

ION OF SPOONS.

ment introduced the pro- id so on the principle that D EITHER MAKE A IL A HORN." The Parliament and in the ecided which result will consider it doubtful if it nously decided. Of more r, to the families of our ered at their breakfast tea and coffee—of uncer- that the CELEBRATED VER SPOONS are still The Government laid y upon the clothing we t, and the fuel we con- y the dollar and by the ind specific, but "wood- they spared the Nick- leaving them among the

heffield Spoons and forks rs of labour, experience require to produce them ive machinery, and they r a market. They are ates, from the extreme outh, they stand HARD anyone with a rag and ke them shine like sil- o, are cheaper than ever. 50, and \$2 per dozen; rks, \$3, \$4.50 and \$6 oons or Forks, \$4, \$5.50 Each article is stamped "Co." Ask your store- ke none other. Every r five years.

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Vol. 5.]

TORONTO, THURSDAY, OCTOBER 9, 1879.

[No. 41.]

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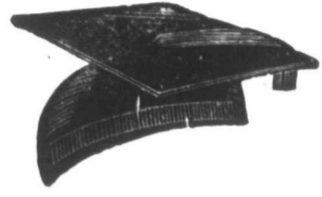
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Trinity College, Aug., 1879.



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A map of the locality, together with plans and specifications of the works to be done, can be seen at this office and at the resident Engineer's office, at St. Anne, on and after Saturday, the 27th day of September next, at either of which places printed forms of Tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for \$2,000 must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of five per cent. on the bulk sum of the contract; of which the sum sent in with the Tender will be considered a part.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

To each tender must be attached the actual signatures of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions, as well as the due performance of the works embraced in the Contract.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN,  
Secretary.

Department of Railway and Canals,  
Ottawa, 29th August, 1879.

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If one's teeth are not fit to be seen;  
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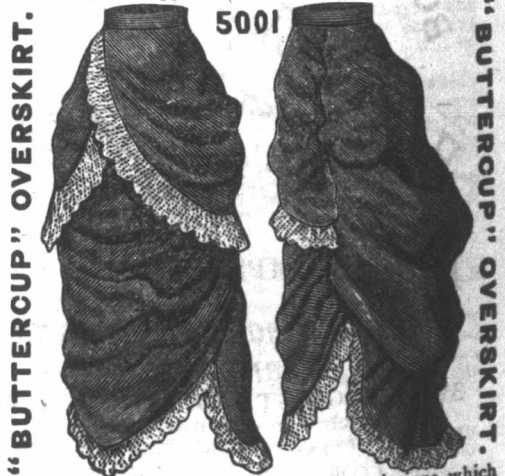
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[Oct. 9, 1879.

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ugh heartily, too—  
laugh if he tries,  
his dentals from view?  
enjoy a good sidesplitting  
are not fit to be seen;  
Compound will settle that  
ist as well, his Oraline.

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inds, (in lots of 3 window or  
30 days, put on at about  
s, and satisfaction guaran-  
s, 6 feet high and under,  
without paint, for \$2.40.  
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# Dominion Churchman.

THURSDAY, OCTOBER 9th, 1879.

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FRANK WOOTTEN, Proprietor,  
11 York Chambers,  
Toronto St., Toronto.

P. O. Box 2530.

## THE WEEK.

THE work of uniting the Black and the Caspian seas has already commenced.

The handsome young Grand Duchess Vladimir is the first German princess who, in marrying into the imperial family of Russia, did not abjure the creed in which she was brought up to enter the Greek Church. She would not do it.

Predictions and fears of short crops in Great Britain are more than confirmed by late reports. Skillful judges estimate that the yield of wheat, oats, and barley is one-third less than the average crop, and that the loss to cultivators will not be less than \$125,000,000. In addition to this it is calculated that the loss on potatoes will be \$75,000,000; on pease, beans, and rye, \$15,000,000; on hops, \$7,000,000; and on hay, \$75,000,000—an immense loss to the agricultural classes, and to the country generally.

