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Vol. 5.]

TORONTO, THURSDAY, APRIL 17, 1879.

[No. 16.]

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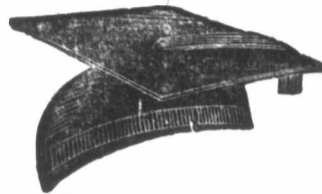
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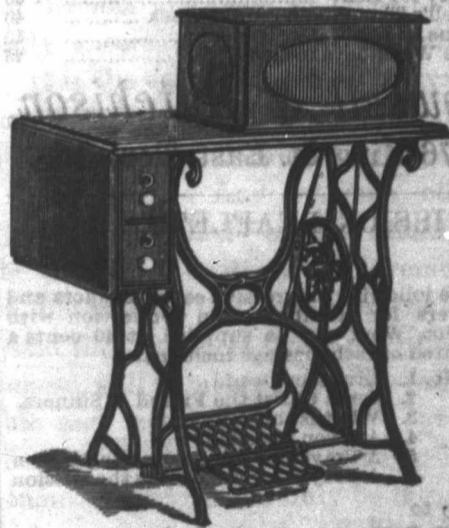
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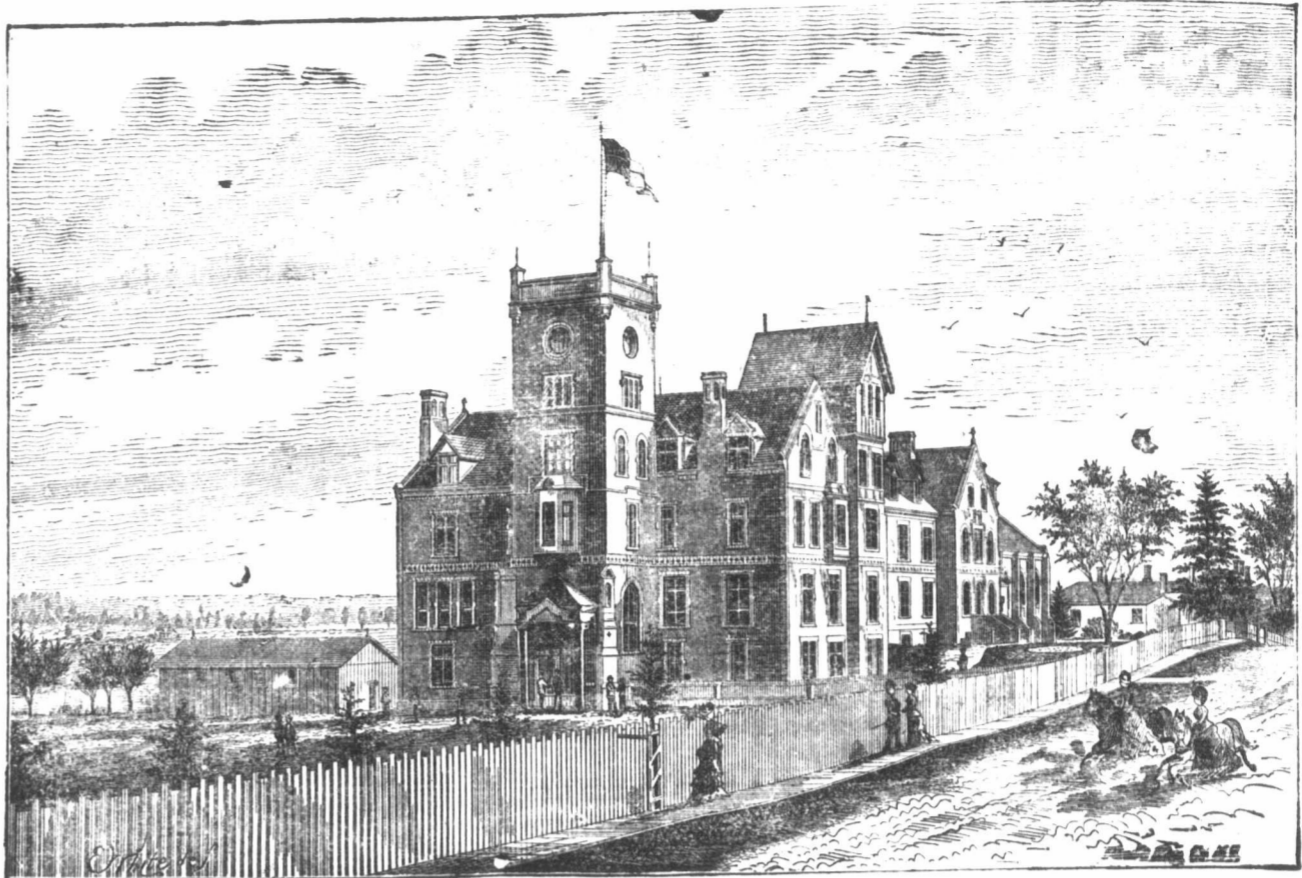
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THURSDAY, APRIL 17, 1879.

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THE WEEK.

AN attempt was made on the 14th to assassinate the Czar, five shots from a revolver having been fired at him, but without effect. The would be assassin was seized and disarmed.

The Sultan has taken no resolution respecting the Khedive, nor is he expected to do so until he has heard the explanations brought by the Khedive's special envoy. The Porte is prepared to sanction the provisional regime in Egypt until an understanding is arrived at with the European Powers as to changing the order of succession, and increasing the preponderance of Ottoman power in Egypt. If England and France should demand the deposition of the Khedive the Porte would consent on condition it be allowed to revoke the firman granting direct succession in the family of the Khedive. Constantinople despatches deny that the Sultan has offered to depose the Khedive.

A terrible cyclone struck the town of Colinsville, Mo., on the 14th, demolishing ten buildings, ruining thirty others, and damaging more or less some seventy-five residences and business houses. Only one person was killed, a little girl, and two or three others badly injured.

The tribes interested in the Khyber Pass are represented as becoming uneasy, at the conduct of the British in acting as though they intended to keep the pass.

The Chilian forces have occupied Cobija and Calama, on the River Loa, about sixty miles south of Caracoles.

Russia has sent a circular to the Powers, urging the hastening of the work of the various boundary commissions, above all the one at work on the line of the Balkans. Innocent, the Metropolitan of Moscow, and formerly Missionary Bishop of Alaska, is dead.

It is expected that the King of Burmah intends to declare war against Great Britain. His Majesty has, however, lost all his influence and his ministers are again supreme.

The Queen is expected to visit the King and Queen of Italy, at Mouza.

In Durham, Eng., riots have taken place in connection with the strikes among the colliers. Ten thousand of the strikers vote "No surrender."

The destitution along the coast of Labrador has been very great this winter. Many would have died but for the assistance sent down by the Government, and unless similar aid reaches them

soon this spring, many cases of starvation may be expected.

Col. Pearson believed he could hold out till the 4th of April. The Zulus were concentrated in large masses north of the Tugela River, hidden in immense numbers in the dense jungle. The general impression among those best acquainted with the subject is that every English soldier should be at once recalled, and the whole conduct of the war left to the Australian and Cape volunteers. The British soldier knows nothing, and will seldom learn anything about bush fighting.

THE FIRST SUNDAY AFTER EASTER.

THE service of to-day, carrying us onward from the glorious fact of the Resurrection of the Lord to the result of that event in the justification of the Christian, has a particular reference, especially in the Epistle, to a custom in early times, when there was more earnestness in the Church than in these degenerate days. The custom was for those who had been baptized the previous year to keep their anniversary of their baptism on this day. The Epistle unquestionably bears on the custom and sets forth the new Birth as the beginning of an abiding power of overcoming the world, through its connection with the risen Saviour, the source of our regeneration. An ancient writer suggests the reflection that if we celebrate the anniversary of the day when we were born to eternal death through original sin, how much rather ought we to keep in memory the day when we were born into eternal life?

The Resurrection of Christ was essential not only to prove the truth of His teaching and claims, and to exhibit the glory of Messiah, it was necessary for our justification, and therefore the statement made by the Apostle that Christ "died for our sins and rose again for our justification." And on this subject which has been so much discussed, and on which so many different opinions have been formed, an eminent writer remarks that what the English reformers meant by their dogma of justification by faith was something different from the expressions made use of by Luther. They meant that we can never deserve anything at the hands of God by our own works, that therefore we must owe our salvation only to the free mercy of God, Who, for the sake of His Son Jesus Christ, pardons and accepts all infants who are baptized in His name, as well as all persons who sin after baptism, when by His grace they are brought to repentance and conversion: that justification is especially assigned to faith, not because of any peculiar excellence in faith itself, but rather because faith sends us from itself to Christ, and because by it we apprehend Christ, and rest upon him only for acceptance with God: that therefore though we ascribe justification to faith only, it is not meant that justifying faith either is or can be without its fruits, but that it is ever pregnant and adored with love and hope, and holiness; or in other words, that our first justification is connected with our baptism, which, as far as recipients are concerned, is an expression of our faith; and that when we say we are justified by faith, we mean, as St. Paul evidently did in his Epistle to the Romans, and in that to the Galatians, not only a faith in Christ, but the faith of Christ. Dr. Isaac Barrow, in his first five of his sermons on the Creed, discussed the

nature of faith and justification with his usual exhaustiveness and moderation. He shows that justification is a forensic term, that is, that the Christian is accounted and declared just before God by an imputation of righteousness through the merits of another, as the result of God's mere mercy, apart from our deserts. He yet considers baptism and faith to be the conditions of justification, and he understood that faith should include its effects. He regards faith as a hearty reception of the Gospel, first showing itself by an open avowal in baptism, to which time, therefore, the act of justification especially pertains. And yet every dispensation of pardon granted upon repentance may be also termed justification. Hence he considers every person to be justified freely for Christ's sake at his baptism, continues justified while he is in a state of lively faith, and returns to a state of justification, if he should have fallen from it, by repentance. Mr. Newman, while still in the Church of England, published a valuable treatise on justification, purporting to steer a middle course between Rome and Luther. He takes the forensic sense of the term justification, and asserts that it is conferred in baptism, is maintained by faith, and consists in the indwelling of the Spirit of God, and the being made members of the Body of Christ.

THE ADDRESS OF THE BISHOP OF ALBANY.

THE admirable address of Bishop Doane to the convention of his Diocese, delivered a short time ago, deserves more than a passing notice—as well as for the interest excited by the expression of a master mind among the Bishops of the United States in reference to the Church in England, as for the valuable principles and suggestions it contains. After some exceedingly graphic remarks on local events which have taken place in his Diocese during the past year, some of which are most interesting, the Bishop proceeds to the main subject of his address—the Lambeth Conference. "But," says he, "before I pass to speak of the Conference and its work, I want to tell you something about the life of the English Church to-day, whose most striking and characteristic feature I should say, is religious activity. The very grounds and reasons for well-founded anxiety which wear upon those, on whom rests the responsibility of ruling, are tokens of this activity. The unbelief in England is not the vulgar galvanizing of French skeletons which can only grin, in ghastly sneers, at all that humanity counts holy. It is the earnest, anxious overcurious speculation of a philosophy, whose very irreligion asserts the power and the reality of the religion which it questions. And the only other conspicuous movement which excites attention or alarm in the Church, the ritualistic movement, lawless as it is, and in some instances breaking out altogether beyond the extremest strain of Catholic comprehensiveness, still numbers among its ranks, men, in terrible and tremendous earnest, grappling with suffering, sin and poverty, with an impressive impetuosity which can only be born of a very real and a very living faith. They have grown, both these sets of thinkers and teachers, to very large and very threatening proportions. There is good ground for uneasy and unceasing watchfulness. The Bishops, whom every body blames, are wide awake to the dangers. And no one can read the masterly philosophy of the

Bishop of Peterborough's Charge, or the comprehensive and generous Pastoral of the Bishop of Rochester, or the Charge of the Bishop of Winchester, with its rare combination of positive statement and practical wisdom with gentleness and patience and transparent sincerity, without feeling that, in spite of much time lost, the reins are being gathered up, now, into strong, and at the same time, tender hands, to guide the future of the Mother Church.

