

**PAGES
MISSING**

Dominion Churchman.

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THURSDAY, NOV. 23, 1876.

THE most noteworthy event of the week, is one which from the greatness of the loss sustained surpasses all others in its absorbing interest—the death of the Honorable John Hillyard Cameron—one of the greatest and one of the noblest-hearted of the worthies of Canada. We feel a melancholy pleasure in presenting to our readers the tribute to his memory which will be found on another page.

The funeral, which took place on Friday, was as might be expected, one of the most imposing ever known in Toronto. The body lay for a time in Osgoode Hall, till about three o'clock. The procession which then began to form was a very long one, and occupied about half an hour in passing a given point. It consisted of the mourners, Bishops and Clergy, the members of the Bar, the Medical profession, the City Corporation, the Legislature and House of Commons, the various Societies with which the deceased had been connected, with a vast assemblage of the citizens and people from all parts of the country. It was near dark when at length the solemn strains of "Nearer my God to Thee," played in slow time broke the stillness, and the procession slowly entered the gates in the dim twilight. The funeral ceremony was performed by the Lord Bishop of Toronto, the Venerable Archdeacon Whitaker, Provost of Trinity College, and the Rev. J. D. Cayley, Rector of St. George's, Toronto.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

The first lessons for this Sunday are the third, fifth and ninth of the prophet Amos. The writer of this short book of predictions furnishes an illustration of St. Paul's statement that the spirit of the prophets is subject unto the prophets; or to take another aspect of the phenomena that present themselves in this book, we may perhaps rather say that Almighty God has always been accustomed to make use of the endowments he has bestowed upon those he has inspired, as well as of the culture to which they themselves have attained. The Prophet Amos comes before us in as distinct a character as do Isaiah and Jeremiah. Isaiah does not

manifest more sublimity and grandeur, nor Jeremiah more deep and tender pathetic feeling than does Amos justify the remark of St. Jerome that he was rude in speech but not in knowledge. There are, however, passages in the book of Amos with eloquence as forcible, and with pictorial power as vivid as in almost any part of the sacred volume. The whole of the first two chapters give numerous instances; and besides others we may particularly notice the ninth verse of the third chapter, where the occupants of the palaces of Ashdod and the dwellers in the palaces throughout the land of Egypt are invited to assemble on the summits of the hills that overlook the city of Samaria, so that they may be spectators of the tumults and violence taking place there, and may also witness the sore judgments with which they were to be visited.

Amos prophesied two years before the earthquake which devastated Judæa in the days of Uzziah, but the exact year of this occurrence is not known. Most commentators refer it to the year when that prince usurped the Sacerdotal office, by attempting to offer incense. Some think that Amos, in chap. viii. 9, 10, foretells that during some of their solemn festivals, the sun should be darkened by an eclipse, which should turn their joy into mourning—an eclipse being considered by them an ominous occurrence. According to Abp. Usher, about eleven years after Amos prophesied, there were two great eclipses of the sun, one at the feast of Tabernacles and the other at the Passover. Dr. Hales coincides with this opinion, and fixes the date of the prediction in the year B.C. 798.

The ninth chapter also contains some particularly fine passages that are very suitable for the approaching season of Advent. He represents the Lord standing upon the altar and uttering the most fearful maledictions upon Israel, with the certainty that though they should climb up to heaven or dig into hell, or should hide themselves on the top of Carmel, or in the depths of ocean, yet will he command the serpent, his messenger of destruction, and he should bite them. And that none might doubt His power, the prophet represents Him as the Lord God of Hosts that builds His stories in the heavens and founds His troop on earth, and has only to call for the waters of the sea, and they shall be poured out upon the face of the earth. He concludes, however, with a word of comfort for the Israelitish race; and promises to raise up the ruins of the tabernacle of David, and bring again the captivity of his people Israel, to plant them upon their land, which they should henceforth inhabit as a permanent inheritance.

THE COLLECT is that for the twenty-fifth Sunday after Trinity, which is intended to be used immediately before

Advent, for which it is preparatory. It urges the necessity of abundant fruits of righteousness, as securing a rich reward; and for this purpose, prays that the Lord will excite the wills of his faithful people to renewed activity and zeal in his cause.

The portion of Scripture appointed for the EPISTLE is Jer. xxiii. 5-8, and speaks of Advent rather than of Trinity, commemorating as it does the first coming of Him who is "the Lord our righteousness," and looking forward to that second coming, when the full restoration of Israel shall be effected, when the Temple shall again be built on Mount Moriah, and when the House of David shall be restored in the Kingdom of Messiah.

THE GOSPEL gives an account of the miracle among the five thousand. It is particularly applicable to the approaching season from the exclamation raised—"This is of a truth that Prophet that should come into the world." It is also as applicable here, after the expiration of the time when the fruits of the earth have all been gathered in, as it was in mid-lent, bringing Christ before His Church as a sure token that the earth is the Lord's and the fulness thereof, and that abundance is just as much at his command as the want of it. It is likewise an earnest of that Divine gift "the Bread from Heaven," which He distributes to his people in the wilderness of this world, by the hands of his ministers, for the spiritual refreshment and strength of the members of His Church. The several acts recorded in the eleventh verse, may well, as some have remarked, be viewed as possessing a purely Eucharistic character. The loaves are placed in the hands of Christ, as an oblation is offered to God of the bread and wine. Jesus gives thanks (*eucharistias*, St. Luke xxii. 19) before distributing them to the disciples, thus endowing them with capacities they did not previously possess. Then He distributes to His ministers as to persons receiving gifts from Him for the benefit of others. And by the intervention of these ministers, not by direct communication between Jesus and the multitudes, the latter receive the bread by which they are satisfied. This is the way in which the subject has been put by some: the parallel is certainly striking and impressive. It may at least lead us to reflect on the duty of acquiescing in the arrangements Christ Himself has made for extending His Church, for carrying on His work in the world, and for communicating blessings innumerable to His faithful people. Who are we, in this degenerate age, that we should think we can devise better methods of communicating peace and godliness to the world than those instituted by the blessed Saviour Himself?

ST. ANDREW.

The feast of St. Andrew has usually been considered as coming at the beginning of the Christian year, and is perhaps so placed because the apostle thus commemorated was the first called disciple of our Lord. The festival is of very ancient date, being one of the most ancient of the Apostles' festivals, and one of the nine (on six days) provided in the Lctionary of St. Jerome.

Little has been told us of his history. Most of the apostles except St. Peter, St. Paul, and St. John labored among nations, of whose records at that time, very little remains; and in the wild and lawless times which attended the breaking up of the Roman Empire, even lingering traditions would soon pass away. He was brother of St. Peter, and therefore son of Jonas or John. The ancients gave him the name of Protocletos, or first called; and having been a disciple of John the Baptist, he was one of those prepared to receive Christ by the teaching and Baptism of His Forerunner. There are only two other circumstances of his life mentioned in the Gospels: the first in St. John xii. 21, where it is St. Andrew and Philip who tell Jesus of the inquiring Greeks; and the second in St. Mark xiii. 8, when Andrew and his brother, with the two sons of Zebedee, ask Christ privately concerning the destruction of Jerusalem. We are told in subsequent history that this Apostle was engaged in evangelizing what is now called Turkey in Asia, and that part of Russia near the Black Sea; so that he was the founder of the Russian church. Sinope and Sebastopol are especially connected with the name of St. Andrew. He afterwards returned to Europe, consecrated the "beloved Stachys," first Bishop of Constantinople, then called Byzantium, and after travelling about Turkey in Europe, at last suffered martyrdom at Patras, a town in the North of the Morea, nearly opposite to Lepanto.

The narration given of his martyrdom is very affecting. At a great age, he was called before the Roman viceroy at Patras (Patras), and required to leave off his Apostolic labors. Instead of consenting, he proclaimed Christ before the judgment seat; and after imprisonment and submitting patiently to a seven times repeated scourging upon his bare back, he was at last fastened to a cross by cords, and so left exposed to die. The cross on which he suffered was different from our Lords', like the letter x, and is called the *cross decussate*. It is the distinctive symbol of the Scotch order of St. Andrew; the Apostle being always especially revered in connection with the Scottish, as with the Russian Church. "Hail, precious cross!" said the aged Apostle as he came to it, "that hast been consecrated by the Body of my Lord, and adorned with His limbs as with rich jewels, I come to thee exulting and glad; receive me with joy into Thy arms. Oh, good cross, that hast received beauty from our Lord's limbs; I have ardently loved thee; long have I desired and sought thee; now thou art found by me, and art made

ready for my longing soul; receive me into thy arms, taking me from among men, and present me to my Master, that He who redeemed me on thee may receive me by thee." For two days the dying martyr exhorted the people from the cross, after His example who stretched out His arms all the day long to an ungodly and gainsaying people. At the end of that time, he prayed to the Crucified One that he might now depart in peace; when his prayer was heard, and his spirit went home on the day of his festival, A.D. 70.

BATH AND WELLS DIOCESAN CONFERENCE.

The seventh session of this Conference began on the 10th ult. at Wells, under the presidency of the Bishop. In addition to much that was of local interest the Bishop, Lord Arthur Hervey, remarked that it was of importance to note the immense strides that elementary education had made in our own day. Fifty years ago, a working man unable to read or write was the rule, now it is the exception. He did not impute the change entirely to a feeling that it was a duty to impart knowledge: it arose also from the necessities of our growing population. The railways had created a large demand for clerks, men who could read and write well; and so have our post office and electric telegraph offices, as well as the offices connected with our enormous trade and commerce. He also adverted to the astonishing growth of education in India since Macaulay first went out, when he wrote:—"We are attempting to train up a large class of enlightened natives. I hope twenty years hence, there will be hundreds, nay thousands of natives familiar with the best models of composition, and well acquainted with Western Science." His biographer commenting on these words, says:—"Twice twenty years have brought into existence hundreds of thousands of natives who can appreciate European knowledge. Our colleges have more than six thousand students on their books, and two hundred thousand boys are receiving a liberal education, in schools of the highest order. For the improvement of the mass of the people nearly seven thousand young men are in training as certificated masters." Lord Hervey thought we might derive a powerful motive to exertion by contemplating the melancholy effects upon humanity of an entire absence of education; and he asked whether these atrocious deeds of blood and outrage, which had made the heart of England sore for the last four months, could have been perpetrated by men whose minds and moral natures had been enlightened and elevated by humanizing and civilizing culture. At the same time the immorality and crime, still so extensive, should make us feel that much remains to be done in bringing the masses under the influence of intellectual light and Christian goodness.

The subject however, in which we feel the greatest interest, which was

brought before the Conference, was that of "Lay help in Church work," on which a paper was read by Mr. W. F. Ross, Vicar of Worle, who moved a resolution that it was for the best interests of the Church that her lay members should be associated with the clergy in doing her work. Considerable discussion followed the reading of the paper, in the course of which Prebendary Nicholson advocated "the licensing of Lay Preachers, remarking on the fact that noblemen and others sometimes left the church because they thought that, in some mysterious way, God had called them to the practice of preaching. An instance was mentioned by Prebendary Neville, in which a devoted and humble minded man preached God's word in a school chapel, the clergy from time to time visiting it as priests to administer the Holy Communion. It was remarked by Major Boget that among the humble orders there were many who had the gifts of speech, and who by the system of the Church were shut out from her, while the Nonconformist ranks were open to them. If there was a man with the power of speech, where did he go? He became a Dissenting Preacher; whereas he believed that by some change in our system, we might avail ourselves of the enormous strength and power which now goes to other channels. We perfectly agree with the gallant Major on this point, and we have a very strong and decided conviction that the Church would do far more good by retaining and utilizing the means, the talents, and the energies she has, than by any excessive effort to recover those who have been alienated from her worship, and who have no heart to appreciate either the grandeur of her position or the truthfulness of her teaching. Canon Bernard said he knew from experience the benefit of having a Lay Preacher in his parish, and he thought much schism might be prevented by the understanding that the Church recognized more generally Spiritual Lay Work. The Bishop expressed himself very much pleased with the discussion. We trust that now the subject has again been taken up, it will not be allowed to rest until some definite and systematic plan for Lay work in the Church has been authorized, which can be generally adopted.