Not long ago Mrs. Layard, the wife of the English Minister at Constantinople, made a call upon the Sultan, during which she drove with his Majesty through the palace grounds, the lady herself driving, and the Sultan shading her with a parasol. Then when she left the carriage, he assisted her to descend, and conducted her into the palace. Evidently a great change is at hand in Turkey, for such an incident as the above is at variance with every Turkish tradition and all social usages.

It is said the Ex-Khedive of Egypt retired from his governmental business with the modest fortune of \$80,000,000.

The Khedive of Egypt is too well supplied with dinner-ware, and therefore proposes to sell some of it. It is reported that one gold service of his is worth two million dollars, and that he has thirteen silver ones, besides others which are valuable.

The British forces are pressing forward upon Cabul. There are rumors of the detachment in Shutargardan Pass being surrounded by the hill tribes, but they are probably exaggerated. An attack was made by the hostile tribes of that district on Friday, but they were driven back with

the loss of a few killed and wounded. The Ameer is anxious that Sir Frederick Roberts should delay his advance on Cabul, the reason assigned being that he fears the Afghan troops will sack the Bala Hizzar. The Ameer is believed to be treacherous.

A steamer conveying the Vice-regal party down the Ottawa narrowly escaped a serious disaster on Thursday evening last.

There is great distress on the Siberian coast owing to the failure of the fisheries. In one village of two hundred inhabitants only one person has survived.

As Belgium allows British vessels to engage in her coasting trade, an Order in Council has been passed admitting Belgian vessels to the coasting trade of Canada.

At Memphis three additional cases of yellow fever were reported on the afternoon of the 4th, and one additional death occurred. The number of new cases reported for the week is 68 whites and 33 blacks; the total reported to date is 1,347. Total deaths from yellow fever for the week inside the city, 30; total deaths to date, 403.

In an interview between the Premier of the Cape Government and Cetewayo, the latter said: "I was a child of the British Government; my father, the English, came to chastise me for wrong-doing; I caught the stick with which he wished to beat me, and broke it; I did wrong to fight him, and am punished; I am no longer king; the English are a great people; they will not kill those who fought with them. I hope the great Queen will pardon me, and allow me to return to my country, and give me a place and permit me to build a kraal." When informed that the Government intended to treat him with consideration in view of his valor and previous distinction, and that English officials desired to supply him with everything necessary for his comfort, Cetewayo asked that ten more of his wives be sent for at once.

The United States soldiers are again fighting the American Indians. This time it is the Ute tribe that they have engaged, but it is feared that an alliance has been formed with other tribes, and that a general Indian war will result. As usual, the attributed cause is a failure on the part of the Government to carry out treaty engagements in good faith.

It is reported that the Marquis of Lorne will visit the cities of New York and Boston during the absence of the Princess in England.

The reception accorded to General Grant on his return to the United States, is spoken of as "the grandest ovation ever extended to an American on his own soil."

The Russian press is again bursting out against Germany and England. One of the St. Petersburg papers declared that sooner or later a war of life and death with Great Britain is inevitable. The only question now existing is, which is the most accessible road to Calcutta.

The anti-rent agitators in Ireland are produc-

ing considerable disturbance. The south-west, and centre of the country are pretty well impregnated with their "views". Four country meetings have been held—one at Cork, when about twenty thousand people were assembled: one at Maryborough, Queen's Co., of fourteen thousand, another at Dunmore, in Galway, of fifteen thousand; and a fourth in Ballinrobe, in Mayo.

The chair makers at St. Louis have caught the "strike" epidemic.

The Dominion Government invites tenders for the construction of 127 miles of the Canada Pacific Railway in British Columbia. It is understood that Burrard Inlet has been fixed upon as the western terminus of the road.

Since June 1874, eleven "new chemical elements have been brought forward."

An International Exhibition is to be held in Berlin in 1885.

