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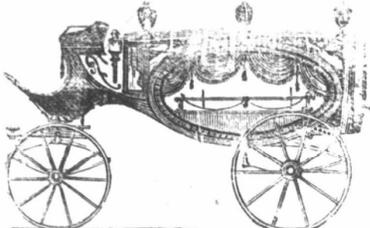
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THE WEEK.

THE Bishop of Manchester in a recent address says that the people of England do not appear to attach as much importance as those of France or Germany, Sweden or Norway, to higher education. Certainly 0.4 per cent. of the population did not seem a large estimate of the number requiring it in the district of Burnley. One of our leading statesmen, Mr. Forster, had lately expressed an opinion that it was desirable that a boy's education should terminate at an earlier age. As far as he gathered, Mr. Forster held that they should leave the University at about eighteen years of age. As the University course was about three years, he supposed that boys would have to leave school at fifteen, and that would bring the Universities back to the state of things which obtained in the Middle Ages; which he thought was not a satisfactory state of things. He was afraid that the result of forcing youths to master the multitudinous farrago of attainments in almost every conceivable subject which to-day went by the name of a complete education, would probably stunt the mind and cripple it, and more or less deprive it of that stock of vivid force and energy which would carry them through the storms and turmoils of active life:—

The more he saw of men upon whom the country was to rely in the future, the more he was inclined to say, "Don't hurry these boys in what you are pleased to call the acquirement of useful knowledge at too early an age." He was sorry that the present system of education compelled them to take up so many subjects. He was afraid that boys could not master all the subjects, and got only a smattering of some of them. He hoped the principle of sound methods would prevail. He would put it in another way, and say he trusted that the principle of qualitative would always prevail over the principle of quantitative education. He should like to see the subject of political economy made one of the subjects for examination in these

schools. During the recent strike in that district, he was pleased to receive a letter from a working man, who regretted that the science of political economy was not understood by the men, and he expressed a desire that a course of lectures might be delivered in Blackburn upon the subject. He (the Bishop) was pleased to find that Professor Bonamy Price, of London, and Professor Adamson, of Owen's College, Manchester, had arranged to deliver lectures next month in Blackburn upon the question. He looked with very sanguine hope to the diffusion of sounder principles of political economy amongst both masters and men, because it appeared to him that there was not a great preponderance of wisdom on either side.

It is believed that the burden of the deficit of the Glasgow Bank will fall chiefly on about two hundred shareholders. Many failures in Glasgow and throughout the country are anticipated in consequence. Stock jobbers as a matter of course flood the country with rumours intended to raise or to lower prices according to the objects they may have in view. The *Times* says that the accounts of the Bank have been deliberately falsified, securities entered at fictitious values, bad debts taken as good, and the very gold which ought to have been held against the note issue deliberately squandered to the extent of over £300,000. The Government have been deceived by false returns, shareholders by crooked balance sheets, and everything done, in short, that perverse ingenuity could think of, to conceal the bankrupt condition of the bank, until it became a national calamity. The revelations of the investigation must startle the mercantile community almost as much as the news of the failure, and ought to be the signal for many much-needed banking reforms. No comments can add to the force of facts like these. It is alleged that if such offences against the innocent public and suffering shareholders are allowed to go unpunished, there is an end to confidence in Scotch banking. A shock will indeed be given to the credit of all banks, such as must prove most injurious to the mercantile credit of England. It is, therefore, suggested that punishment alone will not suffice, there must be reform as well. The *Daily News*, in its financial column, alluding to street rumours, says as far as could be ascertained at the last moment on the 18th, there was no foundation for the report that any London bank is in difficulty. On the contrary, accommodation was then given more freely. These endeavours to create difficulties by concoctors of this species of intelligence are just as numerous and just as injurious as ever. A similar report which was started relative to a loan from the Bank of France to the Bank of England may have served the ends of its inventors. The *Times* in its financial article says no fresh complications were announced on the 18th, or apprehended. A very imaginative story was started of an arrangement for the Bank

of England to get fabulous amounts of gold from the Bank of France. The story was utterly without foundation. The whole management of the City of Glasgow Bank, namely, the Secretary, Managing Director, and six directors were arrested on Saturday on the charge of fraud. They are confined separately, and are not allowed to communicate with any person. They all surrendered without trouble, and declared they would have done so voluntarily if they had known they were wanted.

On the 21st, the Stock market closed steady upon the contradiction of the rumours regarding the suspension of large Liverpool firms.

Lord Lawrence writing on the Afghan difficulty expresses his judgment against the policy of Lord Lytton. He says that it seems to him to have been a serious mistake organising a Mission to Cabul before we had ascertained whether Ameer Shere Ali was prepared to receive our overtures or not, and a still greater mistake despatching the Mission until we had received his consent to our doing so. Had these precautions been observed, the affront would not have appeared to be so flagrant as it now does. But, however vexatious the Ameer's conduct, it ought not to lead us to force our mission on him, still less should it induce us to declare war against him. It appears to him to be contrary to sound policy that we should resent our disappointment by force of arms; for by doing so we play the enemy's game, and force the Afghans into a union with the Russians. Lord Lawrence thinks we should not bear too hardly on the Ameer, and that, if we promise to give up forcing a Mission on him he would make any apology that we could reasonably call for. Lord Lawrence considers there would be no real dishonor to us in coming to terms with him; whereas, by pressing on him our own policy, we may incur most serious difficulties, and even disasters.

The *Times*, however, in a long article on the subject replies in defence of Lord Lytton's policy, and argues that Russia sometimes entered into a kind of moral guarantee that Afghanistan would not be interfered with by her, but should be something of a neutral ground between the two nations. But that now the Ameer having admitted an Envoy from Russia, must be compelled to receive an Embassy from British India. The *Times* says that our safety demands this as an absolute necessity.

There is a report in circulation to the effect that the Ameer is strenuously endeavoring to seek compromise, and that he has expressed a willingness to meet the Viceroy at Peshawur. Should the report turn out to be true, it is regarded as an expedient to gain time. The idea of a winter campaign among the Afghan mountains, being apparently abandoned, this would make no difference to the British attack. Nothing but immediate and unqualified submission will avert the war;

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and it is thought to be almost hopeless to expect the Ameer to yield to the requirements of the Government, one of which is that the command of the most important strategic routes shall be placed in its hands.

Sir John A. Macdonald has been busy forming his Cabinet. The following appears to be at present the constitution of it:—From Ontario—Sir John Macdonald, Premier and Minister of the Interior; Senator Aikins, Secretary of State; Senator Campbell, Receiver-General; Mr. Mackenzie Bowell, Minister of Customs; Hon. John O'Connor, President of the Council. From Quebec—Hon. H. L. Langevin, Postmaster-General; M. Masson, Minister of Militia; M. Baby, Minister of Inland Revenue; Hon. J. H. Pope, Minister of Agriculture and Immigration. From the Maritime Provinces—Hon. J. C. Pope, Minister of Marine and Fisheries; Hon. James Macdonald, Minister of Justice; Dr. Tupper, Minister of Public Works; S. L. Tilley, Minister of Finance. It is not improbable that at an early day, when Mr. Campbell's health is restored, there will be some interchange of offices, ending in his return to the Post Office, while it is possible that one of the most important departments may be divided and a minor one abolished. It is known that in 1873 Sir John Macdonald was maturing a plan of appointing junior representatives of some of the chief departments with seats in the House, and it is presumed that he will not abandon his intention.

Mr. Aikins' appointment to office will be recognized as a concession to those Reform voters, estimated at something like fifty thousand, who contributed to the overthrow of the Mackenzie Administration. It is a surprise to some that M. Langevin, after his defeat, should have a portfolio, but it is said that a more hard working departmental officer is not to be found, and it is understood to have been the almost unanimously expressed wish of the French Conservative members that he should be taken into the Cabinet.

The appointment of Senator Wilmot is not regarded as analagous to that of Mr. Blake to which exception was taken under the late administration, because although the Senator is without portfolio or salary as a Cabinet Minister, he is directly responsible to Parliament, as he will receive emolument as President of the Senate, and his individual conduct as Member of the Administration will thus be subject to the review of the people's representatives.

THE NINETEENTH SUNDAY AFTER TRINITY.

THE forsaking of sin, with the consequent realization of holiness, is the highest attainment of the Christian in this life; as the forgiveness of sin followed by all that is involved in being in the favor of God, is the greatest and richest blessing imparted to man on earth. In the Epistle to the Ephesians, St. Paul dwells much on the relation between the Christian Moral Law and the outcomings of the newness of nature belong-

ing to those who are "fellow-citizens with the saints and of the household of God; and are built upon the foundations of the apostles and prophets, Jesus Christ Himself being the chief corner." He shows that the Christian life is an abstinence from the various sins against which the Moral Law is directed, and the production of that holiness which arises from being imitators of God. But does this mean that the Christian escapes all sin whatever, and that his life is a literal and absolute copy of the sinless Christ? On the contrary, "in many things we offend all." If even we Christians "say that we have no sin, we deceive ourselves and the truth is not in us." But the new life of the Christian is like the risen life of Christ in this, that it is at least undefiled, and innocent of the great offence; that it escapes those falls whereby the soul forfeits its life and its liberty, and is once more consigned to the mansions of the dead. But even with this aspect of the case we are not to suppose that the Christian is guaranteed against such falls. Against so soul-destroying a heresy, of the Calvinistic type, our Church protests as strongly as against any Roman error. And the whole teaching of the Church, in thorough agreement with the New Testament, most certainly points out to us that in giving us His grace God does not annihilate our moral freedom. Our probation does not end at Baptism, or at any other stage of the Christian course, by whatever name it may be called. There is no such thing as a charm which shall insure us against eternal loss in the kingdom of grace. Even the devoted and zealous St. Paul feared that after long years of service, he might possibly through his own weakness, fail at last. He said: "I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a reprobate." What is absolutely certain is, that on His side, God will be absolutely true. We have but to look to Him, to cling to Him, to watch, to pray, to learn to control ourselves and to submit to His control. And then we have a moral assurance, as distinct from a material assurance, of perseverance in life. Nothing from without can destroy our ultimate prospects, unless it is seconded from within. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." If our new life is to be at all like the life of the Saviour, we cannot doubt His grace or His power, but at the same time we dare not tamper with that which cannot be consented to without forfeiting all claim to any thing He may have to bestow upon us.

In reference to the forgiveness of sin, there are two points specially brought before us, both tending to the same aspect of the case. One is, that it was the unbelieving Jews who asked: Who can forgive sins but God only? The other is that, the Son of Man (Christ in His human nature) hath power *on earth* to forgive sins. It would appear to be almost a

self-evident principle indeed, that no one can forgive a transgression except the person against whom the transgression is committed. And yet the Son of Man is so intimately united with the Godhead that He has the power even on earth to forgive the sins committed against the God of Heaven; and as He has promised to be always present with His Church, this blessing of forgiveness is still to be obtained in the Church of Christ on earth, if sought in His own appointed way—in using all the means of grace to be found in His holy Church—at the same time that repentance towards God and faith towards our Lord Jesus Christ are exercised.

SAINT SIMON AND SAINT JUDE, APOSTLES.

THESE two apostles, numbered among the Twelve, appear to have been the sons of Cleophas, or Alphæus, and nephews of Joseph. Hence they are called brethren of our Lord—the word brethren being taken in a wider sense among the Jews than with us, and including cousins-german at least. Of St. Simon we have but little information furnished us in Holy Scripture. In Hebrew, the language used in Judea at the time of our Lord, he was surnamed the Canaanite, and in Greek Zelotes, both words signifying a zealot. This appellation may have been given him for some cause not at present known. It is probably descriptive of some feature of his character, or perhaps because he belonged to a strict sect of the Pharisees. He is understood to have ministered chiefly in Egypt and in the adjoining parts of Africa. Some of the early Greek writers state that he visited Britain and suffered martyrdom there by crucifixion. Another account, which is supposed to be more probable, is that he was sawn asunder in Persia. It was a mode of martyrdom mentioned in the Eleventh chapter of the Epistle to the Hebrews, and was that by which the Prophet Isaiah, at the command of King Manasseh, is believed to have met with his death.

St. Jude or Judas, also called Thaddæus, or Lebbaeus, wrote the Epistle which goes under his name, in which he speaks of himself as the brother of James, probably to distinguish himself from Judas Iscariot; and it may be for the same reason that the other names are put prominently forward, as on one occasion, when his name is mentioned, it is added, "not Iscariot." He was a married apostle, and Eusebius mentions two of his grandsons who were brought before the Roman Emperor Domitian as confessors for the cause of Christ. He ministered chiefly in Persia and was martyred by the Magi, having been sawn asunder at the same time with St. Simon, commemorated on this day, October the 28th. St. Jude, in his Epistle, contends strongly for unity, and it illustrates the principle for which he so strongly contends that these two Apostles ministering together, and martyred together, are also honoured together.

The collect for the day, which was composed in 1549, is one of the finest and the richest in the Book of Common Prayer. It

cuts at the root of all Papal pretensions in the most direct and absolute manner. For if the Church is built upon the Foundation of the Apostles and Prophets, then St. Peter could in no sense be the entire rock on which the Church is founded. He is one of the foundation stones—and but one—while the other foundation stones are the rest of the Apostles and Prophets, Jesus Christ Himself being the head corner stone—and the whole forming the impregnable rock on which the Church is built, and against which the gates of hell have not prevailed; nor shall they ever. This aspect of the subject is in exact agreement with the address of our Lord to St. Peter: "Thou art Peter" (*Petros*, a stone), "and on this rock" (this *petra*, composed of the foundation stones, representing Himself and the Twelve)—"on this" (entire) "rock will I build my Church."