The Bishop thinks that never was there so much power in the Church in England in any part of her history as there is to-day; or as the Bishop of Winchester expresses it "so much doing for God and godliness." And he has come back, he says, "envying no single one of all the dignities, or prerogatives of English Prelates, no single one of their magnificent Ministers or parish Churches, no single one of their glorious and impressive services. For the spiritual dignity and prerogative of the Episcopate are their chief honour, as they are ours; and our Cathedral buildings will come, and our parish churches will increase in number and grow up to the grandeur that befits the purpose of their building, and our worship will go on towards the "perfect beauty of holiness." But I do long and pray for the tide to reach these shores, of that reality of religious interest and energy in work and worship, which seems at the flood now, to so great a degree in England, till it shall break down and bear away the shame-facedness and self-consciousness which make American Churchmen whisper their responses, with bated breath in Church; and make them afraid out of Church, to speak of their religion or to confess their Master before men."

In illustration of this statement he says he counted one hundred and fifty organized charitable houses, chiefly administered by sisters, and one hundred and eighty-two guilds and organizations for active Church work. Although we are accustomed to think that the English Church depends on endowments and invested funds, yet it is a fact that more than five million dollars are annually given for building and repairing churches. The Propagation Society, the Colonial Bishops Fund, the Church Missionary Society, the Bishop of London's Trust, with other Foreign Missionary Societies expended last year five and a half million dollars more, for the noble objects they have in view. The Bishop also refers to the use now made of the cathedrals in England, and says:—Our first Sunday in England was spent in Exeter Cathedral, whose noble Norman towers and massive walls are among the monuments of English history, from the days of the Conqueror down; and which is beautiful inside now with the newer memorials in glass and stone, of the great names of Freeman and Sir John Coleridge and Bishop Patteson. The morning service was what one looks for, the great choir filled with an attentive congregation. In the afternoon the greater nave was thronged to the door with a congregation of listeners and worshippers. The sermon was, what English sermons are in my experience, simple and direct as men would write who are well-educated, and in earnest; not so rhetorical, perhaps, as our American preaching, but, if I may venture to say it, more real. And the singing was what it is only in England, where the whole congregation take up the choral responses and the hymns; where the anthems recall what Gregory said to Augustine about the Anglo-Saxon boys thirteen hundred years ago, "*Non Angli sed Angeli*;" where the Psalter is sung with the ease of the most accurate reading, as if each boy were the "chief singer upon the stringed instrument," to whom so many

of the Psalms are inscribed. The anthem that afternoon, "I was in the Spirit on the Lord's Day," not only made me feel as if the words were true of all of us that were there, but made it almost possible to imagine what the Holy Seer felt at Patmos, when he "heard behind him a great voice." Our last Sunday in England was in York, and there too the choir, larger than many a parish Church, serves for the morning congregation, while the afternoon and evening congregation throng the vast nave. And of St. Paul's Cathedral, what can one say to give an adequate impression of its life and power? I saw it in every aspect, from the pulpit twice, from the choir and from the nave. Its Sunday congregations vary from twenty-five hundred to four thousand. The combination of spiritual, intellectual and practical forces, in the Chapter is unequalled. Dr. Stainer certainly is first among few equals as an ecclesiastical musician; and at the daily worship the music is as exquisite in its way, as at the greater Sunday services. And the Cathedral is utilized and used. A country rector told me of his meeting there six or eight farmers from his neighborhood, who told him that on the days they brought their produce to the city market, they almost always found time to come in after it was sold, to the Cathedral Evensong before they went home. There is a daily celebration of the Holy Communion, and in Lent not only a short added midday service for business men, who come to it in throngs; but special sermons and even a Bible class for the critical study of the New Testament in the original. And among the throngs of wandering sight-seers on the week days, it is no uncommon thing to see poor men and women, reading and praying, as they could not do in the crowd and confusion of their own own homes.

We must defer to a future issue the Bishop's sentiments discussed at the Lambeth conference.

THE OFFER OF "FRATRES."

WE are happy to learn that, since our last publication, and up to Tuesday afternoon, \$165 additional have been subscribed towards the \$3,000 needed; making a total of \$2,355—leaving only \$645 required. Those who have not responded to our appeal of last week, will have the goodness to send in their names to W. P. Atkinson, Esq., Sec-Treasurer of Synod, Toronto. More strongly than last week, it may be said, "He gives twice who gives quickly."

BOOK NOTICE.

PHYSICS.—By J. D. Steele, Ph.D., F.G.S., [New York, A. S. Barnes, & Co., 1879] 8 vo.: cloth, pp. 305, \$1.25. BOTANY.—By Alphonso Wood, A.M., & J. D. Steele, Ph.D. [New York, A. S. Barnes & Co., 1879] 8 vo.: cloth's pp.: 318, \$1.25.

These volumes just published are additions to the "Fourteen Weeks' Course in Science," which also embraces treatises on Chemistry, Physiology, Astronomy, Geology and Zoology.

The work on Physics has been the outcome of lectures delivered by Dr. Steele to his classes, and very pleasantly has he presented his scientific facts. The chapters have the great merit of not being too long, and are preceded by analyses.

The initial words of each sub-division call attention to the contents by the use of larger type, practical questions, and summary, with historical sketch from parts of every chapter. The engravings, illustrating the text, are of an unusually high order, whilst the twenty-six plates of "Black-board Drawings" will be found most useful. An extensive list of standard works is furnished for the pupil's further assistance in his studies.

When we compare the books of the past with those of the present, truly may we say that "the lines" of the student of to-day "have fallen in pleasant places."

The authors of the work on Botany very modestly claim that it is "merely an introduction, conducting the pupil across the gateway only." We think that we can safely predict that it will have to perform the office of *cicerone* to many students in one of the most delightful of all studies, the pursuit of which is accessible to almost every one. Some doubtless have hitherto been deterred at the outset by the somewhat needless array of learned terms, derivations, &c., but here by description, analysis, and classification, the learner is at once presented with the plant itself, and though it may be only the familiar little *polytrichum commune*, yet by it he has become acquainted with some of the special and most important principles of Botany.

The scientific names are accented to guide the learner as to their proper pronunciation, and a glossarial index gives, in addition to the letter-press explanation, the further assistance of drawings of the distinguishing plant structures.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

PUGWASH.—At the Church on 31st ult., a large number of parishioners being present, Rev. R. F. Brine, A.B., was unanimously elected Rector of the Parish of St. George.

ALBION MINES.—This Parish has been visited by the newly-appointed agent of the Board of Home Missions—eloquent to a degree seldom attained by our clergy. Mr. Wainwright pleaded both in New Glasgow and in the Parish Church; first for "their own selves," and so for their "layings by" for God and His Church. The results were in a pecuniary sense creditable, while the blessing from such large and unpartizan Christian teaching cannot be estimated. In spite of a cold storm of snow, &c., and bad roads, the congregations were far from poor in numbers. Mr. Wainwright went on to Pictou on the 5th.

PICTOU.—The truckmen of the town have given up their labour towards the building of our new church by gratuitously hauling stone and lumber to the site. An example to many elsewhere who are better able to afford the expenditure.

An immense gathering took place in St. James' Churchyard on Friday, 4th inst., the occasion being the funeral of Dr. W. E. Cooke, the talented and ever kind Inspecting Physician of the Port, and Superintendent of the Marine Hospital. The ever beautiful Burial service was said by the Rector (Rev. J. Edgecumbe), while the solemn ceremonies of the Masonic fraternity were performed by R. W. Grand Chaplain D. C. Woods, R. A. Both Blue Lodges and the R. A. Chapter attended in full regalia.

HALIFAX.—A Confirmation service was held at St. Luke's Cathedral at 3 o'clock on Sunday afternoon, by his Lordship the Bishop. The church was filled, and about sixty candidates were Confirmed. A similar service was held at St. Paul's Church yesterday afternoon, where over one hundred candidates were Confirmed. His Lordship the Bishop stated that this was the largest number of candidates that he had Confirmed at one time since he has been in the Diocese.

"Viator," in the *Chignecto Post* says:—In no place in the Dominion do I find so many changes in the same length of time, as here. Death has made sad inroads, and there is scarcely a family that has not been visited by the grim messenger within the last two years. The family of the Rev. R. F. Brine have been sadly afflicted with illness this winter. The second daughter is just recovering (under the skillful treatment of Dr. Creed) from a very severe attack of diphtheria. A donation of upwards of \$30 was presented to Mr. Brine last week, in consideration of the extra expense he had been subjected to.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

During the season of Lent special lectures have been given in all the Churches of the City of Quebec, including the Church of St. Michael's, Bergerville.

In the Cathedral, St. Matthew's, St. Michael's, and Holy Trinity, the various lectures have been delivered in turn by the Lord Bishop and the several clergymen of the City and District. In St. Paul's and St. Peter's special sermons on "Temptation of Our Lord" were delivered by the Rev. C. W. Rawson in the former, and the Rev. Charles Hamilton in the latter. The congregations throughout have been very good.

The Rector of Three Rivers, taking advantage of the opening of the North Shore Railroad, arranged a special course of lectures for the Wednesday evenings throughout Lent, which were taken by the Lord Bishop and Revs. Housman, Hamilton, Vonffland, Fothergill, Rawson, and Richardson. During the Bishop's visit in Mid-Lent, the Rector presented a class to the Bishop for Confirmation.

The fine old Church was well filled at all the services, the singing hearty, and the responses well made. The Rev. J. H. Jenkins may be congratulated on a good choir, &c., warm hearted united congregation.

On Palm Sunday the Lord Bishop held his Annual Confirmation in St. Matthew's and St. Peter's, Quebec, and on Easter eve in the Cathedral. The change from the old tri-ennial Confirmation in the Cathedral alone, to the Annual Confirmations in each of the Churches has had a most beneficial effect; the classes are more efficiently prepared, and the people take a much greater interest in the Apostolic Rite.

During Holy week there have been frequent services in all the city Churches, especially in St. Matthew's, where they have numbered four daily, with an additional service on Good Friday of the "Three Hours," from 12 to 3 o'clock. At this service the seven addressés were delivered by the Rev. Dr. Lobley, were marked throughout for beauty of language and depth of religious thought, and were listened to most earnestly by a large and attentive congregation.

The Lord Bishop has summoned the Synod of Diocese for Tuesday, the 10th of June next. A special meeting of the Diocesan Church Society will be held during the session, to consider a scheme for the management of the Pension Fund.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

St. John's.—This spacious and beautiful church was unusually well filled on the evening of April 4th by a large congregation, to witness the first Confirmation held in it by the Bishop of the Diocese. The service began by a procession of the choir, clergy and Bishop entering through the south door. The latter, having been conducted to his chair in the chancel, the Veni Creator was heartily sung. The order of service for the presentation of candidates, drawn up and used by Bishop Oxenden, was observed on this occasion. The Bishop, seated in his chair before the Holy Table, administered the Laying-on of Hands severally to thirty-six candidates. This most impressive service was brought to a close by an earnest and eloquent sermon by the Bishop, in which he put forward the great caution required in the preparation and recommendation of candidates, and also the great and increased responsibility which the reception of the gift demanded of all who were Confirmed. It must be a matter of great satisfaction to the clergy of the Diocese of Montreal, that their Bishop is so ready to co-operate in their work as his Lordship showed himself to be on this occasion at St. John's.

