ENGLISH LADY—

(Clergyman's daughter)—seeks a re-engagement at governess. English, French, Music. Address E. K., P. O., Box 84, Exeter, Ontario.

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A Clergyman, (Priest), of 21 years standing wishes for a parish or mission with plenty to do. Good preacher, fine voice, musical, good at schools, active and energetic. Full particulars to be addressed to: ST. THOMAS, Mass. Street, Barwick & Lyon, Barristers, King St., Toronto.

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Her teeth were white as snow,  
And every where that Mary went  
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Mr. Callender's Compound Dentifrice  
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The Building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.

The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The Scholastic year is divided into four Terms of ten weeks each. **MICHAELMAS Term begins Wednesday 1 September.**  
Fees per Term, \$5 to \$18. Additional for boarders \$45.

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