THE SHEFFIELD CONGRESS.

THE Church has for some years most decidedly pronounced its verdict upon the usefulness and consequent desirableness of such meetings as this. And it should be borne in mind that the definite object to be kept in view is not the discovery of new truths in the sacred deposit of which the Church is the appointed guardian and dispenser. It is not even to promulgate, scrutinize, and register the discoveries which have been made. The object is the increase of the practical efficiency of our own branch of the Church Catholic—by gaining a fuller understanding and a greater readiness in the use of its existing spiritual and social machinery; by increasing, as the result of mutual consultation, the number of our instruments of service; and, above all, by gaining, as the result of free, personal intercourse, a larger, more trusting, and therefore more loving co-operation among each other.

The recent Congress at Sheffield has been in very many respects most successful, especially in the attendance of so many aspects of Church thought and in the general harmony which prevailed. The opening sermon was preached by Dr. Bickersteth, the Bishop of Ripon, as the oldest and most experienced of Northern bishops, and as one who is believed to have always manifested a conciliatory spirit towards parties in the Church differing from his own, and to have administered the ecclesiastical business of a numerous and somewhat difficult people with great energy and force of character, and in a way that has generally been attended with success.

The Archbishop of York delivered the inaugural address, which ought to be attentively considered by the new lights that have appeared in the Church, seeking to prevent an attendance at this Congress, and aiming at extending and perpetuating an opposition to the cultivation of brotherly love among Churchmen, of a mutual understanding on disputed questions, and of working together in the common cause of Christianity. We have among ourselves in this country, unfortunately, some of a similar stamp. The Archbishop justified these gatherings, and the presence of all parties within the Church

at them, by an illustration showing the happy effects of the free Conference at Lambeth in dealing with the dispute that arose last year between the Church Missionary Society and the Bishop of Colombo—at the same time confirming the reports that had reached us before of the way in which the modest bearing of Bishop Copleston had won the hearts of his elder *confreres*. Archbishop Thomson strongly repudiated the possibility of success in any endeavor, however conscientious, to engraft a mediæval Confession, or any modern doctrine of the Eucharist, on the Anglican Church. He concluded with an earnest exhortation to unity. He justified the attendance of the Evangelicals at the Congress and made some remarks upon the subject, on behalf of those of the Evangelical school who had come in spite of the discouragements they had met with, and had given their time and their earnest endeavors to the preparations for the Congress, and who, he knew, had resolved from the first that the various schools of thought should be fully represented there, and that a full hearing should be given to all. In regard to the Lambeth Conference he said that the proceedings, taken as a whole, seem to show clearly the nature of the task that lies before the Anglican Church, the means and methods which it has to follow, and the errors which it hopes to avoid. The names of the sees from which a hundred representatives have come give a rough measure of the task. From India, with its many tongues and creeds; from Australia, identified with the mother country by almost every interest; from the United States; from the scattered populations of our North American colonies; from China, where a kind of rivalry of Churches has already sprung up, the representatives have come. They are spread over the globe, these Churches to which they belong, and the work they are actually doing is not new, is not slight. The mode in which they are working is settled already. In the words of the Conference itself, "we proclaim the sufficiency and supremacy of Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same. We confess our faith in the words of the ancient Catholic Creeds. We retain the Apostolic order of bishops, priests, and deacons. We assert the just liberties of particular or National Churches. We provide our people in our own tongue with a Book of Common Prayer and Offices for the Administration of the Sacraments, in accordance with the best and most ancient types of Christian faith and worship." (Letter, p. 35) There is, said the Archbishop, in these words no approach to Rome; they are the echo of the words of the Reformers themselves. With the Bible for its rule and the Prayer book for its ritual, and with the three orders of the ministry, the Church is doing her work at present, and means so to continue.

The very eloquent address by Bishop Stevens on Missions we are happy to be able to give on another page. That given by Dr. Maclean on the same subject was also very attentively listened to, and evidently produced a great effect.

From the earliest stage of the Congress it was seen that it bid fair to emulate the most numerous and successful of former years. This fact augurs well for the Church at home, and, would that some measure of the spirit of unity and brotherly love, which is evidently springing up there, could be infused into the Church of the Dominion, so that with one heart and with one soul, God being with us, we might carry on the work of the Church in "this Canada of ours."

In reference to the unsuccessful attempt to keep the whole Evangelical school away from the Congress, the *Guardian* remarks:

"It seems to us that those who talk so much about the law should accept the decision of the law. Whilst the law recognizes, as it does very unmistakably, the right of Churchmen of various schools to their place and privileges in the National Church, loyal men should, in obedience to the law, extend the right hand of fellowship to those who are as legitimately Churchmen as themselves. There is no one man or group of men that has an exclusive patent of Divine truth, or can pretend justly to be the one solitary channel of Divine grace and illumination. These absurd pretensions betray a narrowness that is only the outward form of self-conscious weakness, and is a sure index of decline. The Archbishop of Canterbury was right when he affirmed, in a thoughtful address to his Diocesan Conference a short time ago that those extremes which arise where men are filled with zeal are 'gradually losing their influence amongst us.'"

IN MEMORIAM.

THE Rev. Thomas Greene, L.L.D., who peacefully departed this life at his residence, Port Nelson, on Monday, the 7th October, was born in Ireland, on 2nd April, 1809, and graduated at Trinity College, Dublin, in 1834, with honors in classics. He was ordained Deacon in 1836, by the Honorable and Right Reverend Dr. Stewart, Bishop of Quebec, and Priest in 1838, by the Right Rev. Dr. Mountain. He was "the Stewart Travelling Missionary" for the District of London for nearly three years, after which he was appointed to Wellington Square, where he resided till his death.

For thirty-five years of his clerical life (till his health failed) he was indefatigable in the discharge of his duties. During the greater part of this time, his labors extended over what are now six parishes. He was worn down in strength before his time, at his laborious work, being overtasked by choice when young.

The Rev. Dr. had a clear and active mind; was a well read and thoughtful theologian; he was a genial, cheerful and earnest man, and was devoted to parish visiting. This is one of the men whose spirit the Holy Ghost sanctified and educated for missionary work in this country.

We have lost in him a faithful servant of the Church, a link between the present and the past, and a pattern of a life guarded by habitual recognition of the Divine Presence.

The end of such men is peace, and we

thankfully record that such peace was realized and manifested, amid great physical depression, by him to whom we offer this last tribute of respect and affection.

HOOKER, BOOK V. CH. LXVII, 12.

(Continued.)

* * "He which hath said of the one sacrament, *wash and be clean*, hath said concerning the other likewise, *eat and live*. If, therefore, without any such particular and solemn warrant as this is, that poor distressed woman coming unto Christ for health, could so constantly resolve herself, *May I but touch the skirt of his garment, I shall be whole*, what moveth us to argue of the manner how life should come by bread; our duty being here but to take what is offered, and most assuredly to rest persuaded of this, that, can we but eat, we are safe? When I behold with mine eyes, some small and scarce discernible grain or seed whereof nature maketh promise, that a tree shall come; and when afterwards of that tree, any skilful artificer undertaketh to frame some exquisite and curious work, I look for the event, I move no question about performance, either of the one or of the other. Shall I simply credit nature in things natural? Shall I in things artificial, rely myself on art, never offering to make doubt? And, in that which is above both art and nature, refuse to believe the author of both, except he acquaint me with his ways, and lay the secret of his skill before me? Where God himself doth speak those things, which, either for height and sublimity of matter, or else for secrecy of performance, we are not able to reach unto, as we may be ignorant without danger, so it can be no disgrace to confess we are ignorant. Such as love piety will, as much as in them lieth, know all things that God commandeth, but especially the duties of service which they owe to God. As for his dark and hidden works, they prefer, as becometh them in such cases, simplicity of faith before that knowledge, which curiously sifting what it should adore, and disputing too boldly of that which the wit of man cannot search, chill-eth for the most part all warmth of zeal, and bringeth soundness of belief many times into great hazard. Let it, therefore, be sufficient for me, presenting myself at the Lord's table, to know what there I receive from him, without searching or enquiring of the manner, how Christ performeth his promise; let disputes and questions, enemies to piety, abatements of true devotion, and hitherto, in this cause, but over patiently heard, let them take their rest; let curious and sharpwitted men beat their heads about what questions themselves will, the very letter of the word of Christ, giveth plain security, that these mysteries do, as nails, fasten us to his very cross, that by them we draw out, as touching efficacy, force and virtue, even the blood of His gored side: in the wounds of our Redeemer, we there dip our tongues, we are dyed red, both within and without; our hunger is

satisfied, and our thirst forever quenched; they are things wonderful which he feeleth, great which he seeth, and unheard of which he uttereth, whose soul is possessed of this Paschal Lamb, and made joyful in the strength of this new wine. This bread hath in it more than the substance which our eyes behold, this cup hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body, in that it serveth as well for a Medicine to heal our infirmities and purge our sins as for sacrifice of thanksgiving: with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ. What these elements are in themselves, it skilleth not; it is enough that to me which take them, they are the body and blood of Christ; his promise, in witness hereof sufficeth, his word, he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant, but this—
"Oh my God, thou art true; oh my soul, thou art happy!"

13. Thus, therefore, we see, that howsoever men's opinions do otherwise vary; nevertheless, touching Baptism and the Supper of the Lord, we may with consent of the whole Christian world, conclude they are necessary; the one to initiate or begin, the other to consummate or make perfect our life in Christ.

HIGHER ROMAN CATHOLIC EDUCATION.

[COMMUNICATED.]

No. 4.

In the hasty outline I have given of the routine of studies at a Roman Catholic College, I have merely adverted to one branch, the most essential and the most important of all from a secular standpoint. I refer to history—a study at once the most dreaded, and the most perverted and distorted in the whole educational course, whether of juniors or of seniors. As regards this I have no hesitation in declaring all Roman Catholic students utterly ignorant, and this from the nature of the case. A knowledge of history requires the student to read up every side of the question, but this is against the Ethos of Rome. A certain hard and fast line, harder and faster since the Vatican Council, has been laid down by authority, short of or beyond which none of Rome's teachers or writers of history can go without being considered heretical. The exaltation, the justification of the history of the Popes from the time of Charlemagne to the present, is what every Roman Catholic historian or professor must have before his eyes. Any one acquainted with their text-books knows that they always contain the grossest perversions of truth, in order that they may meet the requirements of the Holy See, and be of a sort to keep up in the minds of the young the notion that Rome never has done and never can do wrong, and that she both has and ought to have in her own hands and in every country, the right to dispose of crowns and empires as she pleases. All this, however, presents no obstacle to the historian, so-called, who writes as the Vatican dictates; and text-books thus got up to order, form the staple commodity served up to the Roman Catholic student, and supply him with his only means of being built up in the story of the wondrous past, of being fortified against the repetition of its errors, and of guiding him for the future. What wonder, therefore, that even "Lingard's England" is looked upon with suspicion, and that histories such as those of Hume, Macaulay, or Froude are banished from the boys' book-shelves, if indeed they are to be found even in the college library? And this, I may add, applies with tenfold force to Irish colleges and schools, where, in addition to

the religious difficulty, supervenes that of politics. The average Irish Roman Catholic school-boy is taught from his cradle to regard all Englishmen as his natural enemies, and all non-Romanists as men predestined to eternal loss—two ideas which are by no means discouraged by the ecclesiastical authorities. Thus I have often been asked in Ireland by Roman Catholic boys of the upper middle class, whether Protestants could be saved, and, I fear, reckoned as one only half-papalized when I answered in the affirmative. To encourage these wicked notions a society of "religious," calling themselves Christian Brothers, have compiled sundry volumes, historical and literary, which are used nearly universally as the text-books in Irish Roman Catholic schools of all classes. In these are to be found, conveyed in tales, in verse, or in continuous historical narrations, the old story, rehashed to suit the pro-Fenianism of the day, of the conquest of Ireland by England, with all the ancient wrongs, real and invented added to, without any attempt at showing what is true and what is false, and without any pretence at explaining that at times at least the Irish and not the English were in the wrong. Every atrocity that was ever perpetrated by the English is set down with the greatest care, every act of violence done towards the Roman Catholic inhabitants of Ireland is magnified till it assumes colossal dimensions, and conveys to the youthful reader the impression that England and tyranny, non-Romanism and butchery are synonymous terms, and that from Henry II to Victoria, the Irish Roman Catholics have been a long-suffering, inoffensive, downtrodden race, marked out by the Saxon and heretic as his legitimate spoil and prey. Hence those very men whom we might imagine pledged by their profession to the spread of the principles of truth and good will towards men, are directly the cause of the greatest part of the anti-English feeling which dominates in Ireland, and by no means guiltless of the bloodshed and suffering which Fenianism has brought in its train. I could add much as to reasons, why, as at present constituted, Roman Catholic Institutions fail to bestow a proper education upon the young. I could point to the Syllabus which distinctly forbids anything like freedom of thought in the teachings of philosophy, and, if logically carried out in its principles, would still forbid any Galileo to propound his system of astronomy, the professor of natural science even to advert to those chemical discoveries which the Church once banned as sorcery, or the teacher of Newton's "Principia" to assert the truth committed to his charge in the solution of its problems or the application of its principles, because it presupposes the fact condemned by the Pope that the earth moves round the sun—a condemnation endorsed by Archbishop, now Cardinal, Cullen in a lecture delivered some years ago, before a scientific and educational institution in his diocese. I could show how the names of Locke, J. S. Mill, Huxley, Darwin, in a word, of all the philosophers past and present, between whose views and those of Mother Church there has ever been any divergence, ought to be, in some cases, are coupled with anathemas, and their works sealed books to the rising generation penned up within the walls of those Ultramontane establishments. But as my design is rather to show their working, I would pass on to the question of training apart from mere learning.