Christ's Church Cathedral.—Daily services during Holy Week. On Monday evening the Lord Bishop gave an opening address, subject: "The Ransom of Souls."

LACHINE.—On Sunday, 30th ult., the Lord Bishop held Confirmation service in St. Stephen's Church. He was assisted by the Revs. R. White, Rector, and Mr. Demoulié.

St. Jude's Church.—The opening ceremony of this new church took place on the 7th inst. It was witnessed by a large congregation. The Lord Bishop was assisted by the Revs. Mr. Dixon, Mr. McLeod, and Canon Henderson. The building is of stone—in style plain early English Gothic. It is 92 feet in length, by 48 in breadth. The cost of land and church is \$18,000.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending April 12th, 1879.

MISSION FUND.—*Parochial Collections.* Allenwood, (Waverley) \$8.09; Fenelon Falls, \$25.75; Georgina, additional, \$1.00; North Essa, balance, \$36.15. *January Collection*—Vespra and Craighurst, \$2.35. *Thanksgiving Collection*—St. Philip's Toronto, \$12.84. *Donations*—Samuel Risley, \$10; Anonymous, per Rev. W. S. Darling, \$5; *Special Appeal*—W. J. Baines, subscription, \$100; Canadian Land and Emigration Company's grant to Dysart, for quarter ending 1st April, \$25.00.

PERMANENT MISSION FUND.—*Donation*—Harry Moody, \$25.00.

WIDOWS' AND ORPHANS' FUND.—*October Collection*—Vespra and Craighurst, balance of assessment, 33 cents. *For the Widow and Orphan of a deceased Clergyman*—Vespra and Craighurst, Christ Church, 52 cents; Midhurst, \$1.06, Craighurst, \$1.25; St. James', \$1.62.

DIVINITY STUDENTS' FUND.—*April Collection*—Etobicoke, Christ Church, \$2.21; St. George's, \$2.79; Cobourg, \$22.70.

ALGOMA FUND.—Toronto, St. Paul's, balance of mission box collections, 96 cents.

The following amount has been subscribed: MISSION FUND.—*In answer to \$1,000 offer.*—Hon. C. J. Douglas, \$25.

MINUTES OF COMMITTEE MEETINGS (Continued).

Clergy Trust Committee.—Present—The Dean of Toronto, Chairman, Revs. Canon Brent, I. Middleton, C. W. Paterson, W. R. Forster and W. W. Bates; Hon. V. C. Blake, Messrs. Peter Paterson, Clarke Gamble, Wm. Ince and G. H. Grierson. Sundry applications were referred for consideration to the sub-committee, who were also instructed to place three more clergymen on the pay-list, these payments to date from the 1st of April.

Land and Investment Committee.—Present—The Rev. William Logan in the chair, Revs. Canon Stennett, J. H. McCollum, W. H. Clarke and George I. Taylor; Judge Scott, Messrs. Harman and Whitney.

N. 1/2 12, Con. 4, Manvers. On the application of the incumbent of Manvers, the committee consented to the sum of \$200, received from the tenant as damages for the removal of fallen timber, being applied towards the purchase of a parsonage.

S. W. 1/4 10, Con. 4, Emily. The Committee agreed to sell their lot to Mrs. R. H. Harris for \$2,200, with an allowance of \$800 for improvements made on the property.

N. 1/4 of E. part of Lot 16, E. H. S., Con 5, Caledon—(Weston Endowment). The committee agreed to the sale of this lot (50 acres) to James McQuarrie for \$600.

Cobourg Glebe.—On the application of the Vestry of St. Peter's Church, Cobourg, a committee of valuers was appointed to fix prices for the unsold portion of their glebe.

Mission Board.—Present—The Archdeacon of York in the chair, the Archdeacon of Peterborough, Rural Deans Givins, Stewart, Osler, Allen, Smithett, Canon Morgan, Revs. Dr. Hodgkin, C. C. Johnson, J. S. Baker and I. Middleton; Messrs Blomfield, Cartwright, Agar and Morgan.

The Secretary-Treasurer presented the usual quarterly financial statement, showing a balance on hand of \$3,277.18; also a statement of the Algoma Fund account, showing that the debit balance had been reduced to \$343.60, but no payments to the Bishop and missionaries of Algoma since 1st January, 1878.

The following new guarantees were received and accepted by the board:—St. Stephen's, Vaughan, \$125, for one year from 1st October, 1878;

Camilla, West Moño, \$61.50, for one year from 1st July, 1878.

Resolved.—That this Board, on the occasion of its first meeting after the lamented decease of our late Right Reverend Father in God, Alexander Neil, second Bishop of the Diocese of Toronto, desires to record the deep respect and affection with which it cherishes his memory. That it recognizes with gratitude to Almighty God the warm and active interest which, throughout the whole course of his prolonged ministry, our late Bishop took in the mission work of the diocese, co-extensive as it was during a large portion of that period with the Province of Ontario; that it would also gratefully acknowledge the invariable courtesy and kindness with which the late Bishop, throughout his episcopate, presided over the deliberations of the Board; that the Secretary-Treasurer of the Synod be instructed to communicate this resolution of the board to the family of the late Bishop, with the assurance of its heartfelt sympathy with them under the great loss which they have sustained.

Letters were read:—From Rev. Johnstone Vicars, Pickering, in regard to the arrears of stipend due him by his mission; from Rev. W. W. Bates, North Essa, asking the enforcement of the by-law in the case of a defaulting congregation in his mission; from Rev. R. Rooney, of Cameron and Dunsford, in regard to a proposed re-construction of his mission; from Rev. L. H. Kirkby, of Batteaux, protesting against the recent assessment on his mission for the Mission Fund; and from the churchwardens, Lakefield, stating that they had done their utmost to collect money for Church purposes, and regretted their inability to pay their assessment for the Mission Fund.

A report was received from the Committee on Missions in East Simcoe Rural Deanery in regard to the Mission of Shanty Bay, giving an account of their visit to that mission, and setting forth the results of their investigation. A letter was also read from the Rev. Joseph Fletcher, late incumbent of the Shanty Bay Mission, objecting to the action of the Committee on Missions, and claiming payment from the Mission Board of all arrears due from his late mission. After due consideration the board adopted the report.

Resolved.—That the Secretary be instructed to pay arrears of grants due to the clergy up to 1st January to the extent of 50 per cent, and the balance so soon as he shall be in a position to do so, in the hope that the various congregations will use their best endeavors to pay up the assessments which the Mission Board is compelled to make.

Resolved.—That the division and re-organization of the missions of Bobcaygeon and Cameron be referred to Rural Dean Allen, to report to the next meeting of the Board.

Resolved.—That the assessment of the mission of Lakefield be reduced to \$50, and that of Batteaux to \$80.

Resolved.—That the Secretary be requested to submit to each meeting of this Board a report of the deficiencies from the various missions on the Guarantee Bonds.

Resolved.—That this Board requests the several Rural Deans to take such steps as may appear to them best suited to obtain full and detailed statements of the mission work in their several deaneries, and also of necessary re-arrangements and extensions of that work, to be reported to the Board at its meeting in May, in order that they may be incorporated with the Report made by the Board to the Synod.

Widows' and Orphans' Fund, and Theological Students' Fund Committee.—Present.—Rev. Canon Tremayne, Chairman; Revs. Dr. O'Meara, Rural Dean Fletcher, John Pearson, A. H. Baldwin, Dr. Hodgins and Capt. Blain.

A letter having been read from Mr. James Sydney Crocker, Actuary, respecting the proposed new canon for the management of the W. and O. Fund, the Committee discussed the matter and adjourned for further discussion till the 24th February.

On the 24th February the Committee met pursuant to adjournment.

Present.—Rev. Canon Tremayne, Chairman, Revs. Dr. O'Meara, John Pearson, A. H. Baldwin, Rural Dean Fletcher, Capt. Blain, Dr. Hodgins, S. J. Vankoughnet, and Huson W. M. Murray.

The Committee further considered the proposed new canon.

Ordered.—That the Secretary-Treasurer pay the W. & O. pensions for the present quarter in full, if there are sufficient funds in hand to do so.

The Sub-Committee appointed to consider what modifications are necessary in the present by-law for the administration of the Theological Students' Fund, and to prepare such forms as may be necessary in connection with applications for exhibitions presented a report and proposed form of application, which, after due consideration, were adopted by the Committee.

General Purposes Fund, Statistics and Assessment Committee.—Present—Marcellus Crombie, Esq., Chairman. Rev. S. J. Boddy, John Vicars, Septimus Jones, and Thomas Ball. Dr. O'Reilly and F. A. Ball, Esq.

A communication was laid before the meeting from the Bishop of Niagara, claiming the right of the Diocese of Niagara to participate in the proceeds of the Burnside Bequest for aiding the erection of churches. No action was taken thereon.

A grant of \$50 from the Burnside Bequest was made in aid of the Church at Apsley, payable when the property is duly vested in the Synod and the church ready for occupation.

A similar grant from the general fund was made in aid of the parsonage at Kinmount (Galway Mission), payable when the building is fit for occupation.

Sunday School and Book and Tract Committee.—Present—Rev. S. J. Boddy, Chairman; Rev. Johnstone Vicars and Dr. O'Reilly.

For want of a quorum no business was transacted.

Audit Committee.—Present—Rev. Rural Dean Fletcher, Chairman; Revs. S. W. Young and R. W. E. Greene. Messrs. Hoyles, Barwick and Matthews.

The quarterly report of the Auditors was laid before the Committee, with the balance sheets of the several Synod Funds duly certified. The same were duly examined and adopted.

Printing Committee.—Present—Rev. T. Walker, Chairman; Rev. Joseph Fletcher and Dr. Hodgins.

Ordered.—That in future a copy of each thing printed be kept on file and laid before the Committee with the account.

Ordered.—That Dr. Hodgins be a Sub-Committee on behalf of the Printing Committee to whom everything shall be submitted before being printed.

Ordered.—That the Order of Proceedings for the special meeting of Clergy and Lay Representatives for the election of a Bishop, be printed under the direction of Dr. Hodgins; 500 copies to be supplied.

St. Matthias.—After a week of singular success in attendance at daily services, Rev. D. F. Hutchinson being the preacher during Holy Week, the Congregation of this Church emerged on Sunday, thoroughly edified by their devotions and addresses, into the joyous thoughts and scenes of Eastertide. At the 8 a.m. celebration, the church was almost full of communicants, whose numbers at this service greatly exceeded those of former years. The service was fully choral, or nearly so; the comfortable words *Sursum Corda*, Preface, &c., being carefully rendered from Doran's "Ritual Song." The floral decorations were in admirable taste, though by no means profuse, this congregation not being gifted with much pecuniary resources. At Matins there was a full congregation, but the interest of the day culminated in a glorious Evensong, succeeded by the rite of confirmation, which was administered by the Bishop of Algoma to 15 adults, several of whom had been baptized on Easter eve, after Primitive Catholic Custom. The Bishop, after a brief address to the candidates, requested the congregation to unite in silent prayer for the candidates, and then proceeded, seated in his chair before the altar, to confirm them singly. Afterwards he delivered another brief but much impressive exhortation to the newly confirmed. After the hymn "Soldiers of Christ," the bishop preached upon the missionary work in Algoma. The church was so crowded at this service that members stood in the passages, and many were obliged to turn from the door disappointed from finding no room. A class of

younger candidates for confirmation is being prepared, and will be ready within a few weeks.