## THE EIGHTEENTH SUNDAY AFTER TRINITY.

THE connection between the grace of God, the Person of Christ, and the entire object of the Christian Life are specially alluded to and illustrated in the Eucharistic Office of to-day. Almighty God hates sin. A man while sinning wilfully cannot love God, and Holy Scripture points to Christ as Messiah removing this state of enmity by an atonement, a reconciliation. In the offering of Christ once for all—that supreme act of obedience accomplished by his death—man and God become reconciled. Holy Scripture also teaches that sin once committed is not like a vapor which melts away into the sky, but that it leaves a positive load of guilt behind it, which remains until that load is removed by an act just as definite as the act which introduced it. The Bible also points to Christ taking upon himself this load of unpardoned guilt, and offering for it as a propitiation His highest act of obedience—obedience pushed to the last extremity of a death of torture and of shame. "There is one Mediator between God and man—the Man Christ Jesus who gave Himself a ransom (that is, a redemption price) for all." Thus, being enemies, we are reconciled to God by the death of His Son. So that, although "all have sinned and come short of the glory of God," yet all are "justified freely by His grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood." Jesus Crucified offers the price which buys us out of bondage. Jesus Crucified effects an atonement which restores to us the friendship of the Holy God. Jesus Crucified makes Himself a propitiatory victim which expiates our sins. The redemption price which He paid, the act which perfected the reconciliation, the sacrifice which fully expiates the guilt is the free offering of His own most precious life to agony and to death. If it is asked, What gives to the death of Jesus this value, and makes it altogether different from the death of any other being that ever died? It is because Christ is God. His divinity imparts an infinite value to His work of redemption. And is it asked, Upon what principle the obedience of Jesus, expressed in a voluntary death, can be a substitute for the disobedience of us Christians? It may be answered, Because Jesus is the second

Adam. As such, He represented, in virtue of the terms of His Incarnation, the whole race of man, just as legitimately as our first parent represented and compromised so fatally all his descendants. "As by the disobedience of one man many were made sinners, so by the obedience of One shall many be made righteous." But how do we lay hold of this righteousness? As St. Paul tells us, By Faith. It is pre-eminently the righteousness which is by faith. And further, what are the special points of contact, the means of conveyance whereby God on His side unites us to His all-Holy and once suffering Son? Ordinarily, in the sacraments of the Church instituted by Christ Himself for that express purpose. St Paul describes them as "the putting on Christ," and as "the communion of the body of Christ. Thus it is that the death of Jesus is not merely a past fact of history, although the most stupendous. It is a fact which has at this moment a power, a significance as real in the spiritual world as any act of the Legislature has in the fiery world of political strife. It is to the eye of faith ever-present, ever-energetic, as if it belonged to no special point of human history, and to no one particular consecrated spot on the face of the earth. The Lamb is crucified, if, historically in the environs of Jerusalem, yet to the eye of faith in the very centre of the moral universe. And so now, faith at one simple bound bridges the centuries, forgets the Roman soldiers, ignores the Jewish multitudes, throws aside the historic drapery of the crucifixion, and sees only the shame, the agony, and yet the majesty, the triumph of the Crucified, as that form, crushed beneath an unspeakable dishonor, and yet radiant with a matchless splendor, stands out alone from the darkness of human history, as the one object which can raise the self-sacrificing enthusiasm, the enduring patience, the buoyant trust and hopes of the human soul.

#### WHY HEBREW SHOULD BE STUDIED.

THE chief reason why Hebrew should be studied by all who would thoroughly understand the Scriptures, arises from the fact that the Bible is a thoroughly Hebrew book from beginning to end. For although the New Testament is in the Greek language, yet the turns of thought and the modes of expression are almost entirely of a Hebrew character. A recent number of the *Contemporary Review* has an impressive article on the subject; and with some alterations to adopt its utterances to the state of the Church in Canada, it may be remarked that, if the clergy are to be mere time-servers, teaching and preaching only what their congregations tell them, then it is by no means necessary that they should be learned; but if, like the great churchmen of all ages, they are to be leaders of men, they must be learned; and if learned, must be acquainted with Hebrew or at least some Shemitic language. Without such knowledge they can neither understand the Old Testament nor the New, nor can they explain the relation of the two. The whole controversy as to the meaning of faith will be unknown to them, and they will accept apparent but not real contradictions as matters of belief. Ignorant of Shemitic life, they will explain away the Sermon on the Mount, and so deprive us of Christian ethics. They will not understand the history of the early centuries of the Church; nor know why they are not the heretics they profess not to be. They will force on their congregations interpretations long disavowed, unless something like a Pan-Anglican Synod should from time to time register and endorse the march of criticism.