As to every other kind of schoolboys, those of all dispositions and habits are sent to these Colleges. Instead, however, of studying the disposition of each boy and striving gradually to accommodate him to the discipline of the house, he is at once fast bound to the iron wheels of the chariot of routine and forced to submit himself to a hard and fast regime, whose limits are distrust on the one side and rigid obedience on the other. Except at Dr. Newman's school, and even there, on account of Episcopal prejudice, the venerable Oratorian cannot fully assimilate his institution to the model of an English public school, every boy is treated as one on whom no trust can be placed. The idea of placing any reliance on his honour is scouted, to propose it is heresy. There are prefects to right of him, prefects to left of him, prefects in the dormitories, prefects in the play-room, prefects even in the outer offices—such is the Jesuit system—and such, with more or less modification, is the system pursued in all Roman Catholic Colleges.

No convict at Chatham or Dartmouth, at Kingston or Penetanguishene could be more strictly watched. The very trees and shrubs which bound the play-fields are often cut down lest haply some rash smoker should enjoy a furtive whiff of the Virginian weed or engage in a game of cards. Boys who are seen to associate very much together are ruthlessly separated, school-boy friendships are discouraged, one perpetual "move on" is the motto. The "Church-boys" are often not allowed to play with the lay-boys, but have a separate field, one might say a separate establishment to themselves, and are even more strictly fenced in than the others for fear, lest the "wondrous and precious gift of a vocation" should be lost or soiled by the breath of worldlings! Or if they do unite with their fellows, their vulgar manners expose them to contempt and insensibly affect their companions, with whom, as a rule, they are not popular, owing to the fact of their being too often employed as spies by the superiors, and to the knowledge that were it not for their presence in the school the discipline would be less strict. I have had a long experience of Roman Catholic boys, ten years spent in secular and "religious" colleges, and I do not hesitate to say that beside their non-Romanist compeers they cut a very poor figure indeed. Owing to the miserable system of perpetual espionage under which they live, they are more or less cowardly and sneakish, not indisposed to play the hypocrite, by no means averse to doing wrong, often in grave matters, provided only they are not found out. Deceit is of the essence of their training and even the most conscientious will dodge and refine and draw the meanest quibbling distinctions over the most trifling matters. But Roman theology teaches that when falsehood stops short of injuring or calumniating one's neighbours it is a venial sin—hence the inevitable result. As to morality, I am willing to admit that owing to the care with which the ordinary books and illustrated papers of the day are mutilated or altogether held back from the pupils, for a short time the innocence of the boys is greater than if they were at a non-Romanist school. At the same time they are thus cut off from the great lesson of learning to eschew the evil and to choose the good, so that their innocence is the mere innocence of ignorance—a poor reed to rely on when the young man has to face the world and its many-fold temptations. Hence the saying that men brought up by the Jesuits turn out either "saints or devils." A "piously disposed" boy at a Roman Catholic College generally goes forth into the world—if he does not become a priest or a monk—an unpractical visionary. He is of those who begin by lighting candles round the statue of St. Aloysius, in order to secure his interposition in their favor at a cricket match, and end by prostrating themselves at Paray-le-Monial, who "pray hard" to the souls in Purgatory that they may have a fine day for a picnic, and in after life go in heart and soul for the vision of La Salette, or spend on a jewelled crown for some "miraculous" image of the blessed Virgin money that would be more fittingly laid out in charity at home. As for those who are of another sort many are hypocrites at school, whilst others from being bored with too much of it lose all respect for their own or any religion, and turn out either infidels or rouses—too often both.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

PICTON.—The late Rector of St. James'—the Rev. W. Cruden—has been appointed to St. Paul's Church, Lanark, in the Diocese of Ontario, succeeding the Rev. Thos. Hudson, B.A., T. C.D. Mr. Cruden and his family left for their new and distant home on Oct. 15th.

HALIFAX.—The St. George's S. School library received considerable aid from a fancy sale in the "Old Dutch Church," Oct. 17th.

Church of England Temperance Society held its annual meeting Oct. 15th, in the rooms of the Church Institute, the President—Rev. W. J. Ancient—in the chair; but adjourned to the 23rd.

TRURO.—The Provincial Exhibition having been lately held in this town, the congregation of St. John's, who are struggling hard to complete their new stone church, wisely profited to a considerable extent by the crowds drawn together, by providing refreshment for the bodies, and music for the minds of those who would avail themselves thereof.

MONTREAL.

MEETING OF SYNOD.—The Synod has met, and adjourned, and the Very Rev. Dean Bond is Bishop elect of the diocese of Montreal. As was announced, the Synod assembled in Christ Church Cathedral for divine service at 10.30 on Wednesday morning, the officiating clergymen being, the Very Rev. the Dean, the Venerable Archdeacons Leach, Lonsdell and Lindsay, Canons Ellegood, Johnston, and Evans, and the Revs. J. B. Davidson, M.A., Thomas Mussen, James Fulton, and Aaron Allen, the Venerable Archdeacon Lonsdell being the preacher. At two o'clock the Synod assembled in the Synod Hall for business, and judging from the attendance of both lay and clerical delegates considerable interest was taken in the important work for which they had been assembled—the election of a bishop. The attendance of visitors was also very large, many having to remain standing at the doors. Prayer being said and the roll called, several preliminary matters were discussed, and the Synod proceeded to the important task of electing a successor to Bishop Oxenden, whose letter of resignation and other documents establishing the vacancy of the See were read by the chairman, the Dean. The following scrutineers were then appointed by the chair: On the clerical side Rev. Canons Norman and Evans, and Jas. Hutton, Esq.; and on the lay side Rev. Samuel Belcher, and Messrs. C. J. Brydges and W. B. Simpson. It was then resolved, on motion of Mr. Thos. White, M. P., "that in the discussion on the adoption of the rules of order and other proceedings, preliminary to the election of a bishop for this diocese, speakers be restricted to five minutes."

The adoption of the rules of order were next proceeded with, and several amendments proposed and voted down, and the rules as printed adopted.

A few minutes having been devoted to silent prayer the members proceeded to the casting of ballots. This being concluded the scrutineers left the room with the ballot boxes, and the buzz of conversation in the hall revealed the fact that business had come to a temporary standstill. It had been rumored that the Very Rev. the Dean was the most likely person on whom the Synod's choice would fall, consequently many of his friends had assembled and were now awaiting the result. One young lady sitting in front of your correspondent was heard to remark that St. George's congregation was a rich one, and that if the Dean were elected the diocese would get as much money as was wanted from it for the Diocesan Mission Fund. Among the delegates the bustle and restlessness betokened a certain amount of anxiety as to the result. Glances were constantly cast in the direction of the door, by which the scrutineers were expected to enter, as soon as their task was accomplished. At last a motion in the crowd reveals the fact that some one is coming, and soon those entrusted with the counting of the clerical vote make their way up the aisle to the table, and by the beaming countenances of one or two the result, as far as that vote is concerned, is easily told. After a patient wait of an hour or more the lay scrutineers return to the hall, but nothing whatever can be read from their countenances, and the height of anxious expectancy is attained. Each man for the time being forgets his neighbor, and all eyes are fixed on the Secretary as he rises and reads out the report as follows:

CLERICAL VOTE.

Number of votes cast, 85; necessary to a choice, 43.	
Dean Bond	53
Bishop of Rupert's Land	26
Rev. Mr. Venables	3
Rev. Mr. Hannah	2
Rev. Mr. Lobley	1
Total	85

LAY VOTE.

Number of votes cast, 78; necessary to a choice, 40.	
Dean Bond	49
Bishop of Rupert's Land	13
Rev. Mr. Venables	7
Archdeacon Lindsay	1
Lost votes	8
Total	78

The Bishop elect, as chairman, after a short pause, announced the decision, and then invited the members to unite with him in silent prayer that Almighty God might enable him to fill the office to His glory, and the good of the Church. The Doxology was sung and the Synod dismissed with the benediction.

Thus was brought to a close, without any undue exhibition of partisan feeling, a contest which had been looked forward to with some apprehension. The proceedings reflect credit upon the diocese, and the result, it is to be hoped, will be attended with the Divine blessing.

Though identified with what is known as the Evangelical party in the Church, the Dean is a thoroughly impartial and liberal-minded man, and will doubtless discharge his high and holy functions to the entire satisfaction of all moderate men, in the important diocese over which he has been called to preside.

The mission at the church of St. John the Evangelist was closed by a special service on Wednesday evening. The congregation was large, and an impressive sermon was preached by the Rev. A. C. A. Hall, of Boston, one of the "Missioners." Quite a number of those present renewed their baptismal vows.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

BELLELEVILLE.—A case of considerable interest was tried here last week in the Court of Chancery before Chancellor Spragge. It was an Interpleader Issue sent down from common Law Court and resolved itself into a contest between Messrs. Hulme & Jellett, claiming to be duly appointed Churchwardens of St. Thomas' Church, and Messrs. Harrison & Ackerman, claiming to be in the same position, as having been appointed at a Vestry Meeting, as it was called, held subsequently to the Rector's Vestry Meeting held on Easter Monday, at which a Free Vestry was constituted and Messrs. Hume & Jellett appointed Churchwardens. Each party claimed the Insurance money which had been paid on the burning of the Church—St. Thomas' Church, it may be remembered, was destroyed by fire on 26th February, 1876, and has since been left unrestored. Several witnesses were examined. Mr. Hulme, Venerable Archdeacon Parnell, the Rector, Rev. J. W. Burke, and Mr. S. Gillum gave their testimony, and the case was adjourned to the next day. Next morning it was resumed, and Mr. M. Jellett was called, but at this juncture the Judge proposed a compromise, and this, eventually, had the effect of terminating the proceedings. The judge proposed, with the consent of all parties concerned, to consider the Insurance money as a Trust Fund, and to appoint Trustees to take charge of the money and rebuild the Church. Both parties then left Court, and after considerable discussion and delay, the matter was, next morning (October 17th), finally arranged as follows: The Court appointed five gentlemen, all agreed on by contending parties, namely, Messrs. Hulme, Jellett, Harrison, Simpson, and Hon. Leois Wallridge to be Trustees of Insurance money, and also as a Building Committee to proceed forthwith with the restoration of the Church. The Church to be rebuilt within one year from date of decree.

In case of default in carrying out the provisions of decree as to rebuilding Church with all reasonable dispatch, an application is allowed to the Court for relief as shall be considered just in the premises.

When the matter had been thus arranged, the Judge, who acted throughout with great patience and a sincere wish to forward the interests of the Church, made a few well chosen remarks in con-

clusion, expressing a hope that now all difficulties would be tided over, and that both the committee appointed and the members of the congregation would lend themselves heartily to the good work of restoring the Church, and that as Christians and loyal Churchmen they would, with one accord, unite and work in harmony. It is to be understood that the building is to be proceeded with at once, without the unwarrantable conditions originally required.

We venture to congratulate all the parties concerned in this favourable termination of this suit, and to add a prayer that the wishes expressed in Chancellor Spragge's closing address may be completely fulfilled.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending October 19th, 1878.

WIDOWS' AND ORPHANS' FUND.—*October Collection*.—Cobourg, \$110.83; Toronto, St. Paul's, \$108.31; St. Matthias', additional 50c.; Barrie, \$26.00; Galway, Kinmount \$1.00, Retties' Bridge 60c., Swamp Lake 33c., Silver Lake 17c., Pickering \$1.00, Port Whitby \$2.58; Credit, St. Peter's \$15.50, Dixie \$6.19, Port Credit \$3.31; Hastings \$1.30, Alnwick \$1.45, Dartford 98c.; St. Philip's, Unionville \$2.19; Cartwright \$10.00; Norwood \$1.75, Westwood \$1.25; Shanty Bay, St. Thomas' \$13.65, St. Mark's \$4.83, Kelly's School House 38c.; York Mills, \$7.25; Christ's Church, Keswick, \$1.22; Fenelon Falls, \$5.87.

MISSION FUND.—*Special Appeal*.—J. S. Lockie, Toronto, on account of subscription, \$25.00.

The Rev. Septimus Jones requests that all letters and papers may in future be addressed to him at the Rectory of the Church of the Redeemer, Bloor St. West, Toronto.