EASTER SERVICES.—The Easter services held in the churches of the city were without exception well attended. At *St. James'*—In the morning the Very Rev. the Dean preached to a large congregation from 1 Cor., xv., 20, the prayers being said by Rev. Mr. Rainsford. During the service the music was sung by the choir, numbering sixty voices under the leadership of the organist Mr. Doward. At *St. Luke's* the services were crowded, and the number of communicants at each celebration greater than on any previous Easter. The decorations were particularly rich. On each side of the altar were banks of geraniums, lilies, hyacinths, and fuchsias, and on the altar itself vases of lilies and white roses flanking a chaste floral cross, the whole surmounted by an anchor treated in China roses. The usual embroidered white silk frontals were on the altar, reading desk, and pulpit, while every member of the choir had a red or a white rose fastened on to his surplice. Easter at *Holy Trinity* was celebrated in a manner worthy of the feast. As usual there were three celebrations of the Holy Communion. The music at all the services was very elaborate, while the decorations were good—white, as is the rule, predominating. The altar and sanctuary were rich in floral ornaments. The altar, pulpit, lectern, and reading desk hangings were white silk, embroidered with Gothic devices in silk. The clergy wore white silk stoles; the surplices of the choir, men and boys, being adorned with lovely white roses. At *St. Stephen's*, there were two celebrations of the Holy Communion and a special children's service in the afternoon. The sermon in the morning was preached by the Venerable the Archdeacon of York, on Ps. 2:7. In the afternoon, the Rev. W. S. Rainsford preached from Isaiah ix. 6. The psalms proper for the day and the canticles were chanted by a full choir, the congregation joining heartily in the singing. In the evening the anthem, "Now, on the first day of the week," was sung with fine effect. The floral decorations were chaste and effective.

TRINITY COLLEGE SCHOOL.—On Sunday, the 6th, the Lord Bishop of Algoma, with the consent of the Bishop elect of Toronto, administered the rite of confirmation to the boys of Trinity College School. There were present, besides the clergy of the school, the Rev. Professor Jones, of Trinity College, Toronto, and the Rev. J. S. Baker, of St. Mark's, Port Hope, together with friends of the boys from a distance, and a large number of townspeople of Port Hope. The service was choral, and was sung by the Rev. W. C. Allen. After evensong was ended, the Head Master presented the candidates for confirmation, in number 21, to the bishop, who addressed to them a few words of warning on the significance and importance of the solemn vow they were about to take on them, and then commended them to the silent prayers of the congregation for a brief space. The service then proceeded, and after the ceremony of laying on of hands by the Bishop on the heads of the candidates severally was concluded, he preached a most eloquent sermon on Eph. iv. 1, addressed not only to those who had just been admitted into full communion with the Church, but to all who had been previously confirmed. The sermon was listened to by the whole congregation with most earnest attention, and was well calculated to stir the hearers up to renewed earnestness in their Christian profession. The offertories of the day, which were devoted to the mission work of the diocese of Algoma, amounted to \$59.13. In the evening, the Bishop addressed the congregation of St. Mark's Church on the mission work of his diocese, comprising the districts of Algoma and Muskoka, and gave many very interesting particulars of the work of the Church among the pioneers of civilization in those newly settled districts.

VESTRY MEETINGS.—TORONTO.—*St. James'.* At the meeting held on Monday, the Churchwarden appointed was Mr. J. R. Kerr; Lay Representatives: Dr. Wilson, Mr. Clark Gamble, Dr. Hodgins. *All Saints'*—Wardens: Messrs. E. Greene

and R. T. Gooderham; Representatives: Messrs. S. Trees, G. Goulding, W. R. Mulock. *St. Paul's*—Wardens: W. H. Draper, W. B. Evans; Representatives: R. Jewell, B. Haldan, G. J. Boyd. The Rev. Dr. Givins retains the rectorship, and has appointed the Rev. Mr. Des Barres assistant minister, who will take the duties. *St. Peter's.*—Wardens, J. T. Douglas, J. H. Mason; Representatives: W. J. Coates, H. S. Northop, F. Richardson. *St. Thomas.*—Wardens: W. F. Sorley, John Smith; Representatives.—M. Crombie, John Canavan, Thomas Fousell. *Church of the Ascension.*—Wardens: C. Magrath, Kivas Tulley; Representatives: C. R. W. Biggar, T. H. Delamere, C. Magrath. *St. John the Evangelist.*—Wardens: D'Arcy Boulton, Noah L. Barnhart; Representatives: Chancellor Spragge, Messrs. Tarbut and Garden. *Grace Church.*—Wardens: Messrs. W. H. Howland, J. Berwick; Representatives: Hon. E. Blake, F. A. Ball, T. Kennedy. *St. Stephen's.*—Wardens: Edward Brown, Dr. Machell; Representatives: F. W. Coate, S. Van-koughnet, James Pepler. *St. Bartholomew's.*—Wardens: W. R. Over, C. K. Unwin; Representatives: Robert Davis, Alderman Allen. *Holy Trinity.*—Wardens: E. F. Oates, Wm. Ince; Representatives: W. T. O'Reilly, Wm. Ince, S. G. Wood. *St. Philip's.*—Wardens: C. S. Gzowski, James Browne; Representatives: Col. R. B. Denison, Geo. M. Evans, Col. Gzowski. *St. George's.*—Wardens: E. M. Chadwick, Elmes Henderson; Representatives: W. Gamble, S. W. Farrell, Ald. Boswell. *St. Luke's.*—Wardens: Wm. Plummer, John Hague; Representatives: Clarkson Jones, James Young, John Hague. At the meeting Mr. Hague read the Sunday-school report, showing 130 children on the books, and an average attendance of 115. *Little Trinity.*—Wardens: W. Gooderham, Sr., Louis Reford; Representatives: Dr. Grasett, Messrs. Rawlinson and Gooderham. *St. Matthias.*—Wardens: Percy Beverly, G. Y. Timms; Representatives: Lewis Tomlinson, Percy Beverly, Wm. Peacock, Sr. *St. Anne's (Brockton).*—Wardens: J. S. Lockie, John Stevenson; Representatives: Lieut. Col. G. T. Denison, R. N. Gooch. *St. Mark's (Parkdale).*—Wardens: W. P. Atkinson, Dr. Playter; Representative: Mr. Fahey.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

ANCASTER.—The Rev. Canon Belt, having ministered very efficiently and acceptably as Rector of St. John's Church for the last four years, has been preferred to the parish of Burlington, in order to secure for him a larger sphere of usefulness. His many friends and well-wishers at Ancaster, in a manner which says as much for them as for him, decided to present him with an address and a purse, as a slight token of their appreciation of his services. On the 31st ult. they assembled at the residence of Dr. Newry Orton, Ancaster, where the following address was read over by Mr. Edward Kenrick:—

Reverend William Belt, M.A., Rector of Burlington, Canon of Christ Church Cathedral:

REVEREND AND DEAR SIR.—It having been understood that you are now about to leave this Parish in order to assume your new charge at Burlington, the several members of St. John's Church have been unwilling to allow of your departure from their midst without some token, however slight, of their kindly feeling and respect for you, and of their high appreciation of your sterling qualities as a man and a clergyman.

While begging your acceptance of the purse accompanying this, the subscribers desire to express the hope that all prosperity and happiness may attend you and yours in your new home, and that your steadfast continuance in the path of duty may meet with its well-merited reward, both in this world and in the world that is to come. Signed on behalf of the members of the congregation.—Wm. Kern, Edward Kenrick, S. A. Findlay, H. Orton, Committee.

REPLY.

To Messrs. Wm. Kern, Edward Kenrick, S. A. Findlay, Dr. H. Orton, and other members of St. John's Church, Ancaster.

DEAR CHRISTIAN FRIENDS.—Your address is to

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me a gratifying token of your kind appreciation and regard. A clergyman who faithfully endeavors to do his duty though conscious of many deficiencies will enjoy the approval of his own conscience. Yet he naturally desires also the approval of his fellow Christians. This is an encouragement to himself, and in some measure a testimonial to others of his acceptance and success. On these accounts your address is grateful to me, and while I regret the occasion I cordially thank you for it. Accept also my thanks for the accompanying purse. Such free-will offerings to a pastor, while invaluable in themselves, are most of all valuable for the kindly feeling that prompts them; and this and all your other tokens of sympathy and regard will be a pleasant recollection for me in my future field of labor. Allow me, in concluding my ministrations in Ancaster, to commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among them that are sanctified." Amen. Yours affectionately in the Lord,

WILLIAM BELT.

HURON.

(FROM OUR OWN CORRESPONDENT.)

APPOINTMENTS.—His Lordship the Bishop of Huron has made the following appointments:—Rev. A. H. R. Mulholland, of Owen Sound, to be Canon of the Cathedral of the Holy Trinity, London, Ont. Rev. J. C. Mackenzie, of Kincardine, to be Rector of Grace Church, Brantford, in the room of the Rev. R. H. Starr, resigned. Mr. Mackenzie has also been appointed Rural Dean of Brant, in the place of Rev. Canon Nelles, who has been appointed Archdeacon of Brant. Rev. T. R. Davis, of Aylmer, has been appointed Rector of St. Jude's Church, Brantford, in the stead of Rev. Canon Salter, superannuated. Rev. A. L. Fortin, of Sorel, P. Q., has been appointed Incumbent of Belmont parish, made vacant by the appointment of Rev. P. E. Hyland to the Rectory of Warwick and Watford. Mr. Fortin has been some time Church of England missionary to the French Roman Catholics in Montreal Diocese.

Warwick Mission is vacant by the superannuation of Rev. R. Fletcher.

KINCARDINE.—The history of this parish has been a chequered one. Under adverse circumstances it has had its days of depression, which anon have been relieved by the cheering rays of the sun of prosperity; but since 1873, when the Rev. G. C. Mackenzie was stationed here as missionary, there has been no deviation from the upward path of continued advancement. In that year this was but a mission station, paying a yearly stipend of \$300. The congregation was small, the Church and Parsonage exhibiting that state of forlorn neglect, which, whether in edifice or individual, is the sure but melancholy indication of declining fortune, were the outward and visible sign of that despondent apathy which was squeezing out the spiritual life of the people. Then, however, was experienced the electrifying touch of an able sympathetic workman. New life was transferred into the parochial economy, old and new faces began to appear among the recruited ranks of worshippers, until it was necessary to provide further accommodation in the shape of an added transept and chancel. This, it was supposed, would supply the requisite sitting room for some years to come; but no, an impetus had been communicated, the force of which had not been duly calculated, and two wings had again to be added to meet the demands of the applicants for seats; all done too, it is gratifying to state, with the happy effect of enhancing the architectural appearance of the structure. Pastor and people were now working in unison and with a will. New Church equipments of neat but elegant and chaste design were procured, which, together with a beautiful altar, reredos and frescoing, obtained through the personal influence of the rector (for the mission station had by this time developed into a rectory) combine to form one of the handsomest and most churchly chancels to be found outside of our principal cities. In the meantime the improvement of the parsonage had kept pace with that of the Church, so that at the present time it is an elegant and commodious gentleman's

residence. Last year the stipend was raised to \$1,100, and through the munificence of C. Pemberton, Esq., who contributed one-half of the cost, a \$1,000 Warren organ was erected. Such is a brief sketch of an active and prosperous six years' work in the history of this parish. Within these limits it is a picture all light; but a shade now falls: our beloved pastor, the mainspring, guide, and director of our active church life has been removed by the Bishop to the more important position of Rector of Grace Church, Brantford, and Rural Dean of Brant. His field of labour will be more extended, his opportunities of usefulness increased, but he can never secure a firmer hold upon the affectionate remembrances of any congregation than he has upon the hearts of his Kincardine friends, both within and without his own communion. God grant that the beneficial effects of his kindly and devoted ministry may be abiding, and prove a crown of rejoicing to him, when called to give an account of his stewardship.