The more they sink beneath the intellectual level of the laity, the more will they hide themselves in a cloud of invincible ignorance, and be despised or hated, according to their intellectual weakness or their personal influence, until at length the priest shall disappear before the protest of the indignant prophet. The Church in England for the last twenty years has been advancing in a far different direction. Ever since the production of Smith's "Dictionary of the Bible," learned men have been sought out for promotion, and the last instance has been the appointment of one of the widest in knowledge, and in general the wisest in its use, to a high dignity of the Church. The encouragement of learning has not been without its effects on theological candidates, and a backward tendency would discredit their zeal and be a fraud upon the people. But how, it may be asked, can the general body of theological students acquire a Semitic language besides New Testament Greek? The only answer is, if a knowledge of the authorized version is, as all admit, one of the first requirements, let it be a knowledge, and let other training give way to it. Otherwise, you take away the Bible from the clergy and the laity at one blow. Let a more reverent spirit be inculcated by not pressing into immature minds Aryan definitions of the mysteries of religious belief. Conceive for yourselves the training of St. Paul, of Apollon, of Origen, and lop off at least the useless, often profane, and mischievous speculations. What is needed is a sound knowledge of Hebrew, or, if that cannot be, of the easiest of the Semitic languages—that which may be called the sacred tongue of the New Testament, Syriac; and let the Greek of the New Testament be thoroughly studied in relation to Syriac, if not to Hebrew. A couple of years passed in these pursuits would produce a new generation of men, stronger, wiser, and more charitable than the generation of whom we are. It is well that the teacher should be mighty in the Scriptures; it is well that he should be able to render a reason for the faith that is in him; but if he have not charity, all this will avail nothing. The common bond of learning has saved many a scholar from failing in this chief Christian grace. It has made a stern theologian, like Dr. Pusey, show tender kindness to young men whose position was in the other pole of dogmatics. It binds together to a large extent Greek and English, and even Latin scholars. Nowhere has charity so triumphed as here: give us an ignorant clergy, and you deprive us of our last hope of an Eirenikon.

#### CHURCH THOUGHTS BY A LAYMAN.

No. 12.

OFFENCE GIVERS AND TAKERS.

ONE of the greatest difficulties the Church has to contend with in modern times arises from the restless spirit prevailing in social life, the restlessness which gnaws like a worm at the heart of democratic communities. That the Church is of all forces the most democratic is a truism, for God is no respecter of persons, and His Church is a Kingdom which does not recognize any distinctions among men based upon their worldly relations. "He hath put down the mighty from their seat and hath exalted the humble and meek. He hath filled the hungry with good things, and the rich he hath sent empty way." That is the course of the Kingdom of God, the direct opposite of the customary procedure of the Kingdoms of the world, wherein might secures loftiness of seat, riches command

all manner of fulness, and the humble, and meek, and hungry are neither exalted nor filled.