SUNDERLAND.—The Rev. Edward Warren would be very glad to receive for distribution in the Mission of Sunderland and West Brock any back numbers of the DOMINION CHURCHMAN or any other sound Church paper or other Church periodicals. There is so little information about general Church matters in this parish, that the interest in them has to be excited and cultivated before they learn to take a paper for themselves. Address Rev. Edward Warren, Sunderland, Ontario.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

PALMERSTON.—The church building in this Mission has lately undergone considerable interior improvements. The ceiling has been freshly whitened, and the walls have been tinted a mellow buff colour. The windows have been newly frosted, and the partition boards under the seats have been moved back sufficiently to allow the congregation to kneel without discomfort. The expense has been met by the proceeds of a festival undertaken by the ladies.

JARVIS.—At the close of a lecture delivered in Chambers' Hall, in this village, on the evening of the 15th inst., the occasion was taken to present an address and purse of money to the Rev. J. Francis, incumbent of St. Paul's Church for upwards of ten years, on the eve of his departure to assume the pastoral charge of Grace Church, Waterdown, to which parish he has lately been appointed. The address was read by Dr. Langrill, one of the delegates to the Synod, in behalf of the churchwardens and other members of the congregation. It is as follows:

JARVIS, Oct. 15, 1878.

REV. J. FRANCIS,—*Reverend and Dear Sir*,—On behalf of the congregation of St. Paul's Church, we desire to express our most sincere regard at the severance of those cordial relations which have existed between us as pastor and people during the past ten years. For that period you have faithfully and well performed your high and holy office, and earned the warm regard and lasting esteem of the parishioners. They feel that your labors have not been in vain; that your devotion to the cause of Christ, and zeal for the salvation of souls, have contributed largely to their ritual welfare. They know, also, that your

worth has been best appreciated by those brought most intimately in contact with you. We cannot, therefore, allow you to depart from our midst without an acknowledgment, though imperfect, of the debt of gratitude we owe you, and an expression of the hope that, in the new field of labor to which you are called, your ministerial efforts will be abundantly blessed. We assure you that it would be difficult to reconcile us to your departure did we not know that your new parish affords educational and other advantages for your family, unattainable here. To interpose our wishes where your interests are at stake would be inexcusable. To Mrs. Francis we offer our heartfelt thanks for her earnest work in the Sunday school and the kind solicitude shown by her at all times in our happiness and well-being. She has endeared herself to all, and will ever retain our deepest gratitude and respect. In conclusion, we beg to present you with the accompanying purse as a slight token of our regard, with the assurance that you carry with you the earnest prayers of your parishioners of Jarvis for your future happiness and prosperity. (Signed),

J. A. BURWASH,
J. L. LAMBERT, } Churchwardens.

Mr. Francis made a suitable reply.

HURON.

(FROM OUR OWN CORRESPONDENT.)

CHATHAM.—The Harvest Festival at the Church of the Holy Trinity, on the 16th, had been looked forward to with fond expectation by the willing workers of that congregation, and careful preparations had been quietly, but, as the event proved, effectually made to ensure success. Willing hands and loving hearts, with grain and fruit, and flowers and autumn leaves, had made the very walls eloquent with the language of thanksgiving. These representative offerings of the produce of the farm and garden were arranged with much taste, and made the beautiful church appear for the time more beautiful than ever.

At a few minutes after four the service began, the Rector, the Rev. Freeman Harding, saying the prayers to the close of the second lesson. The first lesson was read by the Rev. John Downie, and the second by the Rev. Dr. Beaumont. The latter part of the evening service was said by the Rev. Henry Bartlett, and the sermon, which was sound, eloquent and appropriate, was preached by the Rev. Dr. Stocking, of Grace Church, Detroit. The hymns, which were heartily rendered, were well fitted to express before God and man the joy of Harvest and the gratitude due for its abundance. Next in order came the Thanksgiving Dinner in the school room, to which a goodly number of the members, friends and well-wishers of the Church sat down, at three tables, running lengthwise of the room, very neatly arranged, in the usual style of the ladies of Holy Trinity Church, covered with any quantity of edibles and tastefully decorated with flowers. Again at 8 o'clock a congregation of about 200 had assembled in the church to join in a very solemn and very beautiful service. The Rector said the prayers, using a shortened form of evening prayer. After the service came addresses. These were full of sound, practical preaching, reminding the congregation of the many reasons for thankfulness that should have weight with us. The address of Dr. Stocking was particularly happy, and if only his assertion of the great principle that self-denial is the truest expression of gratitude, and one of the great lessons that cluster around the emblem of the cross, be remembered by those who heard him, then his visit to Chatham will be productive of real good.

The hymns "Ten thousand times ten thousand," "Hark! Hark! my soul," "We plough the fields," "Art thou weary," "Lead, Kindly Light," together with a beautiful anthem, were well sung by the choir of the church, ably assisted by a number of the leading amateurs of the town. Altogether the services were bright, hearty and well-fitted to give expression to the gratitude we ought to feel to Him who for us has "crowned the year with his goodness," and has caused "the clouds to drop fatness." Those who were there enjoyed, and those who were absent missed two services of which the faintest word of praise that can be said is that they were simple, devout and joy-inspiring in a high degree.

ALGOMA FUND.—Amounts received by J. Beard, Secy.-Treas., Diocese of Huron, for quarter ending 30th Sept., 1878: Lis'owel, per Rev. H. Cooper, \$9.50; St. Paul's, London, per Rev. Canon Innes, collected by Miss Labatt, \$12.00; Goderich, per Mr. Dyatt, \$9.00; Brantford, Grace Church, per Rev. H. H. Starr, collected by Mrs. Starr, \$9.80, Widows' Mite Fund, \$6.00; St. Paul's, Woodstock, envelopes, \$2.75. For Shingwauk Home, St. Paul's, Woodstock, Sunday School, quarter year, \$12.50. Total, \$61.55.

WESTMINSTER.—*St. James*.—We are pleased to see that Rev. Evans Davis' is much improved by his visit to the home country. He has renewed his clerical labours with renewed energy and vigour. The congregation of St. James' have presented him with a purse of one hundred and twenty dollars, and an address of hearty welcome as follows:—

Rev. and Dear Sir,—We, the undersigned members of your congregation, take this first opportunity offered us after your return to welcome you back again amongst us. We trust that your trip to the old country and the continent have resulted in completely reestablishing your health, and that you have profited both physically and mentally by your wanderings. As we are fully aware that your travelling expenses must have been considerable, we therefore most sincerely beg that you will allow us to bear a slight part of the same by accepting this small purse as a mark of our esteem in which you are held by us. Praying that the Almighty will bless your labours as heretofore. We are, Rev. and Dear Sir, very truly,

SIGNED

AYLMER.—*Trinity Church*.—We regret to learn that the Rev. Thomas Davis, Incumbent of this mission is suffering from intermittent fever caused by the malaria of this low lying country, and it is feared he will be forced to resign the mission. Missionaries in updrained and unimproved clearings sometimes suffer very much from the unhealthiness of some localities, and have sometimes engendered the seeds of premature old age and early death.

ST. THOMAS.—*Trinity Church*.—The Rev. J. C. Ballard is fully verifying the anticipations we had entertained of his successful labours in this parish and his ability to overcome with the Divine blessing the adversaries to church progress in St. Thomas. He hopes that the heavy debt on the church will be entirely removed in a few years, and the congregation makes good promise of giving him a united and hearty support in his labours. The thanksgiving service on the 12th instant was largely attended and a thanksgiving anthem was sung by the choir. The collections, as in the other churches of the Diocese were for the missionary diocese of Algoma.

ALVINSTON.—Rev. W. J. Taylor, Incumbent of St. John's Church, has been the recipient of a donation from friends in the Old Country, of \$210, towards reducing the debt on the Church. Of this fifteen dollars were contributed by the scholars of the Sunday School with which he had been connected ere his leaving for America.

KINCARDINE.—We have to congratulate the Rev. P. Mackenzie, Rector of the Church of the Messiah, and his congregation, on the uninterrupted success of his faithful ministry. The Church, sometime since, became a rectory, self-supporting, and no longer seeking a grant from the Society. As an instance of their progress we may mention that it is now proposed to purchase an organ for the church. One gentleman has headed the list of subscribers by giving five hundred dollars.

SEAFORTH.—St. Thomas' Church has been found too small for the increasing congregation. It has been resolved to enlarge it by adding a wing each side, and it is expected that the work will be completed so that the church may be reopened for Divine Worship about the first of December. Meantime the Church services are held in the Town Hall.

PETERSVILLE.—At a special Vestry Meeting, last Friday evening, it was resolved that, as it is now so late in the season, the proposed enlargement of

St. George's Church be deferred till after the Easter Vestry.

GALT.—Rev. W. Crompton will preach in Trinity Church on Sunday next, the 27th, morning and evening.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

UFFINGTON.—The congregation of St. Paul's, in the Mission of Gravenhurst, held their first Harvest Thanksgiving and Festival on Wednesday, the 9th inst. The day opened with a heavy and steady downpour of rain, which, as the morning advanced, was increased by a high wind into a terrific gale, blocking up the bush roads with trees, and making travel at once dangerous and impossible. Happily, by noon a better state of things began to obtain, and, what had been indeed a stormy morning became a bright and cloudless evening. Accompanied by my wife and family (who had traveled up from Gravenhurst the previous day) and the Rev. Thomas Ball, of Tecumseth, and Mrs. Ball, we reached Uffington—some three miles from our lodgings—without disaster, although we had to do some "logging" on the way. A goodly congregation speedily gathered in our little church, which was tastefully decorated for the occasion, the hour of service being 4 o'clock. The service was joyful and impressive, and the responses heartily rendered by the people. Rev. J. Ball preached a very appropriate sermon from "The Harvest is the end of the world, and the reapers are the angels." After service an enjoyable evening was spent at the house of Mr. Smith, where a plentiful tea was fully discussed, followed by vocal and instrumental music, and speeches, short, pithy, and to the point. The receipts, about \$7.00, will be expended in some needed improvements in the church, before winter.

British News.

FOREIGN AND COLONIAL MISSIONS.

The following paper was read at the Sheffield Church congress by the Bishop of Pennsylvania,—Right Rev. Wm. Bacon Stevens, D.D., LL.D.:

I do not think it necessary to occupy your time with any effort to show the necessity of Foreign Missions, or to defend them from their manifold assailants; they stand recognized on your programme as a Christian fact, and as such we have to deal with them. Every day the Church is learning more and more the lesson that her growth, her health, her very life depends on her mission work in foreign lands, and every day the blessed fruits of its foreign work are made more and more manifest, so that the most eminent statesmen and scientists and historians are forced to say that the cause of sound government, true science, and real philanthropy are deeply indebted to the work and teaching of the missionaries of the Church of Christ.

It is, however, in spiritual results that the greatest blessings of the work are to be found. These results are large and gratifying, and I might almost say are beyond the power of the present faith of the Church to believe or apprehend.

I have not the means of tabulating these results, so as to present them in a form that would at a glance, as it were, show what had been done; but this much I can say, from long and careful investigation, that the Mission work of the Church in "the regions beyond" has a thousandfold repaid every outlay of time, money or men; and that, if we estimate results by the arithmetic of the gospel, which puts the worth of one soul as of more value than the whole world, and the conversion of one soul as the cause of as much joy to the angels of God as the creation of a world, then must we say that no estimate that the mind can make, or figures represent, can fully set forth the vastness and value of the work which the Church has done, and is now doing, in its Foreign Mission field.

Much, however, as has been done in the past, there is still "much land to be possessed;" and the voice of our Divine Leader to the Church is,

Up, and go in and possess the land! for the Lord hath given it to His Son for an inheritance, and the uttermost part of the earth for His possession. These words of cheer and hope sound along the whole line of the sacramental host of God's elect, and should nerve each arm with new strength, and stir up each heart to new zeal, in so blessed a warfare. Never has the Church been in so good condition to carry on this work as now, and never has it been in so good a position to meet its responsibilities.

The resisting power with which the Church has to contend is less now than ever before; and the aggressive power to press on her work is greater now than ever before. I say that the resistance to be encountered is less now than at any previous time. Why? Not because sin has lost any of its antagonism to God—not because the enmity of the human heart to the truth is less—not because the great adversary of God and man is not as vigilant and as powerful as ever, but because there are at work in all the principal religions of paganism disintegrating elements, eating out their life-blood, diminishing their vigor, and making them less bold, defiant and persecuting than before.

Such religions as Brahminism and Buddhism and Confucianism cannot long resist the encroachments of modern science and modern philosophy. They must go down before the advance of science, which necessarily uproots a religious system based on false principles of cosmogony, and the advance of a mental philosophy which must perforce break up the system of false psychology in which these old religions have reposed for ages.

Science and philosophy are themselves going forth as children of light into these once dark regions of error, and are pointing out the flaws and fictions which lie at the basis of all these towering systems of idolatry. As a broader education advances—as a better intelligence is diffused, as schools and colleges and learned societies shall be fostered, as the results of modern discoveries in all departments of knowledge shall be more widely accepted, so will the gross darkness lose its grossness, and become at least but crepuscular, and by and by this twilight will, by the very laws of light, work its way into increasing brightness, and herald the dawn of the rising of that Sun of Righteousness which, wherever it shines, shines with healing in its wings.