HARRIETSVILLE.—St. John's—A few months since the opening of the new Church was recorded in the DOMINION CHURCHMAN; now we have the pleasure to announce its consecration. It is now, in the fullest meaning of the phrase, the House of God inalienably consecrated to His service. On Sunday, the 5th inst., His Lordship the Bishop consecrated the new Church of St. John. The consecration paper was read by Rev. Rural Dean Smith of Christ Church, London. After the consecration morning prayer was said by Rev. A. L. Fortin, and Rev. P. E. Hyland, incumbent. At the close of morning prayer, a class of candidates for confirmation were presented by Mr. Hyland, and were received into the full communion of the Church by the laying on of hands by the Bishop. His Lordship addressed the candidates and the congregation, as is his wont, earnestly and affectionately, and he congratulated the incumbent and congregation on having succeeded in erecting so beautiful a Church as that in which they were now assembled.

In the afternoon there was a second service in the Church, when Rev. B. Richardson, Rector of the Memorial Church, London, preached to a very large congregation. In the evening a Sunday School service was held in St. George's Church. Mr. Hyland addressed the school and congregation on Sunday-Schools, and their great importance. To Mr. Hyland great credit is doubtless due for the very efficient state of the schools. His Lordship enjoyed the hospitality of one of the Churchwardens, R. Tooley, Esq., M. P. P., and seemed quite delighted with the evidently prosperous state of the parish mission.

LONDON.—Memorial Church.—The Right Rev. the Bishop held a Confirmation service at this Church on Good Friday, a.m. Rev. J. B. Richardson, Incumbent, said morning prayer, and Rev. Dr. Schulte, Professor of Classics, Huron College, read the lessons and the epistles. Rev. Jas. J. Hill, of Hellmuth Ladies' College read the ante-communion service. A class of thirty candidates was then presented to his Lordship for the Apostolic "Laying-on of Hands." The congregation was very large, and the worshippers were evidently deeply impressed with the service. This Good Friday we may well hope is one that will be remembered by the newly-confirmed till this mortal shall have put on immortality.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The Missionary Bishop thankfully acknowledges the receipt of the following sums for mission work in his diocese since the beginning of February:—Per H. Plummer, \$12.00; Rev. H. Holland, \$20.00; E. Journeau, Richmond, P. Q., \$15.00; E. Journeau, Melbourne, P. Q., \$10.40; Mrs. Fletcher, per Rev. J. Pearson, \$10.00; per Rev. Canon Townshend, Amherst, N.S., \$10.00; per Wm. Jarvis, Treasurer B. F. M., Diocese of Fredericton, \$136.21; per W. Gossip, Treasurer B. F. M., Diocese of Nova Scotia, \$200.00; per Rev. J. S. Cole, \$17.65; per Rev. W. McCauley Tooke, \$18.40; per Rev. W. Crompton, \$26.22;

per C. F. Butler, lay reader, \$7.00; per Rev. E. Huntingford, England, \$48.40; per Mrs. Simpson, Sec.-Treas., Montreal D. A., \$220.00; per Rev. F. Kirkpatrick, Sec.-Treas., Ontario D. A., \$103.29; per Rev. T. H. M. Bartlett, Sec.-Treas., Niagara D. A., \$47.78; C. W. M. Aid, per Miss Westmacott, \$30.83; Trinity College School offertory, per Rev. C. J. S. Bethune, \$64.13; Rev. J. S. Baker, Port Hope, \$5.00; per Rev. Edwin Cooper, England, the proceeds of sale of property in Muskoka, which will realize \$375.00.

MARY-LAKE MISSION.—The Bishop of Algoma arrived at this mission on the 27th ult., on his annual visitation, and remained one week. The following day he preached in Trinity Church, Brunel, and administered the Holy Communion. On Sunday morning, confirmation service was held in Christ Church, Port Sydney, and in the evening at All Saints, Huntsville. The congregations were large and the services hearty. The addresses of the bishop to the newly confirmed were feeling and effective, and calculated to make a deep and lasting impression. Holy communion was celebrated at both services, the number of communicants being very large. On Monday the bishop drove to Grassmere, and held service at the house of Mr. Brooks, where a number of settlers had met by appointment. Here several children were baptized, a S. S. organized under the charge of Mr. Hunt, formerly of Toronto, and who will also conduct service every Sunday as lay reader at his own house, as soon as the spring opens. The people here seemed deeply moved—some even to tears, at hearing the old familiar services of the Church once more. On Tuesday evening a missionary meeting was held at All Saint's Huntsville, which was completely successful in every way. Capital addresses were delivered by the bishop, and the Revs. Cole and Lloyd, and Jno. Scarlett, Esq. The collection amounted to eleven dollars, which was exceedingly good considering that the congregation is not large, and its members for the most part are struggling for the means of subsistence amid the hardships attending a newly settled district. A similar meeting was held the next evening at Christ's Church, Port Sydney, the Bishop leaving the following day for Bracebridge and vicinity.

British and Foreign.

GREAT BRITAIN.

—The late Duke of Newcastle is said to have had his life insured in various offices to the amount of \$2,500,000, probably the largest sum ever written upon the life of one person.

—Bishop Selwyn of Melanesia addressed a meeting of the Oxford Missionary Association of Graduates recently, and in the evening addressed the members of the Keble College Missionary Society, in the College Hall. The Bishop gave an interesting, and on the whole, encouraging account of the work now being carried on upon Bishop Patteson's foundations; and assured his younger hearers that any of them who might hereafter feel called to join in that work would find it no hindrance to have learnt to pull a good oar in the Keble boat. Bishop Selwyn was himself stroke of the Cambridge eight in 1864, following the example of his father, who had rowed No. 7 in 1829 at Henley.

—We are informed that the Bishop of Oxford has decided to appeal against the recent judgment obtained against him in the Court of Queen's Bench, on the suit for *mandamus* preferred by Dr. Julius of Clewer, and that Canon Carter also proposes to appear by counsel on the appeal.

—About two years ago the Dean and Chapter of Exeter Cathedral opened their library for the use of the Diocesan Clergy. The late Dean (Lord Middleton) bequeathed to the Dean and Chapter his library of 500 volumes of Theology, which has now been arranged in an iron bookcase like those used in the Radcliffe Library at the Oxford Museum. The collection numbers over 8,000 volumes, containing nearly every standard theological work and many volumes of great antiquity and beauty from the Paris, Basle, Geneva, Venice, and other famous presses, which it is considered desirable to supplement with the best modern works. The want of funds, however, prevents any extensive outlay for the present, but the widow of the late Rector of St. Sidwell's (the Rev. J. L. Galton) has placed at the disposal of the Dean and Chapter a large portion of her husband's library. The Chapter-house itself, the sole specimen of early English Archi-

ture in Exeter Cathedral, was the work of Bishop Bruere (1224-1244); but, having become ruinous in 1412, it received, in the time of Lacy and Neville, its additional walling and windows, though it was not completed until 1465. A slight and not entirely satisfactory restoration and rearrangement was carried out in 1820; but, at the present time, it is the only part of the noble pile which remains unrestored.

—Lady Burdett-Coutts has given London another surprise by entertaining a large number of costermongers and their wives to a dinner at a monster coffee-house in Spitalfields. Her ladyship not only sat at dinner with her guests, but did the honors of the table, and spoke a few friendly words to the costermongers and their wives afterward. Lady Burdett-Coutts has had these men trained in habits of thrift and industry, and the association, besides having been able to make loans of \$7,500 out of their own funds, have about \$1,000 to their credit in the bank.

—The Church of Ireland, since its disestablishment, has larger congregations than it used to have. In the diocese of Down, Connor and Dromore there was in 1860 an attendance at Sunday morning services of 18,769. In 1877 the attendance reached 32,885.

—The new Bishopric of Caledonia, British Columbia, has been accepted by the Rev. W. Ridley, Vicar of St. Paul's, Huddersfield, formerly a missionary in India.

—The Archbishop of Canterbury has conferred the degree of Doctor of Laws upon Mr. Wm. Frederick Haynes Smith, barrister at law, Her Majesty's Attorney-General in British Guiana, and Chancellor of the Diocese of Guiana, in consideration of services rendered to the Church of England in the colony of British Guiana. His grace has also conferred the degree of Bachelor in Divinity on the Rev. Thomas Fothergill Lightfoot, formerly a student of St. Augustine's College, Canterbury, and at present Missionary Canon of the Cathedral of St. George, in Cape Town, in consideration of the zeal, earnestness, and success which have distinguished Mr. Lightfoot in his labors for the spread of the gospel in South Africa.

UNITED STATES.

NOTES BY THE WAY.

(From our own Correspondent.)

BOSTON

Is fortunate in the possession of the nucleus of a "City Mission Fund," from endowment by a private individual; but even in this case the other Churches aid the newer ones in poor districts, and Churchmen generally throughout the city contribute liberally and regularly yearly subscriptions to the city mission work. The knowledge and recognition of this duty to their poorer neighbors act as a wholesome restraint upon the habit of selfish extravagance in wealthy parishes, which is so notorious in Toronto. As a rule the United States clergy seem to have got over the phase of senseless antagonism among schools of thought, and to be able to unite in all Church works amicably, interchanging sermons in perfect harmony of feeling. A conspicuous example of the effects of this state of things is what is called the "Episcopal Church Association" of Boston, an organization as far removed as possible from the idea of its Toronto namesake. In a central position is a suite of rooms, in the care of a lady-like person, furnished with pictures, papers and various conveniences, where, every Monday morning the clergy of the city meet for an hour, from 10 to 11, to discuss matters of mutual interest, week by week. A paper is read on a subject previously chosen, and each member present is invited to make remarks upon the subject. On a recent occasion, when Knox-Little was holding a "Mission" at the "Church of the Advent," he was invited to address this conference of clergy of all shades of opinion (and in Boston their shades are very various) on the subject of "Lenten Services." There was a very large gathering, and, although the eloquent Irish preacher was unable to be present, many clergymen present testified, even with tears, to the benefit they had derived from contact with him. Indeed, it is evident that the American Church will date a new era in their Church progress for the visit of this remarkable man. Alert and vigorous as American preachers are, they were electrified by the burning flame of this man's enthusiasm; and Boston puritanism, with all its proud culture, has gracefully conceded the pre-eminent grandeur of this Churchman's religious zeal and eloquence. Not a few of the clergy may be found on Monday mornings, after the adjournment of the "Church Association" (the Toronto abortion of that name curiously mistakes its Boston namesake), at the Tremont Temple, where the renowned Joseph Cook hammers his masterly theories into the minds of crowded and intellectual audiences. The vast range of his studies makes his utterances overflowing with apt allusions, most valuable to the listener; and, however erratic some of his arguments may be (they are outbursts of genius rather than logic), there is little fault to be found with his conclusions or theses, and his illustrations are always