The Church then, or Kingdom of God, is in direct antagonism to the world, because the one is under Divine government, ruled by laws which the world treats with sovereign contempt. The troubles which afflict so many churches and congregations, heart burnings, jealousies, offences given and slights taken, all arise because Christians do not realise that as such, as baptised members of Christ's body, they are under Divine government. "Ye cannot serve God and Mammon,"—the God of Heaven and God of Mammon,—the God of Heaven and God of the world—at one and the same time, is the master key to all Church troubles of a personal, or social character. The effort is made to do what Christ declared impossible, and out of failure spring all forms of schism and division and discord. The English Church has a scandalous reputation for petty troubles arising from the deficiency of kindly feeling among its members. The reputation is richly deserved, and being as it is so serious a hindrance to its mission, the grounds of it are worth enquiring into. In the old land the social aspect of the Church was formed upon the lines of national habits and customs which were all deeply affected and largely moulded by the Church when the Church and Nation were indistinguishably one. The sacred bond of Church fellowship knit into communion which was rejoiced in and felt to be a daily comfort and protection to the entire body politic, peasant and peer, master and servant, rich and poor, all knelt at the same altar, and were visibly there equals before God, all a family united in Christ. This experience of centuries has left an indelible impress upon English life and is the grand secret of the stability, the permanence, the invincible love of order which are so characteristic of the English state and people. It is the secret, too, of the ease, the harmony, which exists in a society where social grades are so marked, and the secret, also, of the want of ease and lack of harmony so manifest in societies which have or try to have the same social grades without the softening influences which permeate English society and render imitations of it such lamentable failures. In days of old the Church so dominated the imagination of men, that a king could say, "I would rather be door-keeper in the house of my God than dwell in the tents of the wicked." The power to create such self-sacrificing devotion has gone; schism based on self has killed the Psalmist's noble spirit and bred in men the restless spirit of self-seeking ambition, has engendered the keen morbid self-consciousness which characterises modern life. The House of God is no longer a centre, a sign and symbol and visible manifestation of Christian unity and brotherhood, no longer a blessed Lethé where for a time self is utterly sunk in the deep waters of devotion, but is a place where self is exalted, pampered, stimulated, the whole service of prayer and praise being made to revolve round the pivot of self-worship and self-conceit. The very atmosphere of our Churches now-a-days is charged with social electricity, instead of reverential self-abnegation in the offices of devotion. All the vanities of vulgar social pride, the pride of money, or position, or some fancied dignity, stare right out in congregations; there is no difficulty caused by trying to serve God and Mammon, for it is so manifest that Mammon is monopolising all the heart and thoughts. The offence giver wounds his or her neighbour by some cowardly slight or impertinent act of self-assertion with all the cold blooded hardness which inspires such manifestations of a low nature in a

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ball room, and commits this sacriligious wrong before the altar of reconciliation, the very centre which should enkindle a loving spirit of Church-fellowship.

The offence taker wrapt up in his or her supreme individuality, keenly alive to all the possibilities arising from temporary contact with persons whose smile will flatter or coolness sting, quivers with the basest fever of humanity, the fears and hopes, and longings and dreads of social restlessness, and throbs with delight or turns livid with rage at the recognition of one, or slights real or fancied of another; self, self, engrossing the soul instead of self-consciousness being lost in the over-mastering sense of Christ's presence in and with His Church, and in and with them as members of His body. While nothing is more vulgar, nothing more anti-Christian than the obtrusion of worldly ways, the ways of social pride and vanity in the assembly of the family of God in Church, at the same time nothing is more unworthy of a Christian man or woman, than the irritation, the annoyance of feeling, or the caring in the slightest degree for the slights, or coolness, or pompous self-assertion of those who presume upon some worldly distinction to offend their less rich and elevated brethren in the house and before the altars of the Father equally of offence givers and takers. Society here is made up almost wholly of persons who are struggling after the recognition of those in a supposed higher grade. The calm, the gracious ease, the impartial affability of a true aristocracy is unknown, the chief delight which money or social elevation confers, is the power to patronise or depress or keep at arm's length others who are felt to be in some sense rivals. As our Church is the one most favoured by the more highly placed in society, it is here peculiarly exposed to the abominations of the offence giver and offence taker, hence its communion has been deserted by many thousands in Canada, who have no reason for their schism but the attraction of church life among persons, who being more equally placed socially, are to a great extent free from the evils of more varied social conditions. That such a division has been thus caused, is a scandal, indeed, of magnitude to those who have created it, it proves two sad facts: 1st That their manners are not equal to the social elevation they have attained or claim: 2nd That they have not learned that very elementary fact of religion, their being as Christians under Divine government in the Kingdom of God, bound therefore to be kindly affectioned to their humbler brethren, and in honor bound to prefer them.