The work which is thus being done by the science and literature of the day is to the work of Christian missions what the engineers and sappers and miners do for the army. They map out the land, they remove obstacles and open up pathways, and thus prepare the way for conquest. Through the researches of philologists and geographers, and natural philosophers and others, we have learned more of the inside of these heathen religions, their dogmas, their inner life, their real foundations, within the last half century than ever before. We now go forth to meet them, knowing exactly what we cope with, and how best to do it; and hence fight with a decided advantage, and with hopes of assured success. All through Asia, and in all its leading religions, we see to-day the stirring up of the public mind, and the restless longings of the Oriental spirit. It crops out in a hundred ways, and the daily development of God's Providence in shaking old faiths, in weakening old systems of error, in loosening old fetters of superstition, and in introducing new lines of thought and action, and new views of truth and right, are indeed marvellous, and cannot be observed by the Christian without deep thanksgiving and delight.

What is true in this respect concerning Buddhism and Brahminism, and the other religions of Asia, is also true of Mohammedanism. It is evidently in its last days. God has wisely overruled its existence for the production of most important future benefits to His Church. But now "Mene, Mene, Tekel, Upharsin" are broadly written on the walls of the Sultan's palace; and when the European Powers, which now, for a purely political reason, uphold the Sultan, the supreme Calif or High Priest of the Moslem faith, shall withdraw their supporting hands, the throne of Turkey will fall, and with it the prestige and the power of the Mohammedan religion. In addition to this, many of the most fundamental tenets of the Koran are totally at variance with

the generally accepted teachings of modern learning; and as true knowledge gains ground, these errors will appear more clearly, and the system which is based upon them must prove itself, to the demonstration of all thinking minds, to be also erroneous and unworthy of belief. We are, then, in a better position to-day to carry on the work of Missions than in any previous period of the world's history, since the days of the Apostles.

When the religion of Jesus Christ began its career, and for hundreds of years after, the civilization of the world was entirely pagan, and not merely pagan, but directly adverse to everything that was essentially Christian in social and domestic life. The governing power of the world was also pagan, oftentimes a paganism roused into intense persecution of the new religion, and seeking nothing less than its complete extirpation. Then the received science and literature of the world was essentially pagan and superstitious; so much so, that scarcely any of the physical sciences, as then taught, have any place in modern learning. Then the means of intercommunication between nation and nation were slow, painful, and dangerous, so that travellers were few, and each nation was shut up to the laws and usages and doings of its own people, with scarce any knowledge of the existence even of outside and distant kingdoms. Then the ability to transmit thought by books was toilsome and costly, and only a few could possess themselves of the simplest parchment volumes. Then the education of the masses had not been thought of, and the vast majority of the people could neither read nor write, and were steeped and stultified in ignorance. Then commerce was mostly confined to the Mediterranean Sea, and the western coast of Europe, and the southern borders of Asia, linking together only a few seaports of a very few nations by a scanty trade. All this, and much more that hindered the work of the Lord, has passed away; and how different is the present aspect of the world! Now the civilization of the world rests at least on a Christian basis, and finds its highest exponent in the most Christian nation.

Now the most intelligent and influential of the governing powers of the world are nominally Christian, and only recently the Queen of Christian England has been proclaimed Empress of idolatrous India. Now there is a vast and varied Christian literature and science brought to bear on people and races heretofore shut out from common education. Now commerce knits together remotest lands, bridges over ocean-separated countries, and by steam and electricity masses the whole commercial world into certain great metropolitan centres of trade, which in their turn radiate their mercantile and manufacturing influences all over the earth. Now regions long shut out from European eyes—long marked on maps as "*terra incognita*"—as in Africa, for example—are being explored, and will soon be opened to the merchant and the missionary. Now the leading languages of the world have been analysed and digested into grammars and lexicons, and so made ready to have the gospel poured into these vessels of thought, and drawn out as the new wine of the kingdom to refresh the varied races of the earth. Now science, with its many agencies and many hands, is breaking down the effete systems of superstitions by showing their variance with the first principles of natural philosophy and of geographical facts, on which the religion of six hundred millions of souls rests. Thus, wherever we look, we find the resisting power of paganism weakening, and the aggressive power of the Church strengthening. If now we turn from this merely worldly and intellectual aspect of the case to what the Church is doing, we see here a great advance on the old order of things. Foreign Missions, once looked upon with opposition and distrust, once frowned upon by governments at home and abroad; once disesteemed by Bishops and the great mass of the clergy; once sneered at by politicians and the press, and looked upon by nearly all as but the pietistic outburst of over-heated zeal seeking to do impossible and unneeded things, is regarded in this light no longer. Foreign Missions have conquered for themselves a bright name and a high place in the Church of this age. The lives of the missionaries have been "living epistles, known and read of all men." The works of the

ed by J. Beard, or quarter end, per Rev. H. don, per Rev. abatt, \$12.00; antford, Grace lected by Mrs. d, \$6.00; St. 5. For Shingstock, Sunday tal, \$61.55.

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Meeting, last, as it is now largement of

missionaries have everywhere been productive of wholesome and everlasting results. The schools they have set up, the colleges they have established, the churches they have founded, the presses they have set in motion, the industry they have fostered, the purity they have inculcated, the education they have disseminated, the hospitals they have builded, the varied institutions of philanthropy they have originated, the social, and domestic, and national evils they have remedied, and the social, domestic and national blessings which they have imparted, have won for the work of Missions a world-wide and Church-wide fame, and settled forever the question as to the duty and privilege of the Church to carry on this blessed work.

Four things are, however, specially needed to keep up and carry on this work to its full completion.

One of these four things is *Men*—men called of the Holy Ghost, and separated to this work as Barnabas and Saul were in the Church in Antioch. We need men specially fitted for the field, men of true piety, sound judgment, and of intense love for souls, men ready to endure hardship as good soldiers of Jesus Christ, patient in difficulties, firm in trials, having zeal, but tempered by knowledge, of cultivated minds, of sympathetic spirit, men who will draw rather than drive, who will be as good shepherds to the flock, rather than lordings over God's heritage, and who are ready to count all things but loss for the privilege of spreading abroad the knowledge of Christ, and who, free from party spirit and party strife, will, on the broad basis of our Reformed Church, earnestly contend for the faith once delivered to the saints, and if need be, die in its defence.

The foreign work, then, calls for men as learned, as bright, as godly, as wise, as energetic as any work in England. Nor should I much, if any, exceed the truth, if I should say that it requires cleverer men to be successful as missionaries than to be parish priests at home.

The second thing we need is *Money*. Our blessed Lord, though he could turn stones into bread, and though He did multiply a few loaves so as to feed thousands, and could, consequently, have easily supplied by a miracle the daily food of Himself and His Apostles, yet did not do it, but depended for His own and their daily support on the ministrations of holy women, and on those sums which were put into "the bag" which was kept by Judas, as the treasurer of the Apostolic band. To sustain Foreign Missions, money, and that too in large quantities, is required. For this money the individual members of the Church are responsible before God. They have freely received the Gospel: it is their duty freely to give: nor are any exempt from this obligation, and the sum given should be in proportion to the means possessed, and should represent in some measure our sense of what we owe to God for His unspeakable gift to our own souls. Here comes in a very important duty of the clergy. It is to teach the people committed to their charge the duty and the grace of giving to the Lord.

Very significant is that little remark of the Evangelist, that our Lord "sat over against the treasury, and beheld how people cast money into the treasury." How it brings out the interest which Christ feels in the support of the service of His Church! How it marks His knowledge of each man's gift! How it typifies the fact that even now, though ascended far up above all things, He yet has His eye on the treasury of His Church, and notes each giver, and each gift that is cast into it. Might not such a passage be used by the clergy as a text for teaching their people the privilege and the duty of Christian benevolence? Might they not tell that now, as of old, the work of the Lord is supported by voluntary offerings? Might they not say that, as in the Temple of Herod, so in the Christian temple, the Lord sits over against the treasury? And might they not enforce, from His gracious commendation of the poor widow who cast in two mites, "being all her living," how He recognised the humblest gifts, how He estimated gifts not by their intrinsic value, but by the spirit of the giver, and how He accepted even the giving to Him by this widow of all her living as a sacrifice not too costly for her to offer or for Him to receive.

It is only when "all the tithes" are brought

"into the store-house" that God has promised to "open the windows of heaven" and "pour out a blessing that there should not be room enough to receive it."

A third thing needed is *Prayer*.

We have in our Prayer-book prayers for the extension of Christ's kingdom, for the sending forth of labourers into the fields white unto harvest, for the gathering in of God's elect, for the unifying of the Church under its one Divine Head and Saviour; but what we peculiarly need in reference to this Mission work is more social prayer and more personal prayer in its behalf. The subject of Foreign Missions must be taken to our firesides and to our closets, so that it shall inweave itself into the very texture of our daily life. We cannot pray long and earnestly for Missions without kindling our hearts into a glow of love and zeal for Missions. "While we muse" of this subject at the throne of grace the fire will burn, and then shall we not only speak with our tongues, but work with our hands and give of our means.

More of this private and intercessory prayer is needed for the greater advancement of this work.

The Bishops of the Church have everywhere and especially these last few years, recognized the need and the power of intercessory prayer for our Missions. They have set apart a day for special intercessions in their behalf. But this is only a small part of our duty: we must make this work of God a subject of daily prayer, and there may come down on all our Mission-fields a daily blessing.

Oh! brethren, what a power there is in prayer, when all the people of God shall join with one heart and one tongue in the petition, "Thy kingdom come," and shall translate that petition into liberal gifts and zealous acts, to and for Christ and His Church.

The fourth and last thing which is needed is the *Outpouring of the Holy Ghost*.

This is, indeed, implied in the previous words; but I want to emphasize this thought, because in our constant talk about men and means and measures, we are too apt to overlook or think but little of the need of the Holy Ghost. What we want is to bring out into practical life the great thought that we can succeed in our work only as we work in and by the Holy Ghost.

He is the Lord and giver of life to those dead in trespasses and sin.

He is the enlightening Spirit, Who alone can drive away the darkness of error and give the light of truth.

He, the inspirer of the Bible, is the only One Who can make that Bible "quick and powerful and sharper than any two-edged sword." He Who formed Christ in the womb of His Virgin Mother is the only One Who can take of the things of Christ and effectively show them unto men.

He, by Whose descent on the Day of Pentecost the Apostles were "endued with power from on high," is the only One Who can now endue the ministers of Christ with unction and power.

He, "by Whose Spirit the whole body of the Church is governed and sanctified," is the only One Who makes the Sacraments of Christ's institution effectual signs and seals of grace to those who rightly receive them.

He, under Whose Divine dispensation we now dwell, can alone make that dispensation the wisdom of God and the power of God unto salvation. In whatever aspect we view this Third Person of the Ever-Blessed Trinity we find increasing evidence that the whole work of Missions is dependent on the coming down upon us of His influence, in preparing the soil, in fructifying the seed, in sending forth the husbandmen, in giving the early and the latter rain, in imparting fertilising warmth and light, in perfecting the grain, and enabling the reapers at last to shout their glad harvest-home, in concert with the angels, as they bind their sheaves and gather them into the garner of eternal life. All is His work, from foundation-stone to cap-stone. All is His work, from death unto sin to life eternal at God's right hand. What earnest cries ought we to utter in the ear of the prayer-hearing God, that he will send down to us the Holy Ghost to comfort us, to enlighten us, to guide us, to sanctify us in our present work, so that the comfortable Gospel of

Christ may be truly preached, and truly received, and truly followed in all places, to the breaking down the kingdom of sin, Satan, and death, and to the bringing in of the full and perfected kingdom of God's dear Son!

Brethren, if there is one glory more than any other which belongs to the great Church of England, it is that she is a missionary Church. Herself the child and nursing of Foreign Missions in ages past, she has now become the nursing-mother of Churches in all quarters of the globe. She sent over her missionaries nearly two hundred years ago to the few plantations on the American seaboard, and now the vine thus planted has taken root and filled the land.

She sent out her missionaries to the Canadas, and now the provincial Church of that Dominion attests the vitality of the seed there sown.

She sent out her missionaries to India, and though repelled by a mercenary monopoly, yet God broke down that politico-mercantile government, and now the Church has grown into vast proportions, and wields a commensurate power over all those possessions in India.

She sent out her missionaries to Africa from Abyssinia to the Cape of Good Hope, and now East, West, and South Africa have their thriving dioceses and active clergy. She sent out her missionaries to Australia, following her children as they migrated towards the Southern Cross, and there in that far-off land and in the isles of the Pacific, where cannibalism once reigned, are now found Churches, dioceses, provinces still holding allegiance to the mother Church.

She had sent out her missionaries to China and the Eastern Archipelago, and there also, in the very midst of the so called Central Flowery Kingdom and among the savage Dyaks of Borneo, has she set up the standard of the Cross under her Episcopal standard-bearers. This is the glory of England and of England's Church. God has made her by His providence the instructress of the world in pure and undefiled religion. Her open Bible, her Reformed faith, her Apostolic ministry, her ancient Creeds, her primitive Liturgy, her Christ-ordained Sacraments, her pure Gospel of salvation, have moulded the character of all the Churches of the English-speaking race, wherever found, and set up models of Church polity and worship in all heathen lands. God has highly honoured her in making her His handmaid in such a work, and He graciously holds out to her the promise that, if faithful to her trust, she shall be more successful in the future than in the past, and the conquests which, through her agency, shall yet be made for Christ shall exceed her former victories and crown her with still higher glory as the great Missionary Church, not of Protestant Europe only, but of the Christian world.

Correspondence.