worthy of remembrance. A recent number of an American dissenting newspaper (the *Independent*) contained an impartial tribute at once to the works of Joseph Cook, Phillips Brooks, Knox-Little, and the Cowley Fathers—a curious instance of the unprejudiced state of the American mind. The Cowley Fathers (of Cowley, near Oxford, England,) are represented in Boston by Father Grafton and a staff of assistants—all celibates, and devoted to personal poverty for Christ's sake—who have been carrying on a work of wonderful power in the "Church of the Advent," a dingy, old fashioned little building, hidden away at the foot of a hill among small business houses. This Church, under their control has exercised the quiet magnetism of the hidden violet, which attracts the passer by from afar by its fragrance. The good works of this little band of devoted men—with their women helpers, or sisters—have been, perhaps, even more attractive than their ritualistic services, which, however, so impartial witnesses and observers testify, seem to fasten into favor and steadfastness those who, tired of the frivolous pretences of other types of religion, gravitate towards this parish. The final sermon of Knox-Little, on a Sunday evening, at a mission service, consisting chiefly of hymns, such as "Safe in the arms of Jesus," "Jesus of Nazareth passeth by," was listened to by an immense audience, who, frivolous and curious as many of them were, were speedily hushed into solemn awe and silence by the magic eloquence of this Irish clergyman. Truly such a stream of enthusiastic description, learned exposition, solid argument, powerful exhortation, could scarcely ever have been heard in Boston before. Early next morning (Monday) at 7, 8 and 9 o'clock, numbers returned to register the vows of renewed life, and join the band of those rescued from worldliness by that sermon.

(To be continued.)

MISSION WORK.

It appears from statements made by the best informed writers on the subject that the population of China must remain an open question, in consequence of the absence of trustworthy official data. But estimates and figures are given which lead to the conclusion that the population is about 450,000,000.

Preparations for the construction of the Euphrates Valley Railway are rapidly progressing in the Holy Land. Mesopotamia is full of English engineers and agents, who are travelling all over the country, the former making all the necessary studies, and the latter purchasing lands. The residence of Nebuchadnezzar—the great city which he had built—will, therefore, soon see the puffing locomotive gliding swiftly past its crumbling ramparts; and on the rivers of Babylon, where the descendants of the patriarchs sat and wept over the lost glories of Zion, their children will appear as shareholders in the railway line, and as travelers for their pleasure. Halting at Hille, they will in the course of a few hours be able to view the grandiose ruins of the palace, where twenty-five centuries ago the Babylonian generals elaborated the scheme for the conquest of Jerusalem.

It is difficult to imagine a more cruel device than what is known as the water torture in Japan, the originators of which relied upon the torments of thirst as more powerful than mere corporeal suffering. The prisoner is for several days confined to an extremely salt diet, without rice or water. When two or three days have passed the craving for water becomes incessant, and the sufferings of the tortured man approach the bounds of insanity. Efforts are then made to obtain confession by subjecting the sufferer to the agony endured by Tantalus when in the midst of the lake whose water he could not touch. On all sides the thirst-distracted prisoner beholds water—water for which he could sacrifice everything—but which he cannot touch except upon the conditions of confession.

—We copied, some time since, an inscription in the Sioux language from a bell which Meneely & Kimberly were about shipping to an Indian Church, and asked who among us could translate it. We got no reply from this quarter, but a note comes from a missionary in the extreme west giving the translation. The sentence is as follows: Eyanpaha. "Tuwe nahon kinhan kuwa eye kta." Herald. "Let him that heareth say, come," from Revelations, and is an appropriate inscription for a church bell.

—The Right Rev. Reginald Courtenay, D.D., Bishop of Kingston, Jamaica, has, in a pastoral letter, announced to the clergy and laity his resignation of his diocese. His reasons, he says, have been partly general, partly special.

—Restrain thy choler, hearken much and speak little; for the tongue is the instrument of the greatest good and the greatest evil that is done in the world.—*Sir Walter Raleigh.*

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

ARCHDEACONS TO THE RESCUE!

Without going far afield, for my time is fully occupied, I take down from my shelf the life of an Archdeacon of Northumberland, who lived towards the end of the Seventeenth Century, and there find some indications of what were regarded as "Archidiaconal functions" before the modern Archdeacon was invented.

It appears that Archdeacon Basire, much pressed by cathedral and parochial duties, set apart *thirty days in each year* for the visitation of his archdeaconry; that he did not spend all these days hammering out tinkling cymbals in emulation of Episcopal thunder, but in riding about from parish to parish to see how things were going on, and especially to look after the fabrics of churches and the condition of church goods.

When he had, in his own person, surveyed the church of any parish within his jurisdiction, when he had seen how the church-yard was kept, when he had looked over the terrier of the church goods, when he had inspected the altar vessels, and seen that the vestments were in good order, I suppose the Archdeacon would turn to the Rector and the Churchwardens, and, with the articles of presentment in his hand, talk over the condition of the parish.

If necessary, he would then and there give them a charge respecting their particular work and parish—not on *Colonial Bishoprics*—and would probably instruct the churchwardens respecting their duties and the limits of them, not allowing them unawares to imagine that they were appointed for the local control of Divine worship. If there was any difference between the Rector and his people about the mode of conducting Divine service, the Archdeacon would probably look into it on the spot, and not leave until he had given some judicious advice, done his best to smooth down irritation, pointed out what rubrics ordered, poured oil on the troubled waters, and asserted authority with gentle firmness.

Perhaps the Archdeacon and the Rector and the churchwardens would all go to the Parsonage afterwards for some quiet refreshment; and when the former got into his pony-carriage, or mounted his cob, or started off by John Shanks his stage, I can imagine the Rector would cap his "good-bye" with some such thankful words as, "*We can hardly tell you, Mr. Archdeacon, what an advantage your visitation is to us; you strengthen us like a wholesome tonic, and I am sure we shall all be the better for what you have said and done.*"

VERBUM SAP.

THE CHURCH.

DEAR SIR.—During the past year I have been an occasional attendant at an English Church and strange to say, in all the sermons I have heard there during that time, the names only of Moodie & Anderson have been prominently brought forward—seemingly as authorities in Church matters. The latter I never heard of in my Church reading. If these names are the only lights left to the Church (and from the constant parade of their names, one would suppose so), what has become of all the bright and shining beacons which have made the Church famous throughout the religious world? Have they all gone out of the way? Are there none left but Moodie & Anderson? Perhaps you can enlighten me.

A CHURCHMAN.

ALGOMA VERSUS TORONTO.

DEAR SIR.—In the April number of the *Algoma Missionary News* (page 28), there are two statements which will be read with surprise by many and pain by all. It is said that "not even has the amount pledged by Toronto as her quota towards our Bishop's stipend been paid. And what ever has been collected for Algoma during the last year or two, instead of being sent to us has gone

towards paying off back debts." Now it may doubtless appear very charitable to attribute the withholding of the money to "the bitter feeling in Toronto between the High and Low Church parties," but I think the real reason is to be sought elsewhere, namely, in an actual want of common honesty. We all know the nature of the solemn engagement entered into by the Synod of this Diocese with Algoma and its Bishop, and poor Algoma knows how shamelessly that engagement has been broken.

It is much to be feared that the lax opinions which are prevalent in commercial transactions are finding their way into the Church, and that like the Glasgow Bank directors and others, their crimes when divided amongst the perpetrators are excused as giving but an insignificant individual responsibility. Now every churchman, lay and clerical, in this Diocese, is concerned in the Algoma matter, and though we may take it so easily, there is nevertheless a disgraceful stigma attached to every one of us until our obligations with Algoma are fulfilled. People may point to our numerous and costly Toronto churches as evidences of the Church's growth, but they overlook the possibility of those edifices being erected at the cost of the souls of the uncared for Indian and white settler whose cry has as yet been unanswered.

Well may Algoma ask, "What have they done that they should be treated thus?" With small means we say much has been accomplished, and let those who complain that more has not been done remember whose fault it is, and whether we are not worse than Egyptian taskmasters, exacting much and withholding the means.

Algoma's case is before the world, and though she pleads *in forma pauperis* she does not thereby impair the justice of her suit, whilst strong as her complaint wrung from her by cruel neglect may be, yet she speaks the truth when she says of that neglect, "Before God, it is not right."

I trust that the members of the Church in this Ecclesiastical Province generally, and the Diocese of Toronto in particular, will soon awake to a sense of their duty.

Yours truly, OLD SUBSCRIBER.

"CONSCIENCE VOTE."

SIR.—Perhaps some of your readers can inform me whether there is such a thing in Ecclesiastical matters as a "Conscience Vote." I mean at a meeting called for the purpose of deciding on the question of putting up a memorial window in a church, could one or two votes against it nullify those of a large majority in favor of it, if the objectors pleaded their conscience? A SUBSCRIBER.

MR. B. H. DIXON'S REPLY.

SIR,—In your last appeared a letter signed by me to a Mr. Robert Jackson, who I was told by two gentlemen from the country was a Low Churchman like myself, but it seems they were mistaken.

I think you also made a mistake in dating it from the *Church Association*, as I am sure the pen was drawn through that heading. I had no blank paper, as my other paper bears the heading of the Consulate-General, and used the C. A. paper, but cannot conceive it possible that I omitted erasing that heading as the letter was a private one of my own and not written (nor signed) as Honorary Secretary of the C. A. Please make this correction and oblige, Your most obedient servant.
B. H. DIXON.

[We are glad to perceive that Mr. Dixon is not quite satisfied with the course he has taken. It was, to say the least, exceedingly dishonourable on his part, as a prominent member of the Church Association, to continue to carry on its tactics as formerly. Indeed, the rules of English grammar and those laid down for the guidance of men of honor seem, in this instance, to have been equally set at naught. And we presume the writer of the letter will not again address a stranger "You was a Low Churchman like myself," whether on "Church Association," "Consulate General," or any other paper not dignified with such important headings. The fact is, Mr. Jackson is a very in-

telligent Churchman—not a party man—but one who disapproves of outsiders interfering, and bringing discord into a parish where the work of the Church has been going on peaceably and progressively. We have seen the letter sent to Mr. Jackson, and also the envelope containing it, and we certify that there was no mark of any kind drawn through the words "Church Association" on the envelope.—Ed.]

COPIES OF THE DOMINION CHURCHMAN.

MY DEAR SIR,—For some time I received used copies of the DOMINION CHURCHMAN by Mail, and I have very carefully distributed them as they came to hand. My Sunday School children were particularly proud in having one to take home, and the effect has been a good one in many instances. I had papers sent me from Prescott, Brantford, Hamilton, indeed, from nearly all parts of the Dominion; but latterly they have ceased coming to hand, and at this I am grieved, because as I am penetrating farther north, and opening new districts, I want more papers for distribution, and not less. I hope you will be able to find room for my appeal to our friends not to weary in well doing, but to begin again. Any Church paper or book will be heartily welcome, and is certain to be applied in the way I have mentioned. I am, &c.

WILLIAM CROMPTON,
Travelling Clergyman.

Aspdin, P.Q.

ALGOMA AND THE PROVINCIAL SYNOD.