PAN ANGLICAN SYNOD.

The meeting of the Pan Anglican Synod has, it appears, been postponed till July in the year 1878; the reason assigned being the fact that such a multiplicity of subjects will probably be introduced, that the autumn of 1877 will be too early to get them all arranged by that time. It is not improbable that the Archbishop may be a little alarmed at the attitude assumed by the United States Bishops, and the prospect of a programme rather more extended than that on the former occasion. The previous Pan Anglican gathering was prevented from expressing any opinion or taking any action at all in regard to

what every body supposed was the main object of the meeting—namely, the Colenso heresy. The consequence was that its proceedings were confined to an assertion of the veriest platitudes that were ever strung together. Nor could it be said that the Bishops of the Anglican Communion assembled from all parts of the world in order to shake hands, bandy compliments and interchange gushing expressions of harmonious feeling with the notabilities of England, for the Dean of Westminster though always believed to be excessively broad, lacked the breadth of Churchmanship required to admit the Synod as such into the Abbey, and thereby caused much dissatisfaction and expressions of unpleasant feeling. The President of the House of Bishops of the United States in his Circular letter says he thinks the Bishops will hardly cross the Atlantic again simply to discuss such topics as may be submitted to the consideration of the Conference by the Archbishop of Canterbury. He says they would not accept the call of their own presiding bishop upon such terms; and he imagines they will scarcely do so in the case of another Lambeth Conference. In the same letter he stated that he thought if the Bishops could go with perfect freedom to bring before the Conference whatever subjects or questions may seem to them deserving of consideration, a large number would attend. He added that an open assembly of the Bishops of the whole Anglican Communion, for free and unreserved discussion of any of those great questions which are felt to be of common and widespread interest, would be regarded as an occasion of such importance as would justify a very general gathering of the Bishops from their Dioceses for a time. He suggested also that "such a commingling of counsels would not only be resultful as regarded the ends immediately in view, but also of great service in that mutual interchange of influence upon each other's character which will elevate and broaden, and strengthen the moral power of the Anglican Episcopate everywhere."

PARALLEL OCCUPATION.

One solution of the Eastern question that has been proposed, is that if Russia wishes to seize a particular part of Turkey, any other power that is dissatisfied therewith may seize and hold some other position, instead of making war. This is called "parallel occupation," and is scarcely likely to be adopted just now. Very little change has taken place for several weeks in Eastern affairs. There is considerable talk about war, which very probably will not take place. Russia and Turkey however are making extensive preparations, and Persia has placed troops on her Turkish frontier. A conference has been pretty nearly arranged, but the nature and probable results of it are still uncertain; indeed, its actual occurrence is doubtful. The integrity of the Turkish Empire seems to be the motto which British and Austrian statesmen have decided upon;

but then we are told that *integrity* does not necessarily mean *independence*. The feeling of sympathy in England, appears to vacillate in its object, sometimes towards Mohammedanism, and at other times towards Christianity, as these exist in Turkey. This variation of sentiment does not, however, indicate any change of opinion. It just depends upon whatever party has the most to say, and speaks the loudest at any particular time. The feeling in England is just as strong as ever against Turkish treatment of Christians. The expression of it is kept back just now with the hope that something will be done to prevent a recurrence of such shocking barbarities. For ourselves we have seen nothing which could induce us to alter a single word we have said on the subject.

The only possible excuse the Russians can have for going to war with Turkey, would be to secure good government for their Slavonic brethren. England and Austria could very easily prevent even this excuse, by at once demanding from Turkey the local self-government of Bulgaria and the other Christian Provinces. Should Russia declare war in order to secure this, England and Austria will, most probably, not interfere, unless Russia should threaten Constantinople or attempt to force the Bosphorus. She is not likely to do that; should she however attempt it, the whole available power of the British Empire would, if necessary, be brought into requisition to counteract what would then be, Russian aggression. The *Times* has a powerful editorial, condemning past British policy, and remarks that:—"If Russia took up the war from Servia's failing hands, English opinion would no more justify armed opposition to Russia than it did justify armed opposition to Servia. The diplomacy of Russia would show itself altogether deficient in the sagacity attributed to it, if it did not so describe the objects of the war and restrict its operations, so as to prevent the occurrence of any sufficient reason for our interfering."

THE PRESIDENTIAL ELECTION.

Or, which is said to be precisely the same thing, the balloting for the Electoral College, which is to elect the President of the United States next month, has created an unusual amount of interest in circles not accustomed to concern themselves with any thing likely to transpire in the United States. Two reasons may be assigned for this. One is that the balance of parties seems to be so nearly even that it would be extremely difficult for the winning party, whoever that might be, from being able to explain the cause of their good fortune. And another reason would be the great importance attached to the result of the election, by one of the two great parties into which the Union is divided. For it must not be concealed that the country South of the lakes has its party lines, which are said to be very strongly marked;—although that favored region is also said to be blessed with the most genial variety and succession of climates, with

an infinite amount of wealth buried beneath the soil, with the finest and loveliest series of mountains, valleys and cascades, upon which the great luminary of heaven ever shone, with the most perfect specimens of humanity in the world, and with an absolutely inimitable and faultless constitution—with which nothing on all the rest of the earth's surface could ever compare. In this terrestrial paradise, this land of harmony and of every other excellence, there appear to be two principal parties, the Democrats and Republicans.

Now, we have no intention of troubling our readers with any disquisition on the politics of the United States, for we confess that we understand less of the politics of that country, *if possible*, than of our own; and what could be the real difference between a Republican and a Democrat, we have never been able to discover. There, as here, when we see both parties adopting precisely the same line of conduct, as they have the opportunity, we are strongly led to suspect that any difference between them arises more from personal feeling than from distinctive principle. But there are one or two features of this Presidential contest which seem to demand a passing remark. Most of us are aware that one of the standing objections our neighbors have to monarchical institutions is their enormous expense, compared with their own cheap and simple form of government, to which no one can attain without the people's permission. We used to hear a great deal about the immense taxation under the older governments of Europe; but since the late war our cousins have been able to enjoy the luxury of as high a rate of taxation as any civilized community could possibly desire; so that, for the last few years, we have heard very little about that. But their economical form of government is still a subject of boast, because the amount actually paid to the President as salary, is so much less than is paid to support a King or an Emperor. But they have a Presidential election every four years, and the cost of one of these "quadrennial" institutions is enormous. It is estimated at three million dollars, at least; and some calculations make it three or four times that amount. But even this sum is fifteen times as much as the whole amount paid to a President during his term of four years. Now, supposing the population of the country to be forty millions, this would be equivalent to a tax of seven and a half cents a head for every man, woman, and child in the United States. But the maintenance of the whole court of France for the first year of the second Empire, was less than two cents per head of the entire population; so that the cost of a Presidential election alone, at the lowest calculation is considerably more than maintaining an Empire.

In the late contest between Tilden and Hayes, the differences of opinion entertained respecting the importance of issues at stake are instructive as well as amusing, and show that political

institutions of the most popular character fail to secure unanimity of sentiment, quite as much as recent events across the border have shown that they do not always realize purity in their public officials. The *New York Herald*, in referring to the contest while it was still pending, declared that they had not, within the memory of living men, had a Presidential election in which the two great parties differed less on fundamental questions. The *Tribune* however quotes a merchant on Wall Street who was heard to say:—"I feel more strongly than I did at any time during the war." And says the *Tribune*:—"thousands around him shared his feelings; and with reason. When Sumner fell, we had only the Union at stake. Now we have not only the Union, but all the great sacrifices, all the precious blood, all the dear lives by which it was saved; and we lose them all if we lose that for which they were freely given. If we throw away all that made the Union worth saving, we also throw away the devotion, the endurance, and the heroism which made the nation great. We fought or sacrificed for the supremacy of the Constitution." To justify this view of the case, the *Tribune* adds:—"Does not every one know that in fifteen states those who aided rebellion would be chosen to represent the United States? It matters little what individual holds an office; but can this country afford only twelve years after a great civil war, to turn out every public servant in fifteen states who was faithful to his flag and his vote of citizenship, and to put in only those who were unfaithful? Yet this is precisely what Democratic success would mean."

Surely party spirit could no further go! The writer of the above must know that so far as regards public servants, they are all indiscriminately turned out of office in the United States once in four years whichever party may secure the reins of power. Tilden appears to have just won in the present contest. A contemporary remarks that he will "develop the latent statesmanship which exists in the South." The sun will probably shine and the world in general go on pretty much the same as if the other candidate had secured the coveted position.

DAY OF INTERCESSION.

To the Clergy of the Ecclesiastical Province of Canada:

REVEREND AND DEAR BRETHREN,—We have received a communication from His Grace the Archbishop of Canterbury, stating it to be a very general desire that the observance of a Day of Intercession for Missions should be maintained throughout all the branches of the Anglican Church; and, acting on a general recommendation, he suggests for that object, Thursday, November 30th, St. Andrew's Day, or if it should, for local reasons, be more convenient, any of the following seven days.

We heartily concur in the desire thus

expressed by the Archbishop, knowing that the prayers offered on the past days of such Intercession have been answered in a remarkable degree. Many have offered themselves as volunteers for Missionary work; many now engaged in this laborious and self-denying duty have been induced to undertake it through these annual supplications of the Church.

The better to meet the general convenience, and in order to ensure a larger participation in this Christian duty, we have thought it desirable to use the discretion allowed us by the Archbishop, and to name Thursday, November 30th, St. Andrew's day, or, if that day should be inconvenient, any of the following seven days.

We renew the expression of our earnest desire that the day thus appointed may be devoutly and religiously observed by your respective congregations; and that you will, on a preceding Sunday, urge upon them the duty and benefit of so observing it.

We desire to recommend that the offerings on that day be given to our own Missionary Diocese of Algoma.

We remain, dear brethren, your faithful servants in Christ, A. MONTREAL, METROPOLITAN; J. T. ONTARIO; J. W. QUEBEC; A. N. TORONTO; J. HURON; F. D. ALGOMA; T. B. NIAGARA.

THE LATE HON. J. H. CAMERON.