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

We are not responsible for opinions expressed by correspondents.

"WESLEY CHURCH?"

DEAR SIR,—What is it? Its locality appears to be in the Diocese of Niagara, the men who administer in it, are ordained and unordained Baptist preacher, Methodist preacher and a Church of England clergyman, who says the church is a *denomination*—at least he is reported to have said, that he *welcomed* a certain man to the city in which he dwelt as "a gentleman that will help a brother minister of *another denomination*," evidently meaning himself. And this gentleman did help him there and then to see what he was leading him down to—i.e., that exchange of pulpits which ministers *so much enjoy!*

I don't wish to "name names" though this clergyman is already named in your issue of 3rd inst., but I will cap this account with another. Another clergyman, editor of a paper that should be called the "Adamant," for it is harder even than the "Rock," spent part of his vacation in drumming for his commercial undertaking, and the rest in *helping* (forsooth) his former parish, which was without a rector; and by way of

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strengthening the hands of a struggling band of Episcopalian, surrounded by three or four different denominations of Presbyterians &c., he wound up his services to them, by going into the Free Kirk and joining publicly in the "Exercises"—thus saying by acts—what he would not dare to say in words "there's no difference." Oh! that English churchmen would be loyal, and not trucklers to outsiders, who only laugh in their sleeves. Yours, Quiz.

CHURCH MUSIC.

DEAR SIR.—I agree with part of Erale's letter in your issue of Oct. 10th. The beautiful hymns of "Hymns A. & M.," used almost entirely in this Diocese of Ontario, and, I believe, very generally throughout the Ecclesiastical Province, are certainly far too often set and sung to most inappropriate tunes, waltz-like, operatic, songy, and so entirely unchurchly. There is a large amount of ignorance, and a great want of devotional feeling displayed by the so frequent substitution of so-called adaptations from operas, songs, &c., and the crude musical attempts of local talent, for the beautiful churchly tunes—real music—which are set to each hymn, and written by the grand old church composers of bygone days, or by such real musicians of modern times as the Rev. Dr. Dykes, Dr. Stainer, the Monks, &c. To set aside the first named gentleman's writings, especially for anything better (?) breathing as they do such a purity and fervour of religious devotion and worship in every chord and every note, seems to me almost sacrilegious, and is quite shocking.

But I do not agree with Erale when he says that "Music in church must either be to amuse the congregation or to lead them in a service of praise." Of course he speaks ironically as regards the amusement. But he appears to lose sight of the Anthem, which the congregation are not expected to, and cannot, join in. It is, as Wheatly tells us, intended as a break in the service, and as a rest to the minds of fervent worshippers, and also it is a dedication to God, from whom all talents come, of the musical talent improved and cultivated, the offering up to Him by the congregation of the very best it has. Thus we make a distinction between the "outburst of joyful adoration" of choir and congregation together, and the more refined and cultivated strains of the choir alone as expressed in the Anthem. All cannot join in singing that. But all should join in the offering of it up to God. And so, it being a solemn act of worship, like the offering of our substance in the Communion Office, all should stand through it, unless it be the aged and infirm, for whom the Anthem might be a rest both to mind and body. Faithfully yours, WILLIAM ROBERTS.

The Parsonage, Amherst Island.

THE BULGARIAN CHURCH.

The following account of the Bulgarian Church is given in an interesting work by Mr. Jasper More, entitled *Under the Balkans*. Mr. More's information is derived from observations made during a visit to Bulgaria:

"The Church of Bulgaria is identical with the Greek in doctrine, and generally in Ritual. Having formerly rejected the Church of Rome, and thus transferred the sympathy of the Roman Catholics to the Moslems, the Bulgarian ecclesiastics have not harmonized for the last quarter of a century with the Greeks, and, after a controversy extending over twenty years, have in a remarkable manner shown their independence by successfully throwing off their allegiance to the Greek Patriarch. Between three and four years ago, with the sanction of the late Sultan, the Bulgarian Church established its own Exarch as spiritual head at Constantinople. The prelate who filled this trying post was amongst those who were unable through indisposition to attend the council of notables summoned at Midhat to reject the minimum demands of the ambassadors at the Conference. At that time the Bishop of Sophia, a learned and active prelate, was the guest of the Exarch, and was summoned by Midhat to be reproved for the too great alacrity he was reported to have shown in bringing before the Governor of Sophia the complaints and grievances of the

Christians. The Exarch has since been banished to a fortress because he declined to sign a statement to the effect that the Christians were opposed to their deliverance from the Turks by the Russians. Bishops of the Bulgarian Church are chosen from the class of archimandrites, a superior order of the unmarried clergy. Priests are recommended by the community, and their nomination confirmed by the Bishops. In sympathy with the educational movement in Bulgaria, priests have now to pass an examination, which formerly was not considered necessary. The service of the Church is performed in the old Slavic, called the Church language, the same as that used in Servia and Russia, and up to fifteen years ago in Wallachia. At that date Latin was introduced in order to sever the tie which united the Wallachian with the Slavonic populations. Services are given early in the morning, on week days as well as Sundays, and last from one to two hours, without a sermon. The time of service is sometimes changed from considerations arising out of proximity to Mussulmans. The churches are unduly ornamented, the walls being covered with frescoes of Biblical incidents and pictures of saints. The introduction of such paintings is particularly calculated to excite the hostility of the Turks, to whom all painting of the human form is forbidden by the Koran. The Church service being conducted in a language unintelligible to the population, an unnecessary amount of superstitious formalism is the result. The burning of wax lights on all occasions and during all services apparently gives an amount of religious satisfaction to the most devout minds, to which the performance of the service in the vernacular would appear to be a more scriptural and rational substitute; whilst the practice, on the part of the women, of saluting the pictures of saints during Divine Service, might also appear to be capable of being judiciously abandoned. Both bishops and priests seem very much alive to the necessity of Church reform, and very anxious for the Church of England to help them in the work of reformation, when the proper opportunity occurs. Their Church has for four hundred years, without external sympathy, made a stand for the religion of Christ, amidst unknown persecutions.

ASSYRIAN REMAINS.

WHAT MR. RALSAM DISCOVERED AT KALAKH.

Since the premature death of the great Assyrian archæologist and scholar, the Rev. George Smith, his work has been continued by Mr. Rassam, under the authority of the Trustees of the British Museum. The London Times of the 24th ult., contains an account of his discoveries at Kalakh, 2,700 years ago a flourishing city, and in its vicinity. His first find was a temple one hundred and fifty feet long by ninety broad, which was buried in rubbish. At the western extremity of this building was placed the altar, which was approached by three steps, two additional ones being placed on either side. The altar and steps were about eighteen feet wide and about four feet high. Behind this was a large square space, where probably stood the image of the chief or king in whose honor the fane was erected. On each side of the altar were placed rows of seats extending right and left for some distance, and which were probably for the accommodation of the priests. In the centre aisle, which extended eastward there were placed on each side pairs of stone seats resting against the pillars which had been used to support the roof. In this temple Mr. Rassam discovered a number of very beautifully painted tiles, which had formed the bosses used to decorate the roof of the building. They were composed of fine clay, the surface of which had been enameled, and on them were painted various geometrical patterns. The finest of these examples were in the shape of a Maltese cross, the four points of which were occupied by a honey-suckle decoration, such as was usually employed by the Assyrian artists in the decoration of the royal robes. Intermediate there is a conventional form of the tulip or lotus bud. In the various specimens obtained the external border varies. From the centre a pendant terminated in a ball is hung, and round its base is the inscription reading "The Palace of Assur-nazir-pal, the

wealth of Bit Kitmuri, which is situated in Kalakh." Each of these pendants is pierced with a hole, evidently intended for the insertion of a ring from which to hang a lamp. These tiles have been richly gilt in portions, and in some a pale green groundwork has been used. These decorations, together with the finely-polished cedar of the roof of the temple, must have had a very rich effect. From the inscriptions here found bearing dedications to Istar, the Queen of Kitmuri, it is evident this was, as the name indicates, the temple of the Assyrian Aphrodite, in her character as the Goddess of Love and Pleasure. It was therefore, in this temple that the sacred mysteries of the worship of Istar and her attendant maids, Samkhat and Harimat, of Pleasure and Passion, were celebrated. In this temple were performed the mournings and lamentations for the yearly dying Tammuz, the "Son of Life," whom Istar annually went to recover from the House of Death, the palace of the land of no return. It was these festivals which were performed in this temple of Pleasure that spread themselves into Phœnicia and Cyprus, and on into Greece. Considering the ancient connection of the worship of Aphrodite with the Isle of Cyprus, it may not have been a chance connection which led Assurbanipal (B.C. 684) to place in this temple a cylinder recording the receipt of tribute from the Kings of Cyprus. A large fragment of this cylinder was found by Mr. Rassam, and fortunately contains the list of Cypriote Kings in a perfect condition.

Under a mound at Balawat, about nine miles from the scene of his above described labors, Mr. Rassam disinterred a temple, under the altar of which he found a large stone chest or box, open on one side, in which were deposited side by side three stone tablets, in size twelve inches long by eight inches broad. The face of the chest was about three feet by two feet, and in the centre was an opening to admit the tablets, and when so placed a lid covered the opening to protect them from injury. The face of the chest bore a long inscription of fifty lines, which was found to be repeated in duplicate on each of the tablets in the case. The discovery of these inscriptions was most fortunate, for from them we learn the name of the ancient city of which Balawat marks the site.

The inscription commences with the name, titles, and genealogy of the Assyrian Monarch Assur-nazir-pal (B. C. 885, 860). This monarch was the builder of the principal palaces and temples in the city of Kalakh. The inscription then gives a brief summary of the boundaries of the empire as enlarged and conquered by this great monarch—from the Zagros range on the shores of Lake Van as far as the slopes of Lebanon and the shores of the Great Sea. A great portion of Syria and Northern Mesopotamia and the southern land of Kar Dunias, or Babylonia, "all to the borders of Assyria he had restored and caused to submit to his yake."

The Times adds: "Mr. Rassam also carried on excavations in the mound of Koyunjik, the site of Nineveh. Here, in the palaces of Sennacherib and Assurbanipal, he discovered more than 1,400 portions of cuneiform inscriptions. In excavating in a corner of one of the walls of the Royal Library of Assurbanipal, he discovered buried in a recess a fine Decayon terra cotta cylinder covered with more than 12,000 lines of writing recording the events of twenty years of the reign of Assurbanipal, King of Assyria. This cylinder is dated in the eponym archon year of Shamasdanin-ani, B.C. 640. It is in perfect preservation, and records all the wars against Egypt which this king engaged in for the supremacy of Western Asia. This monument will greatly increase our knowledge of the zenith period of Assyrian history. Fragments of cylinder inscriptions of Sennacherib and Esarhaddon were found, and a number of small tablets which are the diplomatic dispatches of the Foreign Office of Nineveh. Students of comparative mythology will find new material in the fresh instalment of portions of the famous Isdubar legends, in the lists of gods, and the prayers and hymns which formed the liturgies of the Assyrian temples. Private contracts, deeds, and sales of land, lists of offerings, and payment of taxes will be interesting to all who may wish to gain an insight into the everyday life of these mighty rulers of Western Asia."

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Family Reading.

RAYMOND.

CHAPTER XIV.

The pony-carriage duly conveyed Estelle to Carlton Hall in time for dinner that same day, and as she drove up to the door, Kathleen herself came flying down the steps to greet her. What a lovely picture she made, as she stood on the marble stair in front of her magnificent home, with the full glory of the sun-set shining on her bright head and fairy figure! Her hair was held back by a simple snood of blue ribbon, and her dress of the same delicate hue, enhancing the transparent clearness of her fair complexion. Estelle was a great contrast to her as they entered the drawing-room side by side. She was much taller, and her dress, of some white material, soft and ample, was unrelieved by a tinge of colour, excepting the deep crimson of a rose she had fastened at her breast; her dark hair was folded round her head in a fashion as could best dispose of its luxuriant masses, and she did not wear a single ornament, whereas Kathleen's neck and arms were decked with pearls of priceless value. There could be no doubt that the wealthy merchant's beautiful daughter was far the more brilliant figure of the two, and few would so much as glanced at Estelle while Kathleen was present.

Yet there was one whose gaze was to fall upon Estelle Lingard for the first time that night, who soon came to feel that the world contained, at least for him no fairer and no dearer sight than her pure spiritual face with its refined clear-cut features and shadowy eyes.