DEAR SIR,—May I ask through the medium of your valuable paper, what has become of the committee appointed at our last Provincial Synod, to arrange with the various Canadian dioceses, for the endowment of the See of Algoma? I have not as yet heard a word either of its work or its existence. Is it possible that poor Algoma will have to exist on a batch of barren promises until the next synod, and then of course, to have them renewed? When speaking on this subject during the last Provincial Synod, I asserted that the necessary amount could be raised within two years, several members called out "Yes, within one year!" I was delighted with the interruption, and I felt its truth. I know it could be accomplished in a few months. Eighteen months have passed away; has anything been done? or are committees like corporations, without souls? I have been anxiously waiting ever since the Synod, hoping daily that a request would come, to collect a certain sum levied on my parish towards the "Endowment of Algoma," but finding no profit in eighteen months' delay, I have ventured to make this enquiry through your columns. I have but little faith in committees, but I have a great deal in the honour of gentlemen, and in clerical *Esprit de corps*. May I then ask my brethren, both of the clergy and laity, "Did we not create the Diocese of Algoma, and did we not send a bishop there, on the understanding that at least, we would supply the pressing needs of his diocese? Has this been done, or have we shamefully broken our promises? For some years now, we have had an opportunity of witnessing the unflinching energy, and Apostolic zeal of the noble bishop we sent there, and with the exception of a few ignorant or poor narrow-minded growlers, we have admired and praised him; but our admiration and praise are not negotiable—the bishop cannot cash them at the bank; the fact, therefore, remains that we sent him to Algoma, with our empty blessing, and to a lamentable extent, have left him to beg his way as best he could. Can we not at once then redeem our promise to Algoma. Let the secretaries of the various diocesan synods write to every clergyman in their respective dioceses, requesting a certain amount towards this object, and let each clergyman exert himself for a few days, and the work will be done. Let us hear no excuses about our pressing "local needs." We cannot expect them to be supplied until we teach our people to extend their sympathies beyond the narrow boundaries of their own immediate wants. No wonder that our parishioners stint us, as long as we neglect to teach them their duty to others. If

the plan I have ventured to suggest, be thought by any a wild one, I would simply say, that so far we have been tame enough in the matter. I shall be content if any one will suggest a better one. I do beg in the name of justice, that something be done, and at once. The endowment of the See is not all that we shall need do for it, but that should be done without delay. The apathy of the Church of Canada towards Algoma is a dark blot of which we all are or ought to be ashamed.

Believe me Mr. Editor,
Yours respectfully,
A NOVA SCOTIAN CURATE.

Family Reading.

RAYMOND.

CHAPTER XXXVIII. *Continued.*

"Do you think," said Raymond, anxiously, "there is any chance that she will come to see me after it is all over—later in the day. I wish for a visit from her very much, and, indeed, under the circumstances, I almost thought she would have come before now."

"I should think she would hardly dare!" began Hugh, and then stopped abruptly.

"Hardly dare!" exclaimed Raymond, amazed. "What can you possibly mean, Carlton? Why should she not come?"

Hugh was silent for a few minutes, apparently thinking deeply, while Raymond scanned his face impatiently.

"Raymond," he said at last, "I should much like to speak openly to you on a very difficult subject, and I know I should be acting as a true friend if I did; but most men would resent any interference in matters of this kind, and I should be very sorry to offend you."

"You will not offend me whatever you may say, because I shall know it to be meant in kindness. Speak out, man; I can stand fire!"

"Remember, then, that it is by your request I speak," said Hugh; then he went on slowly. "I said just now that I thought Estelle Lingard would not dare to come to see you, because she must dread that you may have understood her motive in bidding you—as I heard her—save Harcourt's life, even at the risk of your own."

"I did understand her motive," said Raymond warmly; "and I shall bless her for her noble high-souled conduct all my life."

"Perhaps you misunderstood her, Raymond," said Hugh, almost solemnly.

"I did not," he answered, angrily. "I know her somewhat better than you do, Carlton."

"Do you know that she loves you, and loved you even when you were engaged to Kathleen, with an uncontrolled affection which has changed her whole nature?"

The blood rushed to Raymond's forehead. He did know now in his secret soul that Estelle loved him—he had learnt the truth unmistakably on the night of the fire; but the certainty that it was so was now the purest joy to him—precursor, as he hoped, of a deeper happiness than he had ever yet known. He answered Hugh, however, somewhat haughtily. "You cannot expect me to make any reply to that question; and I do not think you ought to use Miss Lingard's name in such a manner."

"You told me to speak openly. I need say no more, if you do not wish it," said Hugh.

"Go on," exclaimed Raymond; "I must know all you mean now."

"You know, I think, that I once loved Estelle Lingard myself," said Hugh.

"Undoubtedly I do, you made that sufficiently plain," said Raymond, smiling. "If you speak of it in the past tense I suppose it is because you do not care to waste your affection where it cannot be returned."

"No; that is not the cause of my change of feeling. It was the discovery I made on the night of the fire, that I had been altogether mistaken in her character. Her excitement and agitation on that occasion betrayed all that she felt and wished; and her real motive in bidding you save Harcourt was about the basest that a human mind could have conceived."

At these words Raymond started from his pil-

lows, with furious indignation in his look; but Hugh, by an almost imperious gesture, prevented him from speaking.

"Hear me out," he said. "I tell you that Estelle betrayed herself. When she saw that Harcourt was in danger of perishing, her own terror was, that if he died, and her rival became a widow, you would marry her, and thus she herself would lose you in the bitterest manner possible, just when she hoped that Kathleen's marriage had given her a fair prospect of gaining your love. It was plain that no one could save Harcourt but yourself, and that he was lost if you did not go to his rescue; therefore, in her selfish jealousy, she preferred to run the risk of losing you by death rather than that you should be taken from her by another woman."

It had been with the utmost difficulty that Raymond restrained himself till Hugh came to the end of his subtle and malignant speech, and when he finished it by saying that he did not suppose Raymond, any more than himself, could ever again endure a person who had shown such a disposition, the sick man's wrath burst forth with an energy which threatened to undo all his doctor's careful splinting of his ankle. He almost threw himself out of bed, as he declared that it was well he was unable to move, or Hugh should not be two minutes in the same room with Estelle's true friend, who knew her a thousand times better than he did, after making such vile insinuations against one of the noblest of God's children.

"You utterly and cruelly wrong her," continued Raymond. "I know her motive for bidding me act as Christ would have me, and return good for evil to my greatest enemy; and I know what it cost her. She was holy and just as any one on earth on that matter, and you are not worthy to stand in her presence if you can so misjudge her!"

"It is enough, Raymond—do not excite yourself," said Hugh, hastily. "Of course it is quite possible I may have grievously mistaken her."

CHAPTER XXXIX.

Hugh Carlton felt from the moment that Raymond had risen up in such fiery indignation against him, because of his unworthy attempt to blacken Estelle's character and motives, that the first part of his insidious scheme had failed, as he had more or less expected it would. He had not succeeded in making Raymond believe her to be one whom he could never more either love or honour, and, therefore, would so completely abandon as no longer in any sense to stand between her and Hugh. So far, then his false accusation had not answered its purpose; but he had a strong hope that the very anger it had aroused might still to some extent serve his ends, and his immediate object, in the meantime, was to pacify Raymond as to himself.

"It seems plain that I have been unjust to Miss Lingard, and I am truly sorry for it," he said frankly. "If you know the true reason of what seemed such very strange conduct under the circumstances; no doubt it is much more consistent with all that she seemed to be hitherto, to believe, as you say, that her motives were noble as they appeared to be the reverse; but it was my anxiety for your own happiness which decided me to tell you of my mistaken suspicion, because you cannot dispute the truth of my other statement that Estelle did most completely betray her affections for you; and I thought if you took the natural course which would be likely to follow such a revelation you would be a very miserable man if she was unworthy of you as I imagined her to be."

Hugh stumbled through this somewhat labored explanation with no small difficulty, and Raymond did not vouchsafe the smallest reply to it; he had by no means mastered his anger. The young man went on eagerly, feeling that his plans would fail altogether unless he could induce Raymond to trust him again as a friend.

"Let me make amends for my unjust suspicion by doing both Miss Lingard and yourself a real service, Raymond; if, as I imagine, the happiness of you both now depends upon your being united. Let me warn you that you had better let Estelle know that such is your hope as speedily as possible, or it is but too likely that you will never see her again."

"What?" exclaimed Raymond, starting up

with dismay; "is Estelle going away? Surely she would see me first! What is it that you mean?"

"I mean what a moment's reflection would show you as clearly as I see it. Estelle is perfectly aware that she betrayed herself to you as well as to me the other night, and it would be torture to her delicate pride to meet you now, unless she knew that she came to you as your future wife."

There was a forcible truth in these words, which Raymond felt keenly, and he put his hands over his eyes, pondering on the matter with very anxious thought; while Hugh, seeing his advantage, continued—"Has not her conduct ever since shown plainly that this is the case? She sat up with you all that night when you were unconscious, and as soon as it seemed likely that you would wake from sleep and see her, she left you hurriedly, although she had no reason then to think that her uncle required her. She has never come near you since, which, considering your long and intimate friendship, she might well have done, notwithstanding Dr. Lingard's death. She has been thankful to gain tidings of your health from me or the doctor; but she has given no hint of any intention of seeing you. When you asked me just now if I thought she would visit you this afternoon, my real opinion was that she would be much more likely to leave this neighbourhood at once on purpose to avoid meeting you."

In saying that Hugh did in fact give a very fair statement of the real state of the case, and the truth which his words contained came home with complete conviction to Raymond's mind. He was greatly disturbed; for in the lonely hours of the long suffering days and nights through which he had been passing he had become perfectly aware that the dearest wish of his heart now was to make Estelle Lingard his wife. He had always felt that she would have been his choice if he had met her before he ever saw Kathleen, and that she was really much more suited to be a companion to him, in all mental qualities than the charming child whose lovely face had caught his fancy; and latterly the feeling had been growing very strong within him that there could be no happiness for him henceforth apart from Estelle. His disappointment with Kathleen, and the very peculiar life which he had adopted afterwards, had held him back from contemplating marriage for some time to come, till the rush of happiness which he felt when he realised that it was love that bound Estelle to his side in the midst of the fire made him resolve, as he remembered on his sick bed, that he would delay no longer in drawing her to himself as the best blessing life could give him; and now he was tied a prisoner to his couch, and it seemed but too likely that her mistaken sensitiveness might drive her from him at the moment when he most required her. Could he but induce her to come and see him he would soon satisfy her that she had given him only what he had been more ready to ask, and it almost maddened him to think how very probably it was as matters stood, that she would escape out of his reach without coming near him again. What could he do? He was unable to even write to her, for his hands had been severely burned, and were both swathed in bandage. The critical nature of the emergency drove him to make a friend of Hugh angry as he still felt with him.

"Carlton," he said, "there is nothing on earth I desire so much as to marry Estelle Lingard, and if she leaves this place without seeing me it will be the cruellest misfortune that could befall me; but how can I possibly convey these facts to her so as to prevent such a miserable catastrophe. I cannot use my hands, and it is utterly out of the question that I should send her a message by you or by any one."

"If you could only write one single line which might just show her the truth sufficiently to overcome her scruples," said Hugh, eagerly, "I will supplement it by telling her that, as you could not add more, you had charged me to entreat her to come to you. If you could but give me two words from your own hand to serve as a credential, I have no doubt I could persuade her to come."