The blow which has recently fallen upon us by the removal of this distinguished man, is one which can but rarely be experienced by the society in which our lot is cast. Some equally honoured and equally beloved have been taken from us when advanced age had warned us that we could not hope to retain them long; others, again, endeared to us by moral excellence and faithful service rendered to the community, have yet moved in a sphere comparatively narrow, exercising no wide-extended influence, and possessed of no extraordinary mental endowments: but in the present instance it has pleased Almighty God to deprive us of one whose faculties of mind and body were still in their full vigour; of one who occupied an eminent position in many different walks of life, conspicuous alike by his services as a politician, as a lawyer, and as a member of our Church. There are few, indeed, to whom his name was not well known, and by whom his influence was not strongly felt under one or other of these characters. A tribute so full and so honourable has been borne by the secular papers to Mr. Cameron, as a member of the Legislature and of the Bar, that it would seem superfluous to attempt to add anything to this well-deserved eulogy; it is more in accordance with the character of this paper that we should confine ourselves to a brief survey of the services which he has rendered as a member of the Church of England. It is, then, very difficult to estimate, after so long a lapse of time, the vast amount of labour which he voluntarily incurred, and the wondrous ability which he manifested in placing our Church in the position which she now occupies, in respect of her power of self-government, and also in respect of her endowments. The Act enabling the Church in Canada to meet in Provincial and Diocesan Synods may truly be said to have been his work; and no one who is cognizant of the mass of difficulties which was to be surmounted, both here and at

home, before the right of the Church in the colonies to self-government could be understood and conceded, can doubt how grave a task was assumed and achieved by Mr. Cameron in securing for the Church the privilege of administering her own affairs. No less onerous a work did he cheerfully undertake and most successfully execute in effecting the Commutation of the Stipends of the Clergy derived from the Clergy Reserves, at the time when those reserves were secularized by an Act of the Provincial Legislature. The sense which the Church entertained of the services of Mr. Cameron at that important juncture may best be learned from the address presented to him by the Synod of the Diocese of Toronto, in the session of 1856. The lapse of twenty years may excuse us for re-producing language which some may have forgotten, and which may be to others altogether unknown.

To the Hon. J. H. Cameron, Q.C., D.C.L., & M.P.P.

Hon. and Dear Sir,—We, the Bishop, Clergy and Lay Delegates of the Diocese of Toronto in Synod assembled, beg leave to avail ourselves of an opportunity so favorable, to tender to you our most cordial and grateful thanks, on behalf of the whole Church in this Diocese, for the unwearied zeal, the self-denying exertions, and faithful devotion to her cause, manifested by you for many years past, and especially during the late important crisis in her history.

At a time when the peril of the Church was such as to test the fidelity and devotion of her sons, and when we witnessed with profound mortification the apathetic indifference of many who, in the hour of need, failed to advocate her claims, you were not found wanting in the manful struggle to defend her rights and to guard her property. There cannot be a more righteous or dutiful application of the high talents and distinguished attainments which, through the blessing of Divine Providence, you possess, than to devote them to the interests of Christ and His Church; and we feel assured that the highest gratification you can yourself experience in the exercise of these gifts is derived from the consciousness that they have been heartily devoted to a cause so important and sacred.

Your advocacy of this holy cause in the Legislative Assembly, and your indefatigable and disinterested zeal in carrying out the commutation of the stipends of the clergy, entitle you to the last gratitude of the Church, not in this Diocese only, but in the Province at large.

That you may long be spared in health and strength to defend the interests, and to adorn the Communion of that Church which is so dear to us all, and that the best blessings of Divine Providence and grace may be with you and yours, is our sincere and hearty prayer. On behalf of the Synod,

JOHN TORONTO.

Subsequent events have tended greatly to obliterate the memory of services, which were so warmly acknowledged at the time, but can any honest and generous heart believe that he, who so faithfully and unselfishly rendered them, ever forfeited his claim to the gratitude of the Church which he had so signally benefited? The cold-blooded and cynical remark of Talleyrand is well known: "It is worse than a crime—it is a mistake." Yet, unhappily, its author discovered in giving utterance to it, a knowledge of human nature, at least on its worst side. There are men by whom a mistake—or misfortune, which injuriously affects their own personal interests, is visited with far greater severity than that with which they would visit a deadly crime, which left those interests untouched. We are satisfied

that no graver designation than that of a misfortune or a mistake is applicable to the circumstances under which Mr. Cameron became largely indebted to the Clergy Commutation Fund; and we have but little sympathy with those who can look without admiration on his long-sustained efforts to retrieve the consequences of that misfortune or mistake. A man of feebler courage or of a nature, less noble would but too readily have succumbed to what he would, not without excuse, have regarded as necessary; and, indifferent to the interests of others, would have shaken off a burden which he felt to be intolerable. That burden for many a long year Mr. Cameron patiently and manfully consented to endure, in the hope of making good to the utmost the damage which the Church had sustained; a damage which we may be sure that he felt only the more keenly, because it had impaired those very resources which his own generous and well-directed efforts had been instrumental in securing to her. Unhappily there was not a little to discourage him in prosecution of the Herculean task which he would not consent to abandon: he must have felt very bitterly the private pique which assumed the mask of public virtue—he must have been grievously wounded at times by the unworthy suspicions of some in whom he might well have hoped to find trustful and sympathizing friends. He bore on, however, bravely to the end, and it is indeed mournful to know that his sudden and severe illness rendered nugatory an arrangement, which had happily been made for the termination of this long-protracted struggle. Most sad is it to think that, to the many inevitable burdens which press on the last hours of life, the burden of this grievous disappointment should have been added.

The services rendered by Mr. Cameron, to the church collectively—or to her institutions, do not, however constitute his sole claim on our grateful remembrance. There are very many among her clergy and laity who will thankfully testify to the kindness, courtesy, and patience, with which he listened to the troubles and perplexities of individuals, aiding them, whether by wise counsels, or by cheerful acts of service. Numbers will gratefully acknowledge how the material benefit conferred was enhanced by the cordial, genial tone in which he communicated alike with all by whom his advice was sought. Not often, truly, can we lose a man, whose loss will be so widely and so keenly felt. Where he stood lately amongst us, we are conscious that there is a great void, nor can we as yet adequately appreciate the damage which that void implies.

Men's lives should be like the day—more beautiful in the evening; or the summer—aglow with promise; and like the autumn—rich with golden sheaves, where good deeds have ripened in the field.

It is undoubtedly a just maxim, that in the long run "honesty is the best policy," but he whose practice is governed by his maxim is not an honest man. And it may be added that a steady and uniform adherence to honesty never will result from this maxim.—*Whately.*

The secret mysteries of a divine life—of a new nature—of Christ formed in our hearts—they cannot be written or spoken. A painter that would draw a rose, though he may furnish some likeness of it in figure and color, yet he can never paint the scent and fragrantcy; or if he draw a flame, he cannot put a constant heat into his colors; he cannot make his pencil drop a sound. Neither are we able to enclose in words and letters the life, soul and essence of any spiritual truths, and, as it were, to incorporate it in them.—*Cudworth.*

CALENDAR.

- Nov. 26th.—24th Sunday after Trinity. Amos iii; St. James v.
- " v; St. John ix. 39-x. 22.
- " ix; St. John ix. 39-x. 22.
- " 27th.—Isa. xiii; 1 St. Pet. i. 1-22.
- " xiv. 1-24; St. John x. 22.
- " 28th.—" xvii; 1 St. Pet. i. 22-ii. 11.
- " xviii; St. John xi. 1-17.
- " 29th.—Fast. Isa. xix. 1-16; 1 St. Pet. ii. 11-iii. 8.
- " xix. 16; St. John xi. 17-47.
- " 30th.—St. Andrew, Apost., and Mart. Isa. liv; St. John i. 35-43.
- " lv. 1-17; St. John xii. 20-42.
- Dec. 1st.—" xxi. 1-13; 1 St. Pet. iii. 8-iv. 7.
- " xxii. 1-15; St. John xi. 47-xii. 20.
- " 2nd.—" xxii. 15; 1 St. Pet. iv. 7.
- " xxiii; St. John xii. 20.

To CORRESPONDENTS:—Received—"Catholicus"; "R. H."; "R. S. F."; "Bible Classes"; "Sabbath Evolution"; "Biography of Hon. W. H. Merrit, M. P."; "Bible Lessons"; "Apostolic Church"; three Chapters; "Christmas Carol"; "Parochial Progress." "Syria" and "St. Lawrence Clerical Union" held over for want of space.

MONTREAL.

MONTREAL.—Rev. James Thornloe, Rector of St. Luke's, has resigned owing to ill-health. He has received the appointment of Secretary to the Sabrevois Mission.

MONTREAL.—The annual Missionary meeting of St. Thomas Church was held on Tuesday night, the 7th. Among the addresses given was one from His Lordship the Bishop of Ontario. He said that if you eliminate the missionary from a Christian, you leave very little that is worth preserving. Christ and His apostles were missionaries, and so were the early disciples. Foreign missions were usually more attractive than those near home, but the best way to assist the foreign missions, is by vigorously prosecuting the home mission work, and thus secure a larger field from which to draw support for the foreign field. His Lordship then said that the House of Bishops were holding a session in this city at present, to consider the advisability of creating a new diocese out of the two dioceses of Montreal and Ontario, to be called the diocese of Ottawa, and to contain three counties from the Province of Quebec, and four or five counties from the Province of Ontario. He showed the advantages which had resulted to the Church in Ontario by being divided into numerous dioceses. Twenty-five years ago there were not over one hundred ministers in the Diocese of Toronto, which comprised the whole Province of Upper Canada, since which time that Province has been divided into four dioceses, with an average of over 100 ministers in each. The diocese of Huron contained 100 ministers, that of Niagara 88; Toronto 120; and Ontario 94. The proposed new diocese of Ottawa would contain 40, which number would, no doubt, rapidly increase.

THE Executive Committee of the Diocese of Montreal met in Synod Hall on the 8th. His Lordship the Metropolitan presiding.

A statement of accounts was submitted by the Treasurer, showing the financial condition of the different funds to be as follows:—Widows and Orphans' fund; receipts, \$1,175.01; disbursements, \$2,

380.00; balance in hand, \$334.70. Superannuated fund: receipts, \$175.13; amount in hand, \$359.19. Sustentation fund: receipts, \$2,511.00; disbursements, \$2,023.00; balance in hand, \$2,024.58. Mission fund: receipts, \$4,909.71; disbursements, \$6,828.41; deficit, \$1,184.55. The condition of the Mission fund is some \$500 better than last year.

The application from the Janery of Bedford was referred to the Lay Committee.

The Bishop stated that the Rev. Mr. Scully had been appointed to the New Glasgow mission, and recommended the increase of the salary to \$400, and it was resolved that the increase be made.

The grant of \$200 to LaColle was continued for another year, in compliance with the application of Rev. Mr. Boyd.

The Bishop asked for a grant for a clergyman to establish a mission at LaChute, the site for a church having been offered by Messrs. Ireland and Fish.

Mr. C. J. BRIDGES remarked upon the condition of the superannuation fund, which he said could not, unless ameliorated, fulfil the intention of its establishment. Only twenty clergymen contributed to it, and although it had been established nearly seven years, it now amounted to only about \$1,700. The matter was referred to the Superannuation Committee.

Upon motion of Rev. D. LINDSAY, seconded by Rev. Jas. CARMICHAEL, a resolution was passed to appoint a committee to consider how the grants from the Mission fund might be based on some fixed principle, by which the incomes of the clergy should equal the amount recommended by the Synod, so far as the funds would admit. The following gentlemen were named by the Bishop as the Committee: Revs. Messrs. Lindsay, Carmichael, Rollit, Messon and G. Robinson, and Messrs. L. H. Davidson, Sanborn and T. Simpson.

MONTREAL.—There was a very fair attendance of members on the 9th inst., at the annual meeting of the St. George's Church Young Men's Christian Association.