Mrs. Carlton came forward at once to receive Estelle, and gave her a most cordial welcome. She was a faded, feeble-looking, elderly woman, whom it was easy to see at a glance was a gentlewoman though her long association with Mr. Carlton's tastes had induced her to attire herself somewhat more gorgeously than is customary with persons of real refinement. Her accent, while so slight as to be rather pretty than otherwise, betrayed her Irish origin, and so did her deep blue eyes, which her daughter had inherited, with still greater brilliancy than hers possessed. She had the warm impulsive manner so common amongst the upper classes in her country, and was very generally liked by all who knew her. Yet she was essentially a worldly woman, and she could not have married Mr. Carlton had she been otherwise in spite of his wealth, and the luxury with which it surrounded her. The strongest motive power in her life now was her passionate love for Kathleen, her only child; and the genuine desire she felt for the happiness of this precious daughter had induced her to give up her most cherished schemes when she consented to her marriage with Raymond; for Mrs. Carlton's ambition, like her husband's had been to see her Kathleen a titled lady; and Raymond, though his ancestors had been noble, belonged to a younger branch of his family, and had not even a prospective chance of being able to raise his wife to any such position. Mr. Carlton's welcome to Estelle was quite as gracious as that of the lady of the house, for he boasted of dispensing a lavish hospitality to all who cared to claim it, provided their presence as his guests could confer a certain amount of distinction on himself, and in this instance, the fact that he could introduce Estelle to his friends as the niece of the celebrated Dr. Lingard, who was a member of half the learned societies in Europe, was quite sufficient to make him receive her very gladly into his house. He was rather a fine looking man and although no one could doubt that he was not a gentleman by birth, yet he had gained in the society to which his wealth had introduced him, enough of outward polish to enable him to pass muster fairly well in his present position. Certainly, he had spared no pains in making his as splendid and luxurious as it could possibly be: and the drawing-room into which Estelle had been ushered was magnificent enough in its proportions and fittings to have been a reception-hall of a palace. The guests were not very numerous—two or three of the nearest neighbours, the Vicar of the parish, Mr. Derwent, and Tracy Harcourt. As this last was presented by Mr. Carlton to Miss Lingard, a smiling glance passed between Ray-

mond and Kathleen, of course he knew of nothing that could connect her in their minds with her new acquaintance, and simply thought as she glanced up at him to acknowledge the introduction that this tall aristocratic-looking man was undoubtedly handsome, but that he had an expression of countenance which struck her unpleasantly. Mr. Derwent, a reserved, silent man, was then brought forward to make acquaintance with his new parishioner; and when all these ceremonies had been concluded, Raymond made his way through the group of gentlemen, to give Estelle a warm grasp of the hand, and to whisper his delight at seeing her under the roof of Kathleen's father. Presently a solemn butler, looking imposing enough to be the majordomo of a prince, appeared at the door, and slowly advancing to Mr. Carlton, requesting to know whether the dinner was to be kept waiting for Mr. Hugh.

"Hugh?—what, late again, as usual!" said Mr. Carlton; are you sure he is not in his room Jenkins?"

"Quite sure, sir; I sent one of the footmen to ascertain the fact."

"Do you know where your cousin is, Kathleen?" asked her father.

"He went out fishing this afternoon, I believe, and if he is amused, I have no doubt he has forgotten all about dinner."

"But he should have remembered our guests," said Mr. Carlton; "however, don't wait any longer for him, Jenkins." And so, in the course of a few minutes, Estelle found herself seated, between Mr. Derwent and Raymond, at a banquet of so sumptuous a description, and in so splendid a dining-hall, that it made her think, with some amusement, of the difference between her surroundings at that moment and those to which she had been accustomed when she lived with her father in the Australian bush.

Meantime, while one vacant chair at Mr. Carlton's luxurious table testified to the absence of an expected guest a young man was leisurely sauntering along the banks of a mountain stream, at least five or six miles distant from the place he had been intended to fill. He carried a fishing-rod over his shoulder, and a basket, well filled with trout, was slung at his back; and if he was now turning his steps homeward, it was not in the smallest degree from any consideration for his uncle, or his uncle's visitors, but simply because it was growing dark, and the fish were duller, or more wary, so that he had for the last half hour been unsuccessful in catching any; and Hugh Carlton was not the man to continue any occupation one moment longer than was precisely agreeable to himself. He was about five-and-twenty years of age, tall and strongly built, with fair hair, and rather deep-set grey eyes, regular features, of a cast that denoted a very determined disposition, and a look of decided talent; he was the only child of Mr. Carlton's brother, and his father, like his uncle, had married a lady of birth and position superior to his own, and who, moreover, was possessed of a considerable fortune, so that at this time, when both his parents were dead, Hugh was in possession of ample means, and quite independent of his relations. He had, however, made his home almost entirely with his uncle's family since the death of his mother, which had taken place a few years previously. Mr. Carlton was much attached to him, for he was the son of the only relation he had ever known, and Hugh was perfectly free from the fashionable vices which too often characterise young men of fortune in the present day; he was neither dissipated nor extravagant, and cared very little for London society in the abstract, though he enjoyed the opportunities of hearing good music, and meeting intellectual people, which the season in town afforded him, when he went with the Carltons to their house in Belgravia. He had been given the best education money could procure, and had been very willing to profit by it; and after his college life was over, as it was not necessary that he should adopt any profession, he had devoted himself very much to the cultivation of the poetic talent, which he decidedly possessed. Happily, he was superior to the vanity which is so apt to make a poet of moderate genius a great weariness to his friends; and in ordinary society Hugh could be a very pleasant companion if it happened to be agreeable to himself that he

should appear in that light. It will be seen, therefore, that the stalwart young man who was now walking home just three hours later than he ought to have been was possessed of many good qualities; but he had one deeply rooted fault of character, which was certain to mar them all when the time came for him to bear his part in the battle of life, on which as yet he had hardly entered. This was an indomitable selfishness, which ruled every thought and action, and had caused him, from the first moment of consciousness to that in which we see him, a man in full maturity, to erect his own will as the one god which alone he would worship, for good or for evil. This intense and systematic self-love had been greatly fostered by the circumstances of his life; his father had died when he was an infant, and his mother, who was by no means a wise woman, left alone in the world with him as her only child had simply idolized him, and indulged him in every wish it might please him to express—as if nothing could be so impossible as that he should ever be thwarted in the smallest degree. Many boys would have been more openly ruined by such a system than Hugh appeared to be; but it may be doubted whether any evil that might have resulted from it in a different disposition could be so fatal as the manner in which Hugh's natural selfishness became crystallized under it to an invulnerable hardness which nothing could penetrate. The same deliberate indulgence of every whim pursued him in his uncle's house, when he came, by Mr. Carlton's wish, to make his home there after his mother's death. It had become a fixed habit with all his relations, that Hugh's will and pleasure were to be paramount, and as they were much attached to him, they found it very easy to comply with the rule, the more as the style in which they all alike lived was so pleasant and luxurious as to give very little occasion for Hugh's fancies to clash with those of other persons. As yet the power and the passion which lay hid in the depths of this man's character had never been roused by any strong attachment, but when the day came, as come it would, that the fiery heart within him was awakened in its strength, then would it be seen how this root of selfishness could blight the whole fair promise of good in his soul.

CHAPTER XV.

Hugh Carlton walked steadily onward through the cool evening air, towards his home; and when the recollection crossed his mind that there was a dinner-party at the Hall, where he was expected to appear, it gained no other consideration from him than the reflection that he had much the best of it in being where he was, rather than in the position of his uncle's guests—and so he certainly had, as far as mere physical enjoyment was concerned. The meretricious splendours of the vast dining-hall would only have seemed utterly distasteful in comparison with the exquisite beauty and the purity of the scene that was around him; for a beautiful sunset glow still lingered on the horizon on one side, while the soft glory of the full moon was seen to rise over the mountains on the other; and soon it mounted up higher and higher into the clear blue vault, till it flooded all the earth and sky with silvery radiance, and touched the woods round Carlton Hall with a mystic loveliness, which made the whole fair picture more like the ideal of a heavenly paradise than the reality of an earthly landscape. Hugh's poetic nature could thoroughly appreciate such a sight, and he enjoyed it in a placid and self-satisfied manner till he reached Carlton Hall. The private path by which he had entered the grounds led him to a terrace which skirted one side of the house, and passed immediately under the drawing-room windows. They were cut down to the ground, like glass doors, and were now standing open; and as Hugh came close to them he heard the sweet tones of a woman's voice, singing softly within the room, to the accompaniment of a harp. Music of any kind would always have attracted Hugh's keen interest, but something there was in the low pathetic voice, which was even then floating out on the evening air like the sighing of a spirit, that seemed to thrill through his whole being with a strange power, which completely overthrew his composure as he listened. It was essentially what the

Italians would call a "sympathetic" voice; and, though evidently more or less untrained, its natural melody and sweetness were singularly touching. The singer possessed also the somewhat rare merit of a very distinct utterance, and Hugh could hear every word of the wild mournful ballad she was linking to a plaintive harmony that suited well the theme. It was the lament of an Australian exile, who, leaving his native land for ever, passes, in the vessel that is bearing him away, close to the shore on which stands the dwelling of one he has loved too well. He sees the lighted windows, behind which her shadow moves, as he is being driven by the stormy blast far away in the darkness, to meet the raging billows and the dangers of the deep; and, as the foam-capped waves rise up between him and the light which is the symbol of her beloved presence, he sends back to her, upon the wailing wind, a last farewell, with all the passion of despair. It may be that the weird sadness of this song gained an additional touch of pathos from the fact that she who sang it was feeling in her secret heart all the while how like to her own destiny was the doom that had fallen upon the lonely exile, for she too, amid the storms and gloom of life's tempestuous sea, would have to look from afar upon the light of love's fair sunshine, brightening all the happy home of him from whose heart she was exiled evermore; but certain it is, that Hugh Carlton was moved by Estelle's sweet mournful tones as he never had been moved in all his life before.

It is a matter of experience—common, we believe, to all—that there are affinities as well as antipathies between human beings, which make themselves felt on the very first occasion of their meeting, in a manner as sudden as it is unmistakable. Such feelings neither admit of explanation nor resistance; they are the infallible guides to the nature of the influence which the persons concerned are to exercise over each other's destiny; and even if apparently altered or modified by subsequent intercourse, they will be found to have given a true indication of that which the future will surely bring to fruition for good or for evil.

The peculiar charm which the voice of Estelle Lingard had for Hugh Carlton was emphatically a case in point. As soon as the cessation of the music broke the spell under which he listened to her, he was seized with a vehement desire to know who the singer was, for he was certain at least that the voice was one he had never heard before. He could not enter the drawing-room in his fishing-costume, so he went close to the window, hoping to catch a glimpse of the stranger, but he saw only Kathleen, who was standing near him, with a look of delighted admiration on her pretty face. He called to her in an eager whisper, "Kathie, Kathie, come here!"

She turned, and, seeing him, came out instantly on the terrace to join him.

"Whose voice is that?" he exclaimed, catching her by the arm; "who is it that has been singing?"

"It is Estelle Lingard; is not her voice exquisite? I wish you had heard all she has sung to-night."

"I must hear her again, and see her too, that is very certain. I suppose there is time to change my dress and come into the drawing-room before she goes?"

"I am afraid not. She has to go home early, on account of her invalid uncle, and she said just now that she could not delay long enough to give us another song."

"Kathleen, I must see her!" said Hugh, imperiously. "I must see her to-night, and you will have to manage it as best you can."

Kathleen never dreamt of disputing his will. "I dare say I can persuade her to come out here," she said; and going back into the drawing-room, through the open window, she took Estelle by the hand, as she stood talking to Raymond, and drew her gently towards the terrace.

"Come with me for a moment, dear Estelle," she said, "I want to introduce my cousin to you, and he is too roughly clad to venture in here."

She came out at once, as Kathleen asked her; and Hugh, still standing on the terrace, suddenly saw within a few paces of him, a slender, white-robed figure. He bent his

head in acknowledgement of the introduction which his cousin effected between them, before he saw her face, and then, after a few words of courtesy had been spoken by both, he drew a step nearer, and looked at her. She had turned by this time to admire the dream like beauty of the scene around her, and stood with her fair face uplifted to the purple sky, and her large dark eyes shining like lamps as the moonbeams streamed down upon them, and filled them with a heavenly light. Her appearance at that moment became stamped as an indelible picture on Hugh's mind, and never in after years was it effaced, through all the vicissitudes of his life, till, in the last hour of conscious memory, it remained the one vivid image which passed before his dying eyes, when earth was fading from them.

Little did Estelle dream of the effect she was producing; in perfect simplicity she was gazing with delight on the splendor of the moonlit heavens, and scarce had given a thought to the young man by her side.

"Oh, what a divine night!" she said at last; it reminds me of the evening hours in Australia, which we always spent out of doors when the heat of the day was over. It does seem such a pity to lose the enjoyment of this soft air and lovely night. Kathleen, would it be quite contrary to English proprieties that I should walk home this evening instead of going in the carriage?"

"No, not at all, if some one went with you; you could not go alone. Why should we not all go?" she added, gleefully. "It would be charming; I should so enjoy it! Raymond, you will go with us, will you not?" she continued, turning round, with the perfect certainty that she would find him close to her side, as in fact he was.

"Undoubtedly I will if you go," he answered smiling; "and I think the walk would be very delightful this fine night."

So Estelle went back into the drawing-room to take leave of her hosts, and then they all started together. Raymond, Kathleen, Hugh, and herself, while Tracy Harcourt watched them from the terrace with a somewhat discontented expression, but made no effort to join them.

Hugh Carlton kept close by Estelle's side, as they walked along the woodland way towards High Rock House; but during the first few minutes she was very silent, for her companions had taken advantage of the narrowness of the path to drop behind, and she heard as she passed on under the shadows of the branching trees, the happy murmurs of their voices, so eloquent of mutual love and full contentment, that her heart ached as she felt this was but the prelude to the long harmony of their blissful union, which she would have to hear forever sounding through the dreary silence of her own life-long desolation. She roused herself with some difficulty from her abstraction, when Hugh spoke at last.