But this division based on social causes or conditions proves also that those who have left the Church because their self-respect, or vanity, or ambition have been wounded or checked, are without any real dignity of character or true social worth, for had they possessed these they would too supremely despise unmerited slights to give a moment's heed to any indignity or impertinence which any person, however rich or great, could seek to annoy them with. When a person leaves the church for mere social reasons it proves that he has never learnt his high dignity as a citizen of the Heavenly Kingdom, never realized his baptismal relation so the family of God, or he could not have been driven by even bitter persecution to desert the Church of Christ, much less to leave it for so paltry a cause as wounded pride, be that pride ever so "proper" ever so just.

Social inequalities must exist, Christianity recognises their permanence, but it also aims at giving its disciples such principles as will render

intercourse between those of high and those of lower rank easy, pleasant and profitable, and whenever rank of any kind introduces irritation and offence Christianity is dishonoured and Christian discipleship put to shame. Any man having the spirit of Christ will so honor his Christian brethren that he will despise the very thought of using them as tools for personal ambition or as weapons in party warfare, he will neither wish them to echo his shibboleths nor turn themselves into dead stones for him to build a "stone wall" out of to be a dividing wall between brethren. Any man conscious of his sublime vocation as a joint-heir with Christ, and sharer of His Divine Sonship, will never stoop to party servitude nor feel any fold of party a large enough sphere for his sympathies and labors, he will neither be built into a "stone wall" nor demean his manhood by rejoicing over those who submitted to that supreme degradation, a degradation which no man would sink into whose blood was not thinned and spirit cowed by wearing the fetters of national or political slavery. The free Churchman, the true Churchman, is the true aristocrat, the peer of any, gracious in bearing to all, gentle in speech to all, loving in thought, word and deed; breathing and diffusing a purer atmosphere than the tainted air which breeds offence givers and offence takers, and though "clothed with humility" too proud to wear the yoke of a sect, or that meaner harness, the bit and bridle of a party.

## Diocesan Intelligence.

### NEWFOUNDLAND.

The Synod of Bermuda on Ascension Day last, requested the Lord Bishop of Newfoundland to include the Bermudas within his Diocese as the late Bishop Feild had done. It will be a source of general satisfaction that his Lordship has decided to accede to the wishes of the Synod, as those Islands have been without Episcopal supervision for the last three years.

### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

COTE ST. PAUL.—Church of the Redeemer.—This mission celebrated its Harvest Festival on Sunday last. In the unavoidable absence of the clergy, the service was said by Mr. Davidson, one of the churchwardens who gave a very able address to the congregation taking his text from 23 Lev. 34 and following verses. Mr. C. H. Binks from Montreal presided at the organ. Under the skilful hands of several ladies of the parish, the little church, when decorated with the corn, fruit and flowers so generously contributed by kind friends, presented a truly handsome appearance. An acknowledgment was made at the service of these gifts—also of \$25.00 donated by the Victoria Rifle Corps whose chaplain is the respected rector of the parish, also a large supply of coal from a parishioner; the money will be applied towards the erection of a very much needed fence around the church-lot.

### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

ARNPRIOR.—A harvest festival was held in this parish on Thursday, Sept. 18th. Emmanuel Church had been beautifully decorated for the occasion with fruits, grain and flowers; the most beautiful decorations clustering about the chancel and the altar. The chancel screen bore the text, "Let the Earth Rejoice," wrought in grain. The altar was vested in white, and had on the frontal a myrtle quatrefoil enclosing the Sacred Monogram. On the altar stood a silver basket of grapes and wheat, and, on the retable, bouquets of the choicest flowers and platters of fruit. The matter of decoration had been left to a committee of ladies, and the result did them infinite credit.

On Thursday, the service was of a very hearty character, with appropriate psalms, lessons, and hymns. An eloquent sermon was preached by the Rev. E. P. Crawford, of Trinity Church, Brockville. A harvest dinner was afterwards served on the grounds of the Agricultural Society, and an entertainment was held in the Town Hall in the evening, at which speeches were delivered by the Revs. E. P. Crawford, A. Cook, and F. L. Stephenson. The following day, dinner was again served for people visiting the Agricultural Exhibition, and an entertainment of tableaux and concert was given in the evening, when the Town Hall was crowded almost to its utmost capacity. The proceeds from the dinner and the entertainment, so far as is ascertained, amount to \$170—the profits of which, after paying expenses, are to be devoted to the parsonage debt. It is most satisfactory that all the committees worked so heartily and so faithfully to carry out their rather extensive programme, and it is an evidence of the good spirit which pervades the parish.

### TORONTO.

SYNOD OFFICE.—Collections &c., received during the fortnight ending October 4th 1879.

MISSION FUND.—July Collection—Orillia, \$12.50; Newmarket, \$9.69; Thornhill, \$6.30; Richmond Hill, \$4.00; Toronto, St. Bartholomew's \$2.00; St. Matthew's \$1.00. In answer to \$1000 offer.—Rev. George Hallen, additional subscription \$5.00. Parochial Collection.—St. Luke's, Toronto, on account 50 cents. Thanksgiving Collection.—York Mills, \$5.24; Collection at a Harvest Home Festival held at St. Mark's, East Oro (Shanty Bay) \$5.02; From the late Church Association Per B. Homer Dixon, Hon. Secy.—For Rev. John Burkitt, \$50.00; Rev. James H. Harris, \$50.00; Rev. W. H. French, \$33.33.

PERMANENT MISSION FUND.—Subscription.—Miss E. Plummer, Toronto, \$3.75.

WIDOWS' AND ORPHANS' FUND.—October Collection—Keswick \$2.25.

St. Matthias—St. Barnabas District.—In pursuance of the original design of the Incumbent and others interested in the foundation of this parish, the western section of it has been assigned for the formation of a new congregation. The necessity for such an arrangement has all along been evident, as the parish, extending two miles from north to south, is cut in two through its whole length by a series of large enclosures connected with public institutions as well as by extensive private grounds, viz.: Oak Hall Farm, Gorr Vale, Trinity College, the Asylum, Central Prison, and the Garrisons. This has made it difficult, especially in inclement weather, for the parishioners in the west to make their way round to their parish church, Strachan street, so that for the sake of the increasing population of the district some place of worship near Givens or Dundas streets, has become a necessity. The Rev. H. T. Leslie, B.A., of the Diocese of Albany, at present on a visit to the Incumbent of the Parish, and assisting him, with the Bishop's permission, will devote most of his time to the new congregation for the present, and will carry on day and night schools, as well as services and Sunday schools, at the temporary mission rooms, No. 53 Dundas street. The position is about halfway between St. Matthias and St. Anne's, and about three quarters of a mile distant from either—the maximum interval between Toronto city churches—St. Anne's and St. Mark's, Parkdale, being each one and half miles west from St. Matthias Church. This will form the nucleus of a new parish at no distant day: whether by the filling up of the portion of the parish north of the Givens estate, or by union with an adjacent portion of St. Anne's parish. Already it has become evident that the rooms first used for the mission service were too small, and that the present larger and more commodious premises should be secured. The services on Sunday, 5th Oct., were well attended, and the hearty responding of those present gave promise of their equally hearty co-operation in the general church work of the district. It is intended that the congregation should be entirely distinct, financially and otherwise, from that at the parish church, and should act harmoniously

in regard to the church work being carried on in the adjacent portion of St. Anne's parish. Arrangements are being made to have a suitable building erected at once.

**Grace Church.**—At the conclusion of the service on Sunday evening last the Incumbent, the Rev. J. P. Lewis, remarked: "It was impossible, for him to state the exact number of the congregation twelve months ago, but he thought he might safely say that the congregation had doubled since that time. The church records showed that their communicants had more than doubled; fifty-seven persons had been confirmed, sixty-six baptised, and about 150 added to the full membership of the Church. The finances had increased from an average of \$20.19 a Sunday to \$35.07 per Sunday. In the Sunday School corresponding progress was manifest. When it was established, a few years ago, the entire number of scholars who could be gathered into it was 36; at present it contained 560 scholars, teachers, and officers, and that day the attendance was 456. This progress was very encouraging, and had been attained, not by the minister alone, but with the hearty co-operation of the churchwardens and nearly all the members of the Church."

**St. Thomas.**—St. Mark's, Carlton, and St. John's, Runnymede, have been added to this parish by the Lord Bishop of the Diocese.

The Rev. J. H. McCollum's address is *Seaton Village, Ont.*

**HASTINGS AND ALNWICK.**—The Incumbent acknowledges, with thanks, the receipt of some books, magazines, and pictures from the ladies of the C. W. M. A.

**MIMICO.**—*Christ Church.*—The Rector of this parish, the Rev. Canon Tremayne, has been obliged to leave for England, and will be absent for seven or eight weeks. During that time, the Rev. Ernest E. Wood, late of Prince Albert Settlement, North-West territories, will act as *locum tenens*.

**TECUMSETH.**—The 12th annual Sunday School Picnic and Harvest Home Festival, took place on Thursday the 18th inst. Although the morning looked very unpropitious, it having rained until about half-past eight, the clouds then began to break away, and the friends to the good cause wended their way to the stirring village of Beeton, where it was unanimously agreed the festival should be held on this occasion. A resolution was passed, in which the Sunday School children most cordially concurred, that the funds gathered on this occasion, should go towards the building of the new brick church which is being erected in said village, a building which will reflect very much credit on the present Incumbent Rev. T. Ball. The Festival, as usual, was a decided success, as it could not otherwise be, for the Incumbent, with the assistance of his wife, are working energetically for the people belonging to the parish. A most hearty service was held in the new church, and a heart-stirring sermon suitable for the occasion, was preached by the Rev. J. Fletcher of Cookstown, after which the children were marshalled in order, with their beautiful flags and banners waving in the wind, and headed by the Beeton Band, were marched to the Agricultural Hall, where ample provision of the good things of this life, were in readiness for them. The proceeds of the festival amounted to \$98.45. A reunion took place on the Monday evening following, when the additional sum of \$18.00 was added to the above, making a total of \$116.45. The Harvest Home Festival was projected in the second year of the incumbency of the Rev. J. Davidson, by whose exertions, with the assistance of his most self-denying and energetic wife, made them what they are. Although the Sunday Schools flourished during the incumbencies of the Rev. F. S. Osler and Dr. Strong, they were never self-sustaining until twelve years ago and during Mr. Davidson's incumbency. After providing prize books and library books, he purchased and paid for out of the festival funds, banners, dishes, tables and table-cloths, seats, and a magic lantern: all for the benefit of the Sunday Schools of the parish. The good work is most nobly carried on by the present incumbent, and we pray that long

may those anniversaries continue to benefit the lambs of the flock.

**YORK MILLS.**—One of the most delightful services of the season was held in connection with the annual harvest home at St. John's church, York Mills, on Thursday, 25th ult. To say that the church was beautifully decorated would be to give but scanty praise to the taste and energy displayed in the harmonious blending of fruit and flowers, grain and scrolls throughout the entire church. Nothing could be added, nothing taken away, without marring the concord of the whole. Indeed, Canon Osler is to be congratulated on possessing a band of lady workers whose zeal and handiwork reflect the very greatest credit upon the whole parish. Prayers were read by Rev. E. Horace Mussen, M. A., Incumbent of Scarborough; the first Lesson by Rev. Robert Shanklin, Rector of Thornhill, and the second Lesson by Rev. T. W. Paterson, M. A., Incumbent of Christ Church, Deer Park. An admirable sermon was preached by Rev. C. W. Paterson, B. C. L., Incumbent of Aurora, from Psalm xxxiii. 5:—"The earth is full of the goodness of the Lord." The musical portion of the service was rendered in a manner far superior to that usually heard in the country. After divine service the clergy and congregation withdrew to the rectory grounds, where loaded tables were spread for the entire company. After luncheon abundance of amusements was provided for the younger portion of the community in the way of football, &c., while others occupied the time in various ways in the beautiful rectory grounds. When the chilliness of approaching nightfall put an end to outdoor amusements, a most enjoyable evening was spent in listening to music and recitations furnished in the drawing room by a