The Very Rev. Dean Bond occupied the chair. After devotional exercises, Mr. Walter Radford, the official Secretary, then read the

TWELFTH ANNUAL REPORT, in which reference was made to the manifold mercies which God had showered down upon the Association during the past year. During that period, twenty-four ordinary fortnightly meetings had been held; the attendance at these had averaged twenty-six, and though this was the highest average yet reached, yet the committee felt that it is still far below what it ought to be. A new feature had been introduced into the meetings during the present year, viz: short lectures delivered by friends of the Association; of those they had three, one by Rev. Jas. Carmichael on "The Story of a Restless Life," on "Physical Culture" by Rev. J. P. Damoulin, and "St. Ambrose" by Rev. J. H. Dixon. The continuation of such lectures in the future was recommended. During the year, twenty-nine new members had joined; eight of these by paying \$10 each had become life members, viz:—Hon. Mr. Justice Mackay, Messrs. R. L. Gault, Jas. D. Gibb, Geo. Sumner, W. P. Johnston, Wm. Walklate, W. O. Buckley, and J. B. Bond. Ten members had removed—two of these, Messrs. L. N. Tucker and J. Kerr, were occupied in Mission work. The death of Mr. G. Shirley Denison was feelingly referred to: "A truly devoted member of this Association, an earnest and conscientious temperance worker, an honorable and upright citizen, and above all, a humble follower of the

meek and lowly Jesus; it may, indeed, be said of him that 'though dead, he yet speaketh.' Throughout the year, attention had again been directed to the thirty-nine Articles of Religion, a short paper on each having been read by members, after which the article had been explained by the Chairman, and discussed by those present. Too great thanks could not be tendered to their pastors for their constant attendance at the meetings, and the valuable instruction imparted. During the year, eighteen essays had been read by members on a variety of interesting topics.

OFFICERS ELECTED.—President, Rev. James Carmichael; First Vice-President, Rev. Dean Bond; Second Vice-President, Mr. Walter Radford; Secretary, Mr. W. C. Buckley; Treasurer, Mr. A. McNally (re-elected); Assistant-Secretary, Mr. Septimus C. Tietze; Librarian, Mr. Joseph Tompkins; Auditors, Messrs. J. Atkin and F. Whitney. Delegates to the Temperance Society, Messrs. H. McK. Wilson and A. P. Willis. Superintendents of the Mission Schools: Cote St. Antoine, Mr. J. H. Redfern; Bonaventure street, Mr. H. L. Putnam. Executive Committee: Messrs. Putnam, Rexford, Kyte, Chipman, Dartnell, Thi'ke, Willis and Jones.

ONTARIO.

NAPANEE.—The new and handsome edifice of St. Mary Magdalene's church will ever be a monument of the zeal and skill of the rector, Rev. J. J. Bogert. The opening services will be held on the 30th Nov. and Advent Sunday.

The following is an invitation addressed to all the Clergy:

REV. AND DEAR SIR,—I shall be happy to see you at the opening services of St. Mary Magdalene's Church, which (D.V.) will be held as follows:

St. Andrew's Day,—Mattins, 11 a.m.; Ven. Archdeacon of Toronto.—Evensong, 7.30 p.m.; Rev. J. D. Cayley.

Friday, December 1st, Evensong, 7.30.

Advent Sunday,—Confirmation and Holy Communion, 11 a.m.; Lord Bishop of Ontario. Litany, 3 p.m.; Rev. S. Givens. Evensong, 7 p.m.; Ven. Archdeacon of Kingston.

Monday, Dec. 4th, Evensong, 7.30, p.m.

Tuesday, " 5th, " " "

Wednesday " 6th, " " "

Be kind enough to bring surplice, stole, etc. The ladies of the Parish desire the pleasure of your company at a dejeuner on St. Andrew's Day. Yours, truly, J. J. BOGERT, Rector.

(A reply is requested.)

Napanee, Nov. 13th, 1876.

NIAGARA.

(FROM OUR SPECIAL CORRESPONDENT.)

ST. CATHERINES.—St. Barnabas Chapel, beautiful in its simplicity, and the excellence of its arrangements, was erected in the year 1875, at a cost of about \$3,000, besides the site which cost \$2,000 more.

The building is designed to form the future school-house of a church, which it is hoped will be eventually built on the same site, and gives evidence of much care and forethought on the part of the rector, as to design and finish, in keeping with its object in the future, while there is good judgment evinced in its present application to the needs of the population surrounding it, the site having been selected with a view to its increase in the eastern portion of the city certain to follow on the completion of the new canal, and to its becoming the centre of a separate parish as soon as the remaining debt shall have been removed, and the congregation become strong

enough to undertake the support of a clergyman.

The chapel is provided with a good infant class-room and vestry. The glass is by Spencer, of Montreal, and quite unique. The bell, which is from Meneely Foundry, at Troy, and of remarkably sweet tone, was presented by two ladies in England. The services are partially choral, and the writer can bear testimony to the excellence of the choir, who, on the night of Thanksgiving day, afforded him enjoyment rarely experienced. This neat little chapel, with its modest appointments, presented a very pretty sight upon this occasion. Upon the altar were placed fruits and flowers, while a beautiful screen of grasses and white and red berries, surmounted by the cross, adorned in like manner, covered the reredos, the altar its foundation. In the centre a medallion illuminated, upon which in wrought work, "The Bread of Life," and the word "Jesus," and a Maltese cross. On either side of the altar were growing plants of rich tropical green and sweet perfume. In front of the chancel was placed a large sheaf of grain, at the base of which, and pendent about its column, were fruits of various kinds with ears of corn.

The effect of this ornamentation, so graceful and suitable to the occasion of thanksgiving, was but the greater from the simplicity of the style and furnishing of the building, and the ladies who engaged in this labor of love and praise cannot be too highly commended for their good taste and judgment. That most important point, the Sunday School, has been well looked to in this embryo parish, and there is a goodly number of schemes. May success attend the mission so auspiciously begun!—HAMILTON.

TO THE CLERGY AND LAITY OF THE DIOCESE OF NIAGARA. Dear Brethren,—The collections for the mission fund of this Diocese should be made up in all the parishes before 31st of December, with the exception of the parishes and missions, within the County of Wellington, where, in consequence of their locality, missionary meetings have not yet been appointed.

I trust that the clergy will undertake the collections themselves, where they can possibly do so. My own experience in this city proves the wisdom of this advice. In cases, where the clergyman cannot possibly undertake the duty, he should secure forthwith intelligent and influential persons—the Churchwardens, e.g., or some leading lady. At any rate, the collector should be a person who could answer all objections, and show those whose aid he solicits, that the missionaries are worthy of support and need assistance. We have now no less than twenty-six missions to support. Last spring in consequence of want of funds to sustain all the missions, we were compelled very reluctantly to strike one mission off the list altogether, to reduce the grant to another one-half, and in the case of five others to reduce their grants one-quarter; thus saving \$450.00. Still the pay roll calls for \$5,300 a year. Unless our people contribute, for the current year, to the mission fund better than they did last year, viz: \$4116.23, the mission board will again be compelled to cut off some more missions, or to reduce the allowance to the missionaries—too small already. I know that "the times" are said to be very "hard." But I would solemnly ask you, dear Brethren, as in the sight of God; have you curtailed any of your ordinary expenses—nay, have you given up any of your luxuries in order that you may have wherewith to give to the Lord?

These are solemn questions, which you should put to yourselves. May no

mission be abandoned this year through your lack of realizing and performing your duty; may no straitened clerical family for the same cause, condemn you; but may one and all of you entertain the comfortable thought that you have "given to the Lord, as he has prospered you!"

Praying that such may be your experience, I am, Dear Brethren, yours very faithfully,

T. B. NIAGARA.
Hamilton, 15th Nov. 1876.

IN the week following the Twentieth Sunday after Trinity the Revs. Canon Worrell and H. L. Yewens as a Deputation appointed by the Bishop of Niagara, attended Missionary meetings in the Parishes of Barton and Glanford (united) and Grimsby.

It was cause of much regret that the Rev. Rural Dean Bull was absent from his united parishes when they were visited, he having been appointed to similar duty elsewhere.

Monday evening, October 30th, a meeting was held in St. Paul's Church, GLANFORD. The attendance was quite small, occasioned by the very bad state of the roads. Dr. Bethune acted as chairman, and opened and closed the meeting with appropriate remarks. The collection for Algoma was in excess of \$4.

On Tuesday evening St. George's Church, BARTON, was visited, where between fifty and sixty persons attended. The Rev. Mr. Whitcombe of Taplestown, by previous arrangement of the Rector, took charge of the service, and acted as chairman. Nearly \$4 was offered for the Algoma Diocese.

On Friday evening the Deputation brought their work to a close in the beautifully situated village of GRIMSBY. Not quite sixty persons gathered in the Ancient Church to receive the Deputation. The Rector, Rev. Canon Reid, presided over the meeting, and offered prayer, besides making some good practical suggestions in relation to the topic of the evening. The Rev. Mr. Whitcombe again rendered useful assistance. Here the Rev. Canon Worrell touched a chord of sympathy that vibrated extensively among the persons present by referring to a private historical document relating to the early condition and inhabitants of Grimsby, which had happened to come under his observation. Between \$11 and \$12 was given to the church's work in the Diocese of Algoma.

The experience of this work suggested as one practical point that these meetings should be held within a few days on either side of a full moon, even if, to accomplish this arrangement they be distributed over three or four months. Every person who has had occasion to observe them rather extensively knows that, at and about the full moon, threatening storms are very apt to hold over for several days together, or, as in a case noted in this week's *Dominion Churchman*, they burst in the day time, and clear off in the evening.

16th November, 1876.

H. L. Y.

TORONTO.

TORONTO.—ST. MATTHIAS.—LECTURES BY ARCHDEACON WHITAKER.—The course of fortnightly entertainments being held at the parsonage this season is to be varied by the introduction of occasional lectures. Last Tuesday, 14th Nov., the first lecture was delivered by Archdeacon Whitaker, on "The Voice of Church History," being the first of a series to be given on the same subject by the same person. The rooms were well filled by an audience of just such a character as one would expect to find at a lecture on this subject by a lecturer of such eminence, and those who had paid their admission fee for the privilege of being present, were well repaid by what

they heard. Attention was riveted for over an hour by the impressive delivery of chaste and fervent language, clothing most important lines of thought and observations of weight in a manner rarely equalled. Not a whisper could be heard to interrupt the lecturer, and the hearers seemed well pleased when it was announced that the 12th of December had been fixed for the second lecture of this series, with that most attractive title, "Ignatius," the chief incidents of whose life are to form the ground-work of the treatment of the general subject in this case.

TORONTO.—A very pleasing entertainment was given in the Albert Hall, on Tuesday evening last, in aid of the Building Fund of the St. Luke's workingmen's Bible class. The chair was taken by W. H. Howland, Esq., who spoke highly of the history of the class in aid of which the entertainment was given. This class was originated about two years ago, and has since been conducted by Mrs. Vankirk, a lady from Philadelphia, who was one of the pioneers of the workingmen's Bible classes, in that city—the marvellous results of which Dr. Twing described about three years ago at one of our missionary meetings. The class which began with five, has grown to about forty men, and has been attended with the most manifest spiritual blessing in very many cases; careless, Godless men who had not entered a place of worship for years, having become earnest and consistent communicants. The rented room which they have heretofore occupied having become too small, the men themselves, by their own contributions of money and work, and by funds which they have collected, have built a room 24x44 feet, in connection with the church, which is now with the exception of about \$80 all paid for, and will be finished in a few days.

Miss Hilary, Miss Hiery, Miss McGrath, Mons. Pernet, Mr. Coleman, and several other gentlemen, gave their valuable assistance, and made the evening an exceedingly pleasant, and we trust also a profitable one.

BETHANY.—St. Paul's Church in this village was opened for public service on Sunday last, by the Rev. Rural Dean Allen, assisted by the Rev. Dr. Smithett. At the morning prayer Rev. Mr. Allen preached to a crowded assembly of nearly 400 persons, from Col. iii. 23,—“Whatsoever ye do, do it heartily, as unto the Lord and not unto men.” It was a most instructive, pertinent, and able discourse. At 2.30 p.m., after Litany service, Rev. Dr. Smithett delivered an appropriate sermon to an immense congregation from Gen. xxviii. 17.—“How dreadful is this place. This is none other than the house of God and the gate of heaven.” At 6.30 p.m., Dr. Smithett again preached from Haggai, ii. 7,—“I will fill this house with glory, saith the Lord of Hosts;” and Rev. xxi. 22.—“I saw no temple therein;” shewing forth the beginning and the end of the dispensation, and the visible church's agency in fulfilling it. The congregation, although not so crowded, must have numbered on this occasion over 300. Large contributions were made at all the services. Great credit is due to the Rev. Mr. Burgess, the Incumbent of Manvers, for the energy and taste he has displayed in erecting so substantial and beautiful a house of worship in so short a period. The building when completed and furnished will cost about \$8,000, of which nearly \$2,300 is provided for, and we have little doubt of the balance soon forthcoming. The church edifice is purely Gothic, with nave and chancel, tower and spire, the latter

from the ground to the vane being 77 feet high. The length of the building including chancel is about 75 feet, and its breadth 30 feet. The style is early English, built of brick and pierced with double lancets on both sides, triplets in the east and west ends, surmounted with circulars in the gables, and all of stained glass. The nave and chancel are open roofed, purlines, corbels, rafters and beams exposed, and the wood work throughout is in the natural condition, oiled. The seating capacity including the choir within the chancel is for about 250 persons, but as shown at the opening services a much larger number can be accommodated. On Monday noon divine service was again solemnized in the church, the Rev. Messrs. Smithett, Harris, of Omeme; Creighton, of Cartwright; Hanna, of Perrytown; Burkitt, of Emily; and Burgess taking part. At 8 p.m., a dinner was held in Temperance Hall, the Mount Pleasant cornet band being in attendance, of which, during nearly three hours at the tables, between 500 and 600 persons partook. Addresses were delivered in the church during the evening by the Rev. Incumbents, and Messrs. Creighton, Davis, of Millbrook, Rural Deans Allen and Smithett, on which occasion a large congregation was gathered and a liberal collection made. On Tuesday evening a mission service was inaugurated by Revs. Rural Dean Allen and C. W. Patterson, of Port Hope. On Wednesday evening the addresses were by the Rev. Dr. O'Meara, of Port Hope, and Mr. Davis. On Thursday evening the Rev. Dr. Smithett and Mr. Hanna conducted the mission, and on Friday evening it was closed by the Rev. Rural Dean Allen and Mr. Harris. The discourses and appeals have been of a practical and devotional character, serving we hope to alarm the careless, counsel the awakened and comfort the believer.

HURON.

KANYEAGEH.—In St. Paul's Church, on the 7th inst., the Lord Bishop accompanied by the Rural Dean, Canon Nelles, held a confirmation. The church was crowded by the Indians of the Six Nations. At the request of the Incumbent, the Rev. James Chance, baptized two infants and received three adults into the church. Sixty-one persons were confirmed, forty-five of whom belonged to Kanyeageh Mission, eleven to Cayuga and five to Tuscarora. As this was the Bishop's first official visit to the Indians here an address of cordial welcome was presented to him by the Indians. The Bishop made a suitable reply and then held a reception, at which the Indians, men, women and children, had the opportunity they so much desired of shaking hands with his Lordship.

ONONDAGA.—Friday, the 3rd inst., His Lordship the Bishop of Huron, accompanied by the Rev. Canon Nelles, paid an official visit to Onondaga, his object being to consecrate the church and churchyard. The roads were in such a bad state that the people found it difficult to attend, still there was a good congregation, the church being well filled. At 3 o'clock, p.m., the hour appointed for service, His Lordship and the clergy accompanying him, viz: Revs. Canon Nelles, R.D.; R. J. Roberts, B.A., and A. Anthony, were met at the church door by the Rev. Dr. Armstrong, the incumbent, and Eugene Ball, Esq., and George Simpson, Esq., church wardens, and formally requested by petition to consecrate the church and churchyard. His Lordship having acceded to the request, commenced the service of consecration of the graveyard, and afterwards went into the church and consecrated it, calling it

Holy Trinity Church. The "Act of Consecration" was read by the Rev. R. J. Roberts, and the evening service by the Rev. A. Anthony. The Bishop preached an impressive and practical sermon, and the people seemed most attentive all through.

INGERSOLL.—With glad hearts the members of St. James' drew nigh unto the House of the Lord on All Saints' Day. That day it was to be wholly His, consecrated to His worship. For some years this desired object could not be accomplished. A heavy incubus of debt prevented it; but now the debt had been paid, and it would be His, never to be diverted from its sacred purposes for a day or an hour. How many members of the Church are there in every diocese of the Dominion whose great desire it is to be in the same happy relation with their houses of worship this day. We will tell them how this was accomplished at St. James.

There was a heavy debt on the church. A sum of over \$7,000 had been paid for its erection, but a debt of \$4,000 still remained, and the great problem was, how could they, who had already contributed so much, contribute so much more? At the Easter Vestry meeting, of 1871, it was resolved that the church debt should be paid, but how to carry their resolution into effect was the knotty point. The Rector proposed, and urged upon the members, that every member of the Church should be called upon to guarantee a certain yearly contribution to be paid through the offertory in monthly instalments, the aggregates being weekly appropriations made in accordance with the Apostolic maxims to the Church of Corinth, and to the Church universal. This method was not at the time agreed to. It was thought to be too tedious.

At the vestry meeting of 1872 the same method was brought forward, but only to be disapproved of; and no means to raise the required amount were adopted, though all were desirous for the consecration of the Church.

Finally, another year having passed away and nothing done, it was resolved to adopt the measure that had been rejected; and now another difficulty presented itself. How was the resolution to be carried out? To solve this, a member of the Church, Mrs. Eakins, voluntarily undertook to be the sole collector and treasurer of the fund to be so raised. She called on the several families of the congregation, and her labours were very successful. A few subscribed \$50 a year, some \$20, and some ten cents a week. On the last Sunday of the month, the instalments, enclosed in envelopes, were put upon the collection-plates, and were presented with prayer, a free-will offering to God. Those who were remiss in their payments she visited, and revisited if necessary, and she had the great pleasure of reducing the debt continuously, paying in every month over \$100. For three years did the indefatigable collector persevere in her self-imposed task till it was crowned with success. And during the time of these contributions, there was no diminution of the contributions toward Parochial and Diocesan purposes on the part of the members of St. James.

Where the Church is almost wholly dependent upon the voluntary contributions of her members, as it is in Canada, the offertory is the best and principal means of raising money for church purposes; but we must not too lightly condemn adventurous methods, such as must be used in many cases. We must not forget that there are many, females especially, who cannot contribute in money, who do contribute large-

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ly by their labour to bazaars. The amount realized from bazaars is due in a good measure to the labour freely bestowed by those who may have little else to give. We may look for precedents for the use of such means to the Mother country and the mother church. We see them receiving royal patronage. We cannot ignore the sums raised by these means to ameliorate the condition of the suffering in England at the time of the Crimean war, and again when the operatives of Lancashire were starving. "Bazaars, concerts, tableaux, *et hoc genus omne*" are not to be ruthlessly denounced, because, some of them have not been conducted in all things with a view to the purpose for which they are designed. The abuse of an institution is not a valid argument against its use.

PARIS.—The members of the Church in Paris have for a long time been under the necessity (to them) of burying their dead in unconsecrated ground, either at the old or new public Cemetery. Some strenuous attempts were made to have a portion of the new Town Burying Ground set apart and consecrated for their own use; but their petitions, newspaper correspondence, and all other efforts failed to move the Council to change their purpose of keeping the new Cemetery strictly a "public" burying ground, without respect to sects or religious convictions regarding interments. Accordingly, in June last, a purchase of three acres of land on the fine sloping timbered ground of Ban. Capron, Esq., east of the Grand River, was made. The ground has since then been surveyed, laid out in lots, with walks and drives, and partially graded. It has also been fenced in; and three or four burials have already taken place. October 27th the remains of Mrs. Townley were taken from their temporary resting place close to the chancel of St. James' Church, and deposited in a large family lot set apart here. A beautiful massive ledger tombstone in the form of a cross, as the main design, has been erected on the spot, which is fenced with iron ornamental grided work, planted inside with shrubs and flowers. The monument has been erected by Mr. McCombe, of Hamilton, and is, as yet, the only one in the place.

The Consecration took place on the forenoon of Thanksgiving Day (Thursday, 2nd November). The service being a novel one to most of the people, a large crowd of spectators, exclusive of the members of St. James', were present.

Punctually at 9.30 a.m., the Lord Bishop (Hellmuth) of Huron and the other clergy were on the ground, and arrayed themselves in their vestments in the tent erected within the enclosure. Besides His Lordship, and Dr. Townley the Incumbent, there were present the Revs. Archdeacon Sweatman, of Woodstock, Canon Nelles, R.D., of Mohawk, C. Thomson, M.A. Elora, and R.D., of Wellington, C. Martin of Brantford, and R. C. Hill, M.A., Mount Pleasant. The Church Choir was on the ground, and took their part in the services. The services commenced by singing the 88th hymn, after which Archdeacon Sweatman read the Confession, the Bishop pronouncing the absolution. The clergy then proceeded outside the gate, a Gothic archway erected by Dr. Townley, surmounted by a composite cross having the word "God's Acre" on the span. Here the Incumbent and the Churchwardens presented the petition for consecration to the Bishop, which was read by Dr. Townley, and ran as follows:—

To the Right Reverend Isaac Hellmuth, D.D., D.C.L., Lord Bishop of Huron. MAY IT PLEASE YOUR LORDSHIP, We, the Incumbent and Churchwardens of St.

James' Church, Paris, Ont., beg your Lordship to Consecrate and set apart for the burial of the dead according to the rites of the Church of England, this Cemetery, purchased for that purpose by the congregation of St. James' Church, Paris, Diocese of Huron, Ont., to be called the Cemetery of St. James' Church, Paris, Ont. ADAM TOWNLEY, Incumbent; GEO. E. HEMING, E. STUART JONES, Churchwardens. Paris, November 2nd, 1876.

The clergy then formed in procession, headed by the Bishop, followed by the wardens and congregation, and proceeded round the ground repeating alternately the 49th Psalm. On returning to the centre, the Deed of Consecration was read by Archdeacon Sweatman and signed by the Bishop. The choir then sang the 325th Hymn. After the prescribed prayer, His Lordship addressed the people briefly but forcibly. He said "that, although laboring under indisposition, and having other duties to attend to elsewhere that day, he could not leave the sacred place, which had just been consecrated, without saying a few words. There was not a man, he believed, with a proper feeling of humanity who did not feel himself impressed with sacred and solemn feelings on entering a graveyard. How much more so ought these impressions to be deepened when entering a hallowed spot like this, and committing to the dust the body of a dear relative or friend, believing that the vile body would, at the great Day of Judgment, be raised to a glorious immortality by Him who hath Himself triumphed over death and the grave. What they had just now gone through was no mere outward form or meaningless ceremony. During all the dispensations of the Old Testament—from the times of Abraham and the other Patriarchs, down through the Mosaic and Jewish ages, up to the Christian era, and in all Christian ages, it has been deemed right and proper to set apart a parcel of ground sacred from common uses, for the purpose of there depositing the dust of those who have died in the faith. No spot could be more sacred for meditation to the Christian than that which has been dedicated as the last resting place on earth for the bodies of those who have died in the Church, and sleep there in the hope of that glorious life and immortality which Christ hath brought to light through His Gospel. It is from this immortal hope that the burial place of the Christian is not only the resting place of the dead, but, as the Jews called it with much appropriateness, "The House of Life." Therefore he hoped the solemn act which had just been performed would lose none of its salutary influence on those who had witnessed it. We ourselves shall follow all the generations that have gone before us, and our dust be laid also in the silent grave. With such considerations before them, he therefore intreated them again to have faith in Him with whom they hoped to rise and reign in the Church above. The act has been done in His Name, and, he repeated, it was no idle ceremony, but full of meaning and comforting assurance of hope that they also shall be called to rise and join the glorious and innumerable company of the blessed saints in Heaven."

The 37th hymn having been sung, the Bishop pronounced the Apostolic Benediction. Dr. Townley, in returning thanks to the Bishop and Clergy, briefly and feelingly alluded to the few who, as yet, had been buried in this sacred spot—his dear wife, sleeping in the arms of her Saviour, and five other bodies of little children. His feelings, however, did not permit him to proceed; and the company slowly dispersed.

ALGOMA.

SHINGWAUK HOME—NEW HOME FOR INDIAN GIRLS.—We have purchased the land—five acres—in a very good situation on the main road, a little over a mile north of the Sault. Our boys have been hard at work getting out the stone before the snow falls, so that we may team it to the site of the New Home during winter. There is plenty of good building stone on the hill back of the Boys' Home, and the boys have put up *eighty cords*, just during their play hours. We had a great time last week going to take possession of the site for the Girls' Home. Nearly all the boys went—and we took a wagon load of axes, spades, pickaxes, wheelbarrows, etc. The boys camped out there three days, and we hoisted the Union Jack on the site of the new building, cleared a quantity of land, made a drain, and commenced digging the foundations.

The building is to be of stone—with a frontage of 45 feet, and a wing running back about 50 feet. It will probably accommodate from 25 to 30 girls.

We propose getting out the doors and window sashes in our carpenter shop this winter, and, in fact, shall take the contract for the building ourselves, employing outsiders only for the mason work and plastering, so while building for the girls we shall be teaching our boys.

We want \$3,500 for setting on foot this Girl's Home, and we earnestly hope that our old friends will help us all they can, and that new friends also may be raised up to assist us in this new undertaking.

As we are taking no girls this winter, we have asked those Sunday Schools that were supporting girls in our Institution to let their contributions for the current year go towards the erection of this New Home, and as soon as it is finished, their former proteges will, we hope, come back and once more require their support.

The following contributions towards the new Girl's Home are acknowledged with many thanks:—

Christ Church Sunday School, Yorkville, \$12. St. Stephens Sunday School, Toronto, \$10. Mrs. Simpson, Montreal, \$12.50. Grace Church, Brantford, \$12. St. Paul's, Woodstock, \$12.50.

G. F. WILSON.

Sault St. Marie, Ont., Nov. 7th, 1876.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

CANTICLES AND CHANTS.

The Editor of the DOMINION CHURCHMAN.

Sir,—The Music Committee are about to issue an edition of the Canticles with six or eight appropriate Chants on the page opposite each Canticle. They believe that such a work will be found helpful to the clergy and organists, and will supply a felt need. It is proposed to arrange the book after a selection of such chants (single and double) as sent in to the chairman of the committee, which each member of the committee has engaged to do within the next ten days. As however many other persons may possess suitable chants not known to us, we shall be glad to have them sent in also. The book will consist of 32 pages, and will contain, in addition to the Canticles with Chants assigned to them, a number of Glorias for the Gospel, Kyries, supplementary Chants, and a table of Chants appropriate to the different seasons of the Christian year. The price of the book will probably be between 10 and 15 cents.—J. D. CAYLEY, Chairman of Committee.

FOREIGN MISSION WORK.

THE MELANESIAN MISSION.—Wadrokal and Carry the native teachers, whose names we often hear in connection with this Mission, report that they are getting on well at Yasabel, but that the people quarrel very much among themselves, and still build their houses like nests in the tallest trees, to be in safety from their enemies. Many of the islands have been visited by the measles, yet not to the same extent as in Fiji or some of the Polynesian Islands where it has proved a deadly scourge.—**Sandwich Islands—Hawaiian Mission.**—The Bishop of Honolulu earnestly advocates the extension of Mission Schools in his diocese, as the surest method of disseminating Christianity. The chief work of the Missionary, he writes, must be for some time to come that of the village school-master. There is a strong desire on the part of the natives that their children should learn English.

AUSTRALIA.—The Bishop of Ballarat describing his diocese writes, "I find that my diocese contains a little over 215,000 souls scattered over 44,000 square miles. Of these only about 150,000 are included in districts supplied in any measure with the ministrations of the Church. In other words a third of our population is wholly outside its influence. Of these 150,000 souls, about 40,000 or a little over one-fourth may be regarded as avowing allegiance to our church, and of these we may suppose 12,000 to be adult members of it. Some 16,000 scattered church folk are entirely without its ministrations. Of churches we have seventy-one, of which two-thirds are of brick or stone, one-third of wood; but some of them are unused for want of men or means. The covered ground is divided into fifty-six full parishes, and three of these are without a clergyman; but ten districts besides, now served by lay-readers, need a clergyman's aid and supervision. Some of these parishes are of enormous area, one numbering 1,500 square miles and seven churches, and vast districts in the north of the colony are not yet even mapped out for the church work at all. The want of men of God to do His work amongst us is one great need."

JAPAN.—The Rev. H. B. Wright of Tokyo writes: "In response to an invitation from the interior I sent a young man named James Mizuno to preach there. He had many invitations from villages all around to preach, and people came from a long distance to hear. There are candidates for baptism there, and one man expounds the *Evidences of Christianity*—a translation—to his neighbors. He wishes to come up to Tokyo and study for a while so as to become a Catechist. The chief farmer of the whole neighbourhood who invited us in the first instance, with all his family, are now believers. But many more, I understand, are secretly believers though they have not the courage to come forward."

CHINA.—In the last month's number of the Spirit of Missions, the Rev. R. Nelson says, in a letter dated July 18th, 1876, from Shanghai: "Within the past month there has been opened between Shanghai and Kong-Wan, a railroad (the first in China,) to be extended to Woo-Sung, the old part of Shanghai, about nine or ten miles off. This you may imagine is a great event for this old conservative country. The Chinese of all grades are making holiday excursions in crowds on the new road to see and try it for themselves. This has been built with foreign capital, and of course by foreign engineers, and the main idea of it is to exhibit an actual sample of a railroad in

operation, with the hope that the prejudice and opposition of the officials which have hitherto prevailed might thus be overcome."

INDIA—Delhi.—There are two Anglican Churches in this town at opposite ends. St. James' Church which is commonly called the English Church, to distinguish it from the other called the Memorial or Mission Church. St. James' is rather a handsome church, the white dome of which might be mistaken for a Mosque, but for the cross on the cupola, on which the natives look with some awe, because when in the terrible days of the mutiny in 1857, shot and shell flew round it like hail, and greatly damaged the roof, it escaped all injury. The services in it are in English and are intended for the Europeans living at Delhi. Those in the Memorial Church are specially intended for native Christians.

"Let him that heareth say come." A native Catechist who was brought to Christ in one of the schools in Eastern Bengal, after his baptism set forth to preach the Gospel from village to village. He afterwards fell sick, but while lying in his bed in the hospital of Calcutta, spoke of the love of Christ to a poor Hindoo in an adjoining bed. After a while the message reached his heart and he declared his faith in Christ to a Missionary who came to see him. "I am dying!" he added, "Oh, do baptize me!" Very soon after he was baptized, the ransomed soul passed away.

AFRICA—St. Matthew's Mission, Grahams-town.—This Mission has for many years been under the charge of Rev. Charles Taberer. It is the centre of spiritual life and moral strength for a very large tract of country. Besides the ordinary Mission schools conducted by native teachers, there has been established here a boarding school for native girls—the only school we believe of the description which the Anglican Church has in the Colony. Carpenters' and tinsmiths' shops are also in full work. The land has been placed under irrigation, and yields beautiful crops, while other works of industry and civilization have been added by the Missionary to his religious efforts which they most usefully supplement and further; for the natives have not only been taught useful industries, they have also developed the intelligence and ability of the once rude and ignorant Kafir. The Catechists, the teachers, the matron of the girls' school, the carpenters and the tinsmiths are all natives. With the exception of Mr. and Mrs. Taberer, there is not a single European in this station. A brick church has lately been erected at this station having a nave, chancel, vestry and porch, and accommodation for a congregation of 350 persons. At the laying of the foundation stone in March last, there was a large and pleasant gathering of the Missionaries of the Diocese. The stone was laid by the Bishop who confirmed twenty converts just before the ceremony took place. There is a steady increase of the number of converts, and with the aid of his deacons and catechists, Mr. Taberer hopes to extend still further on all sides the influence for good and the knowledge of salvation.

WOLVES IN RUSSIA.

A most curious and interesting pamphlet has lately been published at St. Petersburg as an appendix to the government official paper. It consists of statistics of the damage done by wolves in Russia, with remarks on the habits of these destructive animals and on the means for destroying them. The amount of property destroyed by wolves, according to the data given, is something appalling.

In forty-five Russian governments, exclusive of the Baltic Provinces and Poland, 74,900 head of cattle were destroyed in one year, making a loss to the country of over 7,500,000 rubles, or more than a million sterling.

Russia is a thinly populated country, and perhaps the above loss appears even more striking when considered in reference to area. Putting aside eight out of the forty-five governments, the loss on the remaining thirty-eight amounts to three copecks on every dicitaine of 27 acres. The report assures us that the figures are for several reasons rather under than overstated. It contains much that is interesting as regards the natural history of the wolf, illustrated by anecdotes—as, for example, to show the strength of these beasts, it relates that one fell into a trap and lost its right fore-foot; on three legs it ran out of the wood and seized a sucking pig tied by hunters to the rear of the sledge, received a bullet through the left leg, and, nevertheless, ran 20 versts further, and was killed running. The amount wolves will eat is enormous. In two or three hours a pair will eat the half of a horse weighting 350 kilogrammes. A dangerous peculiarity is their trick of appearing to be dead. A peasant found a wolf apparently dead on the ground, beat him with a cudgel and took him home on his sledge for the sake of his skin. In the night he heard a noise and found the animal on the table. It jumped at his throat, and his wife, who rushed for help, found him dead on her return.

The report states that the number of wolves in the country cannot be less than 170,000, and that they eat of feathered game alone 200,000,000 head. In 1875 no less than two hundred people were destroyed by wolves, and many and various are the means suggested for suppressing these injurious animals, such as forming regular hunts, giving premiums for every one killed, poisoning them, etc. A comparison is instituted between the losses occasioned by cattle plagues and fires as against those caused by wolves, and extraordinary as it may seem, the proportion of damage done by wolves as compared with cattle plagues is as 200 to 240, and it must further be taken into consideration that while the epidemic may leave the peasant the skin of his cow, the wolf carries away the prey irreclaimably. And even in a contest with devouring element for the supremacy in destruction, the wolf is hardly left behind.—*London Times.*

THE CHINA MANIA.

From time to time among our occidental races has sprung up a fashion, almost a rage, for pottery and porcelain; and some fools have become more foolish than before in the pursuit. Still, among "the wise and the good" the subject has been one of great interest, and the collection, study, and illustration of pottery has resulted in as much satisfaction as can be got from any pursuit, even fox-hunting or money-getting.

To those who are ignorant of this, and who cannot comprehend why it is, a few words may not be out of place by way of explanation.

The making of pottery is one of the oldest industries of man, one of the most necessary, and it has been made one of the most delectable. It has from the commonest material—the dust under our feet—made some of the most delicate and beautiful things we know of. It uses the most plastic of all substances, which obeys fully, minutely, the wish or the sense of the potter; it may therefore be stamped with his individual perception of the useful

and beautiful more than any other material man can use. The perfect forms of the Greek potter, the exquisite colours of the Persian and Arabian and Chinese painters, the brilliant lustres of the Moorish and Italian decorators, are here displayed and are in a sense imperishable. The paintings of Egyptians and Greeks and Romans have perished; their pottery remains. The antiquarian and the historical student have sought here for many things and have found many. The artistic sensibility has also seen much to enjoy. That we in this country are so little able to comprehend all this is partly owing to that necessity which has compelled us to pass our lives in hewing down trees, damming rivers, killing bears, cheating Indians; and partly to the fact that we have had no examples of pottery or porcelain in the country. We are now doing something to overcome this, and the private collections of Messrs. Prime, Hoe, Avery, Waloz, Pruyne, and others will soon give the opportunity to see and learn which many may seek.—*C. W. Elliott, in November Atlantic.*

THE BIBLE.

No correct theology could ever come out of convents. The Bible, from beginning to end, is the work of out-door men. Moses from the time when his parents put him on the waters in a wicker-boat to the time when he passed from the crest of a mountain into heaven, was a child of Nature. Joshua, David, the twelve disciples, Christ Himself, all were outdoor men; and John saw heaven in vision while camping out on the Isle of Patmos. God never chose a diseased organization to be a channel of communication with the race. Those who were to be His interpreters to mankind have always been stout, healthy men; men of toil; men who lived simply, in accordance with the great law of Nature. The reason is not hidden from us. As the lenses of a telescope must be smooth, free from irregularities, properly shaped, and undimmed by moisture, that it may yield a true view of star and sun, so the mind that would truly reflect God must be in the highest possible condition. A great many men have thought they saw God, when, in fact, they saw nothing but the fancies of a diseased organization deified. "I lift mine eyes unto the hills from whence cometh my help."

THOU KNOWEST NOT HOW.

I looked upon the wrong or back side of a piece of arras (or tapestry); it seemed to me as a continued nonsense. There was neither head nor foot therein; confusion itself had as much method in it—a company of thrums and threads, with as many pieces and patches of several sorts, sizes and colors, all of which signified nothing to my understanding. But then, looking on the reverse, or right side thereof, all put together did spell excellent proportions, and figures of men and cities; so that indeed it was a history, not written with a pen, but wrought with a needle. If men look upon some of God's providential dealings with a pure eye of reason, they will hardly find any sense therein, such their muddle and disorder. But, alas! the wrong side is objected to our eyes, while the right side is presented to the high God of heaven, who knoweth that an admirable order doth result out of this confusion; and what is presented to him at present may hereafter be so showed to us as to convince our judgments in the truth thereof.—*Thomas Fuller.*

IF WE WOULD.

If we would but check the speaker,
When he soils a neighbor's fame,
If we would but help the erring
Ere we utter words of blame;
If we would, how many might we
Turn from paths of sin and shame!
Ah! the wrongs that might be righted,
If we would but see the way!
Ah! the pains that might be lightened
Every hour and every day,
If we would but hear the pleadings
Of the hearts that go astray.
Let us step outside the stronghold
Of our selfishness and pride;
Let us lift our fainting brothers,
Let us strengthen ere we chide;
Let us, ere we blame the fallen,
Hold a light to cheer and guide.
Ah, how blessed—ah, how blessed
Earth would be if we but try
Thus to aid and right the weaker,
Thus to check each brother's sigh;
Thus to walk in duty's pathway
To our better life on high.
In each life, however lowly,
There are seeds of mighty good;
Still we shrink from souls appealing
With a timid "If we could;"
But God, who judgeth all things,
Knows the truth is—"If we would."

—Selected.

SOME TIME.

Some time when all life's lessons have been learned,
And suns and stars forevermore have set,
The things which our weak judgments here have
Spurned,
The things o'er which we grieved with lashes
Wet,
Will flash before us amid life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And what most seemed reproof, was love most
True.
And we shall see how, while we frown and sigh,
God's plans go on as best for you and me—
How, when we called, He heeded not our cry,
Because His wisdom to the end could see;
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.
And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend,
And that sometimes the sable pall of death
Conceals the fairest boon His love can send;
If we could push ajar the gates of life,
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery find there a key.

But not to-day. Then be content, poor heart!
God's plan's like lilies pure and white unfold;
We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold;
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
Where we shall clearly know and understand,
I think that we shall say, "God knows the best."

PERNICIOUS SAYINGS.

There are some common sayings that are so plainly conceived in sin, that one cannot help wondering how they ever came to pass into adages. Still they are heard from the lips of men making high professions of morality and even of religion, and are handed down from generation to generation as precious heirlooms of language.

One of the most common of these and one of the wickedest is: "It will make no difference a hundred years hence," applied to some error that might have been avoided, some sin—that need never have been committed, or some word uttered that had better have been left unspoken. Now, if we stop and think, there is no simplest act

but that will make a difference a hundred years hence, and perhaps a great difference. The cackling of a flock of geese is a very simple thing, but it saved Rome, and had its influence upon succeeding years of a nation's existence. The impulse of one conspirator to save a friend saved the Gunpowder Plot from destroying a whole parliament, and perhaps changed the whole future of English history. A burnt finger may delay a journey that would have cost a life and turned the path of whole generations. It is an insult to the good God, who does not let a sparrow fall without his cognizance, to say that any act, however simple, may not have its influence on following years and ages.

There is another saying touching the sowing of wild oats, that is, perhaps, the worst of the lot. It has driven many a lad to destruction, furnishing him with an easily-spoken excuse for youthful follies and youthful sins sure to bring misery in their wake. That Christian statesman and author, Thomas Hughes, has spoken most eloquently against the use of this saying. "In all the range of accepted British maxims," he exclaims, "there is none, take it for all in all, more thoroughly abominable than this one as to the sowing of wild oats. Look at it on what side you will, and I will defy you to make anything but a devil's maxim of it. What a man—be he young, old, or middle-aged—sows, that, and nothing else, shall he reap."

Was there ever anything truer? We see boys sowing wild oats every day—and we see them as men reaping the crop they have sown. These wild oats bear bitter grain. Sometimes their fruitage is disgrace that is paraded out to the world as Satan's victory. Sometimes it is the dishonoring of a parent's tender love, and its fruitage is "grey hair brought to the grave in sorrow;" lines of suffering on the faces of loved ones; and bitter remorse that we have turned the sweetest thing on earth to gall. Oh, these wild oats, they are like the witch-grass and the white-weed in the farmer's land—they cannot be rooted out, and they taint every good crop that follows after the sowing. Boys need not sow wild oats; the ground is waiting for good sweet seed that will thrive and bring forth teaming harvests of goodness—and God is ready to care for the crop with the sunshine of his love and the tender rains that fall from his hand.

There is another saying that we hear now, that seems to me strikingly untrue in view of the lessons taught us by the world's history: "*Vox populi, vox Dei*."—"The voice of the people is the voice of God." We swamp all true progress by such a saying. Was it the voice of the people that called first for the Reformation? No, it was the voice of heaven-endowed, defiant, impetuous Martin Luther—and he was in a very small minority indeed when he began. The voice of the people and the hand of the people, saving some strong spirits, were against him—and had he listened to either as the voice of God, he had accomplished no revolution against corrupt and thriving popes.

Oh, no—the voice of the people is not always the voice of God—or Lot would have stayed in Sodom, and Lot's wife would not have been transformed into a pillar of salt.

Was the voice of the people the voice of God when the people cried out "Crucify him! Crucify him!" and shouted in derision as he climbed Calvary with his burden of the cross? No, this *Vox populi, vox Dei* is a stumbling-block to progress—for through man's proneness to error it is often the cry of sin and oppression, of persecution and shame.

ONE LIFE ONLY.

CHAPTER IV.—Continued.

"Don't speak to me of that iron man," she said, "I cannot command my feelings when he is mentioned; but Hervey is an uncommonly good fellow, I like him very much."

"I think Miss Orichton quite charming," said Una.

"She is the dearest little thing in the world," said Miss Northcote, "but awfully slow."

"Very slow indeed," said Rupert, composedly, "she does not talk slang."

"Since you object to my style of conversation, Ru, I will leave you to enjoy that of our respected elders. Miss Dysart, do come out and let me show you our fernery." She did not wait for her visitor's consent, but quietly turning round, she said, "Miss Dysart wishes to go out, mother, we shall not come back for some little time," and then lightly dancing down the steps which led from the window, she held out her hand to Una who joined her with great goodwill; Rupert was following, but Will stopped, and facing him in a very decided manner, ordered him to remain where he was.

"At least, you do not come with us," she said; "I mean to find out what sort of a person Miss Dysart is quite by myself." Rupert laughed, and went back as if he knew it was no use to dispute her authority, and she drew Una rapidly on by a shady walk which led to the river.

"That was rather a terrific announcement of yours," said Una, as they almost ran along together; "perhaps you will be very much dissatisfied with the discoveries you may make in my character."

"I do not expect I shall, I think you will suit me; anyhow, I simply want a jolly talk by ourselves. Of course we are not going to the fernery, I hate ferns."

"Where are we going then?"

"To a little nook by the river-side, which is a favourite hiding-place of mine, and where they will not be able to find us, if they send for you before I am ready to let you go. There now," she said as they reached their destination, "is not this perfect?"

It was a pleasant spot, certainly, a mossy bank carpeted at this season with primroses and violets, and drooping willow-trees all around them, whose branches, just tinged with tender green, touched the sparkling waters of the swiftly-rushing river that rolled past them, making music in the still soft air. Miss Northcote flung herself down at once on a bed of flowers, and Una very willingly took a place beside her.

CHAPTER V.

It was not difficult for the two new acquaintances to find topics for conversation. Miss Northcote seemed to be inquisitive on every subject under the sun, and begged Una to understand at once, that she had an inquiring mind, which it was absolutely necessary she should satisfy by every means in her power, and notably by the present opportunity for enlightenment, which Miss Dysart's visit afforded her. For instance, she had a weakness for Hottentots. Would Una be kind enough to tell her whether she had found them agreeable companions at the Cape? and especially had she been able to discover whether it was pleasant to have a Hottentot mother? and how about the sailors on board ship; had she fraternized with them much? and had she ever succeeded with their assistance in being mast-headed? which was the object of her own highest ambition, as she should then at least feel free for one

half-hour from all the terrible rules and restrictions of this monotonous civilised life. Oh! that she were a man; or could even look like one; then would she not go straight off to sea, and never come back again to be proper and polite. And so wild Will rambled on, talking the most ineffable nonsense, but letting gleams of shrewd common sense occasionally appear through it all, which showed that she had some sterling qualities under her quaint absurdity, and that her vehement independence of mind covered a good deal of feminine softness and kindness. At last, after she had insisted that Miss Dysart should give her some idea of the opinion she had formed of the British nation, from the specimens she had seen in that neighbourhood, she suddenly said—

"Now tell me, have you become acquainted with the county mystery?"

"The county mystery! I do not understand."

"The county hero then, he is as much one as the other."

"I cannot at all tell who you mean."

"I mean Humphrey Atherstone, of Atherstone; hero and mystery, certainly, and either almost a saint—or almost a demon—no mortal in this part of the world at least can say which."

"No, indeed, I do not know him; though I heard of him as possessing a splendid old place, which took my fancy immensely when I saw it from the hillside. But I had no idea he was anything half so remarkable as you seem to imply. What a wonderful contradiction of terms you have used in describing him!"

"Only such as would accurately convey the county sentiments on the subject; there is an extraordinary conflict of opinion; some people believe him to be everything that is most terribly wicked—capable of all manner of crimes, and having committed not a few; whilst others think there never was any one half so good, so noble, so generous, so public spirited." For instance, to show you I am not speaking at random, my mother and the rector are convinced that he is nothing less than an iniquitous monster; while my father and Rupert are disposed to be mildly charitable, and Dr. Burton, and Mr. Knight, doctor and lawyer, consider that he is endowed with every imaginable virtue; my own astute judgment is still at fault respecting him, but I incline to the worst."

"All this is very bewildering, but of course you have excited my curiosity to an unendurable extent, and you must really do your best to satisfy it now by all the explanations you can give. Please to begin systematically. You said he was a hero, a mystery, and a saint or a demon. Now, first of all, why a hero?"

"Because a man who, in the prime of life, with wealth sufficient to gratify the most luxurious and extravagant tastes, with undoubted talent, a stately presence, and a strong self-controlled character which would make him a power among his equals, chooses to shut himself out from the public stage of the world, from every channel of pleasure and ambition, and devote his fortune, his intellect, his whole existence, to the improvement of his estates, and the care of his tenantry, and the numerous poor people connected with him, is surely a hero in the strictest sense of the word."

"I should think so certainly, if he does it really with a view to benefit his people, and not simply from some eccentric fancy."

"There can be no doubt on that point, because before he came into possession of the property few men enjoyed life more than he did. But it is impossible that he can find any personal pleasure in the hard, austere, laborious existence he leads now. His whole energies are devoted to improv-

ing the condition of his labourers, and turning his land to good account; he has built model cottages, converted public-houses into temperance clubs, restored the parish church which stands on his ground, built a mission chapel for the outlying hamlets, and founded all manner of industrial and charitable institutions. He is at work early and late on these matters, and says he has no time to go into society. The only relaxation he seems to allow himself is an occasional gallop on a huge black horse, for which he has an especial affection."

"Well, you have certainly made out his claim to be a hero—at least in the nineteenth century; it is not exactly the description of a mediæval knight; but how is he a mystery?"

"Do you not think that a man living in a county absolutely replete with charming young ladies, and who yet announces publicly, that he never means to marry, is a decided mystery?"

"I am not quite sure of that; many men remain unmarried."

"But not under such circumstances. Humphrey Atherstone is the last of his race; if he were to die unmarried, there would be no heir to a property which has passed from father to son for ages upon ages. And it is the more extraordinary, because he has the most deeply-rooted attachment to the old home of his ancestors, and has always been noted for his intense family pride. It seems almost incredible that he should be willing to let the ancient Abbey pass to strangers in name and blood."

"Perhaps he may change his mind, as men often do, when the right woman comes in their way."

"I do not think he will. Mr. Knight, who is his lawyer, told my father that Mr. Atherstone had asked him to make it as public as he could, that it was his inviolable determination to remain single, and he said also that he had made a will in accordance with this resolution, which was of a very extraordinary nature. Of course he revealed nothing of its contents, and I suppose it was rather a breach of honour in a lawyer to say as much as he did; but it was perfectly plain, from the way he spoke, that he thought there was some strange secret lying at the root of this predilection for a single life, which was as much hid from him, in spite his having drawn up the will, as from every one else."

"Well, I admit you have proved Mr. Atherstone to be a mystery, and your description of his good deeds shows why he might be considered a saint by some people; but why should any one think him a demon?"

"Partly from a species of instinct which affects many people with regard to him, myself included; partly because the extraordinary change which came over him at the time of his uncle's death gave rise to rather uncomfortable suspicions respecting him?"

"Not that he murdered him, surely?"

"Oh no, people are never expected to go so far as that in these moderate days; besides, Humphrey Atherstone was passionately attached to his uncle; but there is no doubt that the old man's death took place from the bursting of a blood-vessel, caused by the agitation of a violent quarrel between himself and his nephew. He was quite well before it took place, and dead an hour after. Of course, this alone was startling, but it was the change which was observed in Mr. Atherstone from that very day which made people take a prejudice against him. He had not been even a hero before that, though he had always taken an interest in the tenantry, and he was not in the least a mystery. He went into society

like every one else, and he seemed quite to intend being married some day. I believe my prophetic mother intended him for me in due course, but he never had the advantage of seeing me, as I was unhappily not out of the schoolroom. Ah! if he had! do you not think it would have affected his whole career?" and Will half closed her merry black eyes with a sentimental air.

Una laughed, but she was too much interested in the strange story she was hearing to encourage an interruption to it. She went on eagerly with her questions. "Was the cause of the quarrel between the uncle and nephew ever known?"

"Yes, that all came out, for there was both an inquest and a trial."

"A trial of Mr. Atherstone?"

"Oh no, of a man of the name of Edwards, concerning whom the dispute arose. I must go back a long way to make you understand it all. You must know that old Maurice Atherstone, the uncle, had in his day, quarrelled with his father, for a passionate temper is the invariable characteristic of all the members of this family, and in his rage he declared he would go abroad, and never come back till the old man was dead, and he kept his word. His only brother, younger than himself, had died just before, but the widow and child he left, the Humphrey of the present day, were living at Atherstone, and the old man in his anger against his eldest son, declared he wished to have no other heir than this grandchild, and always brought him up as the future possessor of Atherstone. In due time this choleric old gentleman also died, and Maurice came back, after an absence of some years, to enter on his inheritance. He brought with him a great many curious animals and birds from the Mauritius, and as part of the live stock a dark-faced, foreign-looking little boy, who talked some strange language, and wore a very picturesque costume. Maurice Atherstone explained that he was a little Malay to whom he had taken a fancy, and he let him run wild about the place, and used to play with him as if he were a tame kitten, or I should rather say a little tame tiger, for as the boy grew older he developed many of the qualities of that interesting beast of prey. Mr. Atherstone took care that Edwards, by which name he said the child had been baptised, should have a good education, and he became thoroughly Europeanised. As he grew up, he proved to be excessively clever, but with a subtle, cunning sort of cleverness which made him really dangerous, for he seemed besides to have the most singularly evil disposition, which no amount of training in good principles could counteract. He was deeply false, cruel to an extent which made him as a child torture every animal that was weaker than himself; and later he seemed to have but one motive in all that he did, and that was to gratify his own vicious inclinations at any cost of suffering to those who might stand in his way. The only person he deceived as to the real depravity of his character was his master, Mr. Atherstone, who showed him from first to last an extraordinary favour, and on whom he was always fawning with a semblance of the most devoted affection. The old man employed him as a sort of secreteary, and besides the high salary he received, Edwards managed to get an immense deal of money out of him, which he squandered in secret transactions on the turf, and in gambling and betting and all sorts of wickedness far beyond mere extravagance. He used to go and spend weeks in London on the plea of transacting business for Mr. Atherstone, and there is not the least doubt that he appropriated to his own use sums of money entrusted to him by his master for other purposes. The only differ-

ence of opinion Maurice Atherstone ever had with his nephew, to whom he was really much attached, was on the subject of this wretched man. I believe Humphrey simply abhorred him, and naturally enough, for he saw through the outward mask of deceit which blinded the old man, and was perfectly aware of all the nefarious proceedings which Edward carried on under it,—in fact, the two men had always been in a collision from the time that they had been children together at the Abbey. As a boy, Humphrey was perpetually interfering between Edwards and his victims, rescuing miserable dogs and cats from his cruel hands; and he used, I believe, to get into continual disgrace with Maurice Atherstone for inflicting summary punishment on the horrible little Malay, who invariably succeeded in persuading his master that he was the sufferer by an unprovoked assault. When Edwards's crimes became more serious, later in life, Humphrey tried in vain to open his uncle's eyes to the real nature of the man in whom he trusted so implicitly, but if he ever succeeded in proving any of his evil deeds so completely that Mr. Atherstone could not deny them, he still always condoned the offence, and persisted in retaining the Malay in his service. At last the climax came, and it proved fatal to Maurice Atherstone. Humphrey suddenly discovered that Edwards had forged his master's name to a cheque, for a very considerable sum, and the whole circumstances were so iniquitous that he did not suppose his uncle could possibly refuse to let the law take its course, and to avoid any attempt at escape on the part of Edwards, he had him taken into custody before he communicated the facts to his uncle. This was the cause of the terrible quarrel which resulted in Mr. Atherstone's death; his fury and indignation against his nephew for this act were so violent that he ruptured a blood-vessel, and lived only one hour afterwards. What passed between Humphrey and the dying man that hour no one knows, but it seems certain that there lies the key to the mystery which surrounds him now. The very few facts that are known as to Mr. Atherstone's last moments were told by Dr. Burton, who was called in when the fatal attack came on, but who found the case so completely hopeless that he plainly told the old man he could do nothing for him, as his life was ebbing away swiftly and surely. Mr. Atherstone at once intimated that he wished to be left alone with his nephew; and Dr. Burton went out of the room, but remained within call. He could hear the low murmur of voices, but distinguished no words, till suddenly after a little time there came a stifled cry from Humphrey. The doctor rushed in, and saw him standing up, rigid, with his hands clenched together, beside the couch on which his uncle was laid, and his face of so ghastly a hue, that he looked almost more death-like than the dying man himself. Maurice Atherstone was looking up at his nephew with a haggard, half-despairing glance, and struggling almost with his last breath to utter some words. By a supreme effort he managed to gasp out, in broken syllables, 'Humphrey!—see justice done; promise —' and then sank back and died."

To be Continued.

WHITEFIELD was once asked whether a certain man was a Christian. "How should I know?" he replied; "I never lived with him."

In vain do they talk of happiness who never subdued an impulse in obedience to principle. He who never sacrificed a present to a future good, or a personal to a general one, can speak of happiness only as the blind do of colors.—*Horace Mann.*

THE LESSON OF THE LEAVES.

As, one by one, those Autumn leaves descending
To droop and die,
In rustled murmurs, breathe one soft, unending
Sad threnody,
Till branch and bough, whereon no vestige lingers
Of Summer bloom,
Trace out upon the sky, with withered fingers,
Their Wintry doom.
So, one by one, these earthly hopes we cherish—
More dearly prized,
Perchance, than Heaven itself—fall off and perish
Unrealized.
And leave us, with life's Winter o'er us stealing,
And skies o'ercast,
With bared and outstretched arms for help
Appealing to Heaven at last.

We are so little that if God should manifest His greatness without condescension, we should be trampled under His feet: but God, who must stoop to view the skies, and bow to see what angels do, looks to the lowly and contrite, and makes them great.

SIR WALTER RALEIGH one day asking a favor from Queen Elizabeth, the latter said to him, "Raleigh, when will you leave off begging?" To which he replied, "When you majesty leaves off giving." So let us ever be asking from God, who is ever giving and ever willing to give.

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Kingston, 24th June, 1876.

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I remain, yours sincerely,

FREDK. D. ALGOMA.

To FRANK WOOTTEN, Esq.

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