"Miss Lingard," he said, "You have given me to night the greatest pleasure it is possible for me to know, for music is one of the chief enjoyments of my life, and I never heard any voice which moved me so much as yours has done, or any song as that which you sang while I stood outside the window."

"I do not wonder you liked the ballad I was singing then," said Estelle; "it is a favourite with every one; it was really, as it implies, composed by an Australian exile. He had great genius, but he never seemed to have understood the true mission of a poet, and he died without accomplishing it in any sense."

"Do you consider that poets have any special mission?" asked Hugh.

"Undoubtedly," she replied. "Every one who has the power of impressing their fellow-creatures by the fascination of their genius, is bound to consider themselves entrusted with a sacred mission, just as much as any preacher of righteousness who ever was ordained to fight the battle of good against evil."

"Do you mean that they are to uphold the cause of Christianity? But persons must be essentially religious to perform such a work, and a poet, too often, has the gift of genius without the power of faith."

"True; but the cause of Christianity is that of right over wrong; and if a man has the heaven-sent gift of poetic talent at all, it is well-nigh

certain that he will love that which is noble and good, and hate all that is unholy and mean. A poet—even if, to his own great loss, he is not a religious man—may at least cry out against tyranny and opposition, against worldliness and falsehood, and, above all, against the martyrdom of the helpless that ceases not night or day. You may be very certain, Mr. Carlton, that the poet in our day has a grand mission, for he has assuredly a ray of the divine light within his soul, even if its full-orbed glory has not risen upon him in the highest faith."

"Such a view of the gift of genius never entered into my mind before," said Hugh, slowly. "It is like a revelation to me. Tell me more in detail, Miss Lingard, how you would have the poet accomplish his mission."

And she did as he had asked her. With all the fervour and eloquence of her enthusiastic nature, she spoke to him of the noble uses which genius in any shape might be made to serve in a world that was darkened by cruelty and suffering; and when, at the door of Highrock House, he was compelled at last to leave her, he said, as he took her hand, "Miss Lingard, I have known you but one hour, yet already have you opened out to me a whole new world of thought, for which I shall be grateful to you all my life."

(To be continued.)

THOUGHTS IN A CITY CHURCHYARD.

Quiet graves in city churchyards,
Mid the rush of hurrying feet,
Silent forms beneath their surface,
Hearts that long have ceased to beat.

Little recks the life around them,
Surging past the grassy mound,
Few who enter in to wander
Through the consecrated grounds,

Few, who for the souls departed,
Breathe a prayer, or meditate
On the narrow wall dividing
Life and death—earth's two-fold state.

Yet, amid the careless passers,
Some worn spirit here and there,
Bowed, perhaps, with mortal weakness,
Bearing marks of toil and care,

Steps within the sacred precincts,
Reads, engraved on tombstones old,
Words of faith and hope undying,
Love that never can grow cold.

Words that speak of resurrection
Of the Lord who died to save,
And the heavenly joy and brightness—
Of the life beyond the grave.

So he gathers solemn lessons,
Walks he forth with firmer tread,
Feels more kindly to the living
From his commune with the dead.

Not alone in shady churchyards
Stand the gravestones of the dead,
Living hearts bear "In memoriam,"
Hearts that loved and lost and bled.

Forth from memory's haunted chambers,
Voices hushed for many a year,
Teach us by their woeful silence
Patiently life's ills to bear.

Rest and peace—dear words of promise—
Rest and peace—the worn heart's balm—
These we seek mid earth's vain tempests,
Looking unto heavenly calm.

—At Christ Church, Ningpo, on Trinity Sunday, three native clergymen, who have been in deacon's orders for more than a year, were admitted to the order of priesthood by Bishop Russell. The sermon was preached by the Rev. F. F. Gough, the senior missionary. Two or three of the ordained are for the city of Ningpo, and one is to take charge of the church at Zkyi, to the building fund of which Shanghai residents have contributed.

THE SACK OF EARTH.—A rich man had cheated a poor widow out of a field which had belonged to her husband, and which was the only property she had, in order to make his own garden larger. A day or two after the poor woman met him in that very field, with an empty sack in her hand. With tears in her eyes she said to him, "Sir, I wish you would give me just as much earth out of this field as would fill this sack." The man laughed and said, "I can't refuse such a foolish wish as that." The widow filled the sack with earth, and then said, "And now, sir, I am going to ask you to help me to lift this on to my shoulder?"

The man had no wish to do this, but the widow begged him so hard that he was obliged to give way. But when he tried to lift the sack, he found it was too heavy for him to move. He told the widow so and she said, "Oh, sir, if you find only one sack of earth too heavy, how will you be able to bear the weight of this field, which holds a thousand times as much earth, upon your conscience at the day of judgment?" The man trembled at these words, and gave her land back to her again.

—A gentleman not in the habit of giving money to street beggars was importuned by an old "colored person," to whom he only shook his head. But as he took a few steps, it occurred to him that the man was old and infirm and ought to be helped. So returning and giving him a small coin, he remarked, "I give you this for the sake of our Lord Jesus Christ; do you know him?" "I've not acquainted with Him, sah." It is no wonder atheism exists when the eye of the soul is not opened, and superstition when the light of the intellect is darkened.

Children's Department.

THE RAINING TREE.

"Well, I know better than that. It's not so, is it?" said little George Gillespie, running into the room where his sister Mary sat sewing.

"What is that you say is not so?"

"Why, cousin Alice says there are trees that rain real rain. I know she must be mistaken. It can't be so, is it?"

"Yes, brother, she is right."

"What, are there trees that rain real water?" said he, opening his eyes wide with astonishment.

"You know that big chest that is upstairs that has got the magazines and papers in that Uncle George used to take when he was a boy?"

"Yes."

"Well, one day we were looking among them and in one of the Children's Guests we saw a piece about it. It said that in some island, I have forgotten where, there are no wells and it does not rain very often, but in the midst of the island there is a tree that is so full of sap that it comes out of the leaves and falls so fast that the folks set tubs and pails to catch the water. So the people have water to drink, and they call it the raining tree."

"Well, that is curious."

"Yes, for if it was not for that tree all the folks would die."

"I think God is good, don't you?"

"Yes. You know the Bible says, 'The Lord is good to all and His mercies are over all His works.'"

MOVING MOUNTAINS.

"Mamma, if people can move mountains by faith, why don't they do it now?"

"They do, Lucy. I knew a little girl who once moved a very big one out of my way."

"Oh, mamma, do tell me about it."

"When I was about ten years old, I went to a pretty village to spend the summer. Of course I went to Sunday-school, too, and I liked all the girls very much, except one called Jessie Muir. But Jessie dressed very poorly, and was not a bit stylish; still she always had her lessons perfect, and her teacher was very fond of her. When the summer was nearly over, I had not spoken a dozen words to Jessie. On Sunday the teacher told us our lesson would be on this very subject, but I thought nothing more about it until the next

Sunday morning. Then, I had no time to study it. I had to get my breakfast and dress, and when I flounced from the gate in my new blue silk and white chip hat, I was thinking far more of what the girls would say about my new suit than about my lesson. Jessie was just passing as I came out, and as it was a long way to church, and as I felt like patronizing somebody, I said, 'Good morning, Jessie Muir!'

"'Good morning,' she answered pleasantly; and after we had walked together awhile, she asked, 'Have you learned your lesson?'

"'No; I can't make anything out of it,' I said carelessly; 'can you?'

"'I can make three things of it.'

"'Can you? What are they?'

"'First, that I must have faith in Christ's love and power. Second, that we do not need to move mountains of earth. Third, that there are mountains we must move if we would be Christians.'

"'What do you mean, Jessie?' I asked petulently.

"'Why, just this: that every sin is a mountain between us and heaven; and they are not mountains to us alone, but to every one around us.'

"'I felt my face getting red, as I said, 'I suppose you see a great many mountains in me.'

"'It is always easy to see other's faults. Do you want me to tell you what I think is your greatest?'

"'Well,' I said, with a touch of anger, 'what is it?'

"'Pride,' replied Jessie, gently. 'Don't you want to move it, Annie?'

"'I don't know how,' I said, in a low voice.

"'Whatever you ask in My name I will do it. That is what Jesus says. O, Annie, I wish you would ask him!'

"'I guess it does not make any difference to you, Jessie, whether I get rid of my pride or not.'

"'Yes, it does, Annie, for you have no right to be a mountain in my way.'

"'I am not,' I answered, angrily.

"'Oh, yes you are, Annie; for when I see you proud and scornful, you make me sin in wishing for things my dear mother can't get me—you make me discontented, and you make me think unkind things about you. I suppose some of the other girls feel just that way too.'

"'I did not answer Jessie, then, for we were at the church door; but I thought a great deal of what she said, and I tried from that hour to conquer my foolish pride.'

"'But it is very hard to move mountains of sin, mamma!'

"'Yes, darling, with us it is impossible; but we can do all things if we ask Christ to help us.'

A HINT FOR BOYS.

A philosopher has said that true education for boys is to "teach them what they ought to know when they become men."

What is it they ought to know then?

1. To be true, to be genuine. No education is worth anything that does not include this. A man had better never learn a letter in the alphabet, and be true and genuine in intention and action, rather than, being learned in all sciences and in all languages, to be at the same time false at heart and counterfeit in life. Above all things, teach the boys that truth is more than riches more than culture, more than earthly power or position.

2. To be pure in thought, language and life—pure in mind and in body. An impure man, young or old, poisoning the society where he moves with smutty stories and impure example, is a moral ulcer, a plague spot, a leper, who ought to be treated as were the lepers of old, who were banished from society and compelled to cry, "Unclean," as a warning to save others from the pestilence.

3. To be unselfish. To care for the feelings and comfort of others. To be polite. To be just in all dealings with others. To be generous, noble and manly. This will include a genuine reverence for the aged and things sacred.

4. To be self-reliant and self-helpful, even from early childhood. To be industrious always and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that

an idle, useless life of dependence on others is disgraceful.

When a boy has learned these things; when he has made these ideas a part of his being—however young he may be, however poor, however rich, he has learned some of the most important things he ought to know when he becomes a man. With these four properly mastered, it will be easy to find all the rest.

THOUGHTS FOR THE YOUNG.—Zeno, the philosopher, meeting with a young man who had an unusually exalted opinion of himself, and was always too ready to usurp conversation and give an opinion, said to him, "Recollect, young man, that nature has given us two ears, but only one mouth, to inform us that we should be more ready to hear than to speak."

A French writer remarks that "the modest deportment of those that are truly wise, when contrasted with the young and inexperienced, may be compared to the different appearances of wheat, which, when the ear is empty, holds up its head proudly; but as soon as it is filled with grain bends modestly down, and withdraws from observation."

GRANDMOTHER'S ADVICE.—I want to give you two or three rules, and one is:

Always look at the person you speak to. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Another is:

Speak your words plainly. Do not mutter nor mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

A third is:

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

A fourth is—and, oh! children, remember it all your lives:

Think three times before you speak once!

Have you something to do which you find hard, and would prefer not to do? Then listen to a wise old grandmother. Do the hard thing first, and get it over. If you have done wrong, go and confess it. If the garden is to be weeded, weed it first, and play afterwards. Do the thing you don't like to do first, and then, with a clear conscience, try the rest.

THE BOY MISSIONARIES.—In the Clapham Sunday school, one day, when the teacher was showing whether the heathen live, the boys said, "We want to be missionaries right away."

"Then see how many children you can find in the streets who are not taught to do right. Bring them to school next Sunday."

"I know one little boy that plays marbles all Sunday," said one.

"A boy pushed me in the gutter as I went by his home," said another. "He did not know any better, poor fellow!"

"Those are the very boys to bring to school," said the teacher.

So all the scholars were missionaries that week. One went for those that played marbles; another spoke to a sick boy sitting on a step in the inn, and a third begged the one who pushed him into the gutter, to come to school, telling him about the pictures on the wall and the hymns they sing.

The next Sunday the new boys had a very happy time. How many new scholars can you bring next Sunday?

—That boy was a true philosopher who, when he lost his kite, thought he would cry about it, but immediately after concluded not to, and went home whistling, when asked if he wasn't sorry to lose his treasure he replied;—"Yes, but I can't fool away much time in being sorry; I'm just going to make a new one, and I guess a better one." A great many full grown men haven't learned that lesson yet. When they have spilt their milk on the ground they sit down close by the wet spot and dilute the lost lacteal fluid with briny tears. It instead of this repining, they would only move around they would soon find another and a bigger cow wanting to be milked. Don't sulk, because it won't pay.

Church Directory.

St. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. Jos. Williams and Rev. R. H. E. Greene, Assistants

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

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

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

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

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

St. STEPHEN'S.—Corner College street and Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

St. PETER'S.—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

CHURCH OF THE REDEEMER.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

St. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M.A., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

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

St. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. St. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

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

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

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m.

St. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. and 7 p. m. Rev. G. H. Moxon, Rector.

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BISHOP'S COURT, MONTREAL, Jan. 9, 1878.

MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully, A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

JOHN FREDERICTON.

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HALIFAX, Sep. 6, 1877.

SIR,—While deeply regretting the suspension of the Church Chronicle, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

I am yours faithfully, H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.

J. T. ONTARIO.

TORONTO, April 28th, 1876.

I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation.

SAULT STE. MARIE, ONT., May 11, 1876.

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely, FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves.

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