Raymond looked at his right hand, which had been carefully dressed that morning, and held it

out to Hugh. "Tear off these bandages," he said. "The doctor told me if I attempt to use this hand I might cause inflammation and have to lose it altogether; but I will rather risk that than withhold the note which may bring me Estelle."

Hugh was ready enough to do as he was desired though he saw, by the change in Raymond's face, that he was putting him to infinite pain. The burnt hand was a sad sight when the dressings were removed; but Raymond bade Hugh give him pen and paper at once. There was some on the table where the doctor had been writing his prescription, so it was not necessary to shock Mrs. Barrett with the knowledge of his imprudence by asking for it. Raising himself on his pillows, Raymond then succeeded, with the utmost difficulty, in writing these words:—

"Come to me, my dearest Estelle; I hope and pray that you will consent to be my Estelle henceforward in very truth.
RAYMOND."

He folded it up, put it in an envelope, and gave it to Hugh, then fell back almost fainting from the pain the effort had caused him. The young man eagerly grasped the letter, and called to Mrs. Barrett to come and attend to Raymond. As she came in, he stooped over the bed, and whispered, "To-morrow, if not to-day, she shall be with you. I may not be able to gain access to the house to-day, after the funeral."

Raymond feebly thanked him, and Hugh went out, leaving him to Mrs. Barrett's compassionate care.

It might have seemed that by this preceeding Hugh Carlton had taken the best possible means to frustrate his own wishes, but he knew well that it was not so. His scheme was a very subtle one, based on an accurate comprehension of Estelle Lingard's character. He went away triumphant, feeling very certain that he had in his hand that which would fatally separate her and Raymond, as he hoped for ever. Hugh had remained so long at the lodge that he had now only time to meet the funeral at the churchyard of the parish, which was distant some little way from Highrock House. The part of the service which had taken place in the church was already over when he arrived, and those who had brought Dr. Lingard to his final resting-place were standing round the open grave, into which the coffin had just been lowered. They had all drawn back to let Estelle look down upon it with a mute farewell, and as she stood there in her pathetic loneliness, her slender dark robed figure and drooping head lit up by a faint gleam of wintry sunshine, as she gazed sadly and silently into the open tomb, where the last relative she had on earth was to be hid away from her for ever.

The intense longing which Hugh Carlton felt at that moment to have the right to stand by her side and shield her from the unprotected life she seemed so little fitted to bear might have won some little compassion for him, even if it could have been known to any how basely he was acting at the moment. He stood, hat in hand, while Estelle passed him on her way to the carriage which was to bear her back to her now lonely home; and then, feeling that for some hours at least he could make no attempt to see her—he went down to the sea-shore, and wandered about the whole afternoon, listening to the monotonous fall of the waves, like a spirit in pain, feeling as if their moaning wail were a sympathetic expression of his own unrest. Towards evening he went to Highrock House, and sent in an urgent message to Estelle, entreating to be allowed to see her on a matter of importance. An answer was brought back declining to receive his visit that day; but while he still stood, irresolute and discomfited, at the door, Mr. Derwent, who had been sitting with Miss Lingard, came down the steps to go out. Hugh seized him by the arm.

"I am so glad you are here, for I am certain that if Miss Lingard knew the reason of my wishing to see her to-night, she would not refuse me. Might I ask you to say to her, what I cannot tell the servant, that I have a message of most special importance to deliver to her from Raymond, which makes it essential that I should see her to-night, if she will admit me for a few minutes?"

Mr. Derwent looked thoughtfully at Hugh, and

hesitated; he knew that Estelle did not wish to see any one that day, excepting himself, whom she had asked to come and visit poor Moss in his inconsolable grief; but the clergyman had seen that she was suffering from great depression in the sense of her utter loneliness, and the difficulties of the strange new life which was commencing for her; and in his own private opinion he felt convinced that a communication of any kind from Raymond would cheer her as nothing else could.

"Wait a moment," he said to Hugh, "and I will see what I can do." He went back into the sitting-room, where Estelle was sitting, wearily leaning her head on her hand in deep thought, and told her that Raymond had sent some very special message by Hugh, which it was apparently of importance that she should receive at once. "I hope therefore, you will admit him for a few minutes," continued Mr. Derwent, "as I know Mr. Raymond is unable to write himself."

At the sound of that name a vivid flush brightened her face for a moment, and the courage failed her to shut out a messenger from Raymond—even though she heartily wished he had chosen any other in all the world but Hugh Carlton.

"I will see him," she said softly; "but pray tell him it can only be for a moment." The clergyman went back to the door with this permission, and in another moment the young man stood in the room with her who held all his life's destiny in her hands. She had risen, and stood by the lamp, which cast its glow on her pure spiritual face, remaining so motionless that not a fold stirred of the long black dress which swept the ground on all sides around; and Hugh gazed at her with a heart beating to suffocation. All that he prized on earth depended on the issue of the next few minutes.

(To be Continued.)

Children's Department.

A SONG OF EASTER.

Sing, children, sing!

And the lily censers swing;
Sing that life and joy are waking, and that Death
no more is king.
Sing the happy, happy tumult of the slowly bright-
ening Spring!

Sing, little children, Sing!

Sing, children, Sing!

Winter wild has taken wing.
Fill the air with the sweet tidings till the frosty
echoes ring
Along the caves the icicles no longer glittering
cling;
And the crocus in the garden lifts its bright face to
the sun
And in the meadows softly the brooks begin to
run:

And the golden catkins swing
In the warm air of the Spring;
Sing, little children, sing!

Sing, children, sing!

The lilies white you bring
In the joyous Easter morning for hope are
blossoming;
And as the earth her shroud of snow from off her
breast doth fling,
So may we cast our fetters off in God's eternal
Spring.
So may we find release at last from sorrow and
from pain,
So may we find our childhood's calm, delicious
dawn again.
Sweet are your eyes, O little ones, that look with
smiling grace,
Without a shade of doubt or fear into the Future's
face!

Sing, sing in happy chorus, with joyful voices tell
That death is life, and God is good, and all things
shall be well;

That bitter days shall cease
In warmth and light and peace.—
That Winter yields to Spring,—

Sing, little children, sing!

TRUST A PROMISE.

A little girl whose mother had always told her the truth, and taught her to trust in her promise, went with her one day to a large town. The child had been used to live in the quiet country, and the noise and bustle of the city were not pleasant to her. A great crowd was gathered to see some show in the street, and Lucy pressed her mother's hand, for she felt afraid. "Don't be afraid, my child," said the mother; "I won't take you into danger. Keep hold of my hand and nothing will harm you." Lucy believed her mother, and was happy.

After awhile it began to rain. The mother looked at her delicate little girl and said, "Lucy, dear, I am afraid to take you any further on account of the rain. I have some business to attend to in another part of the town. I must leave you in this store. Don't go away from it, and I will come for you as soon as I get through my errands." The child looked into her mother's face, and said, "You won't forget me I know." Then her mother kissed her, and left her under the care of the store-keeper.

At first she was amused at seeing the gay ribbons measured, and in watching the ladies who came in to do their shopping; but after a while she grew tired, and wished for her mother to come to her. Then a little girl older than herself, came in and they began to talk together. Lucy told her she was waiting for her mother, who had promised to come to her when she had got through with her errands.

"Aren't you afraid your mother may forget you?" asked the little girl.

"No, I'm not afraid I'm sure she won't do that."

"How can you be sure? She may, you know?"

"She promised," was the child's reply, "and I never knew my mother to break her promise."

Another hour passed away. How long it seemed to Lucy! The customers had all gone home. The people in the store were putting away their goods. It was growing dark, and the gas lamps were lighted, but still her mother did not come.

A lady came into the store whom Lucy knew, she lived near her father's house, and offered to take her home in a carriage.

"No, thank you, ma'am," said Lucy, "mother said she would call for me, and I know she will keep her promise."

At length her mother came: how glad Lucy was to see her! And when they were sitting by the fireside in the evening her mother told her that this was just the kind of trust that God wanted his children to exercise. He gave us promises in His Word, and expects us to believe them, just as we believe the promises of our parents and dear friends. "What time we are afraid" we must trust in His promises, and then we shall find comfort. The great promise of God in the gospel is, "Whosoever believeth shall be saved." The way to be saved is just to trust in His promises with all our heart, and then we need never be afraid about getting to heaven.

EASTER.

Easter is one of those observances which never grow old. Though it has been in existence ever since Christianity began, it is the same joyous occasion, and is as full of meaning and promise as ever.

Following as it does the season of Lent, it is peculiarly acceptable and attractive to the Christian heart. It seems like throwing off a heavy burden—the laying aside of a great sorrow; to come from the scenes of suffering of Calvary, to the joy and glory of the Resurrection. The night of agony and darkness is past, and the brightness of a glorious morning has come. It is befitting, therefore, that on this day we should in public services give the freest and fullest expression to our gladness of heart. Our hymns and psalms and prayers should be full of thanksgiving and praise.

As we look back to the Cross, we are overwhelmed by a sense of the infinite love of God. In the light of the Resurrection morn we see what all this love means, and what untold blessings and mercies it has brought to us and to our race.

The Lord Jesus died on Calvary. But He died

that the world might live. His death was the life of the world. He then and there conquered death, and triumphed over the grave. Our Easter, then, is but the outcome of Good Friday. It is the fruit, the result of the Crucifixion. Let us then, send forth our Easter hallelujahs with hearts full of gratitude and love. Christ is risen, and the world is redeemed from death and the grave!

POWER OF A SWEET VOICE.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a snarl, a whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that if sharp, which sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home-voice for use, and keep their best voices for those they meet elsewhere, just as they would save their best cakes and pies for guests and all the sour food for their own board. I would say to all boys and girls: "Use your guest voice at home. Watch it day by day, as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is a joy like a lark's song to a hearth and home. It is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life."

"VERILY."

The Bible is to be loved for its precious truths, and it is also to be loved for its words. One of its precious words is *verily*, and no word has brought more comfort to me in adversity than this. How often it fell from the Saviour's lips! Had he a promise or a special word of encouragement to give his disciples, it was often prefaced with "Verily," and sometimes with "Verily, verily." There is no failure of any of the promises of God, but when the nail is clinched with a "verily," we feel that they are doubly sure.

Satan assails me with temptations, or I get a glimpse of my own heart, and I wonder if I can be a true child of God. I open my Bible, and read, "Verily, verily, I say unto you, He that believeth on Me hath everlasting life." I know I believe on Him, and my heart is at rest.

The times are hard. I am out of employment. I know not which way to turn for the necessities of life. Again I go to my Bible, and there I read, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

He does not say, "Perhaps thou shalt be fed;" if He did, I would hope with trembling, but He says, "Verily." Though in deep waters, my feet touch bottom here. I have something firm to stand upon, and I close my Bible, saying in my heart, "Thank God for this precious book, and thank Him for every *verily* it contains."

—Brave heart, arise! Be free from every chain, though it be glittering with gold! Be nobly courageous! Follow the true bride of thy life, even if her name be sorrow. Let the shell perish, that the pearl may appear.—*Maulavi*.

—Deep in the heart of every man is placed the voice of God to guide him. When he presses onward in virtue it assists him and applauds; when he rushes into vice it struggles to arrest him, and when it is defeated it records its bitter protest.

Church Directory.

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

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent.

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

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

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Inglis and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B.A., Rector.

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

CHURCH OF THE REDEEMER.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M.A., Incumbent.

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

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

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

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

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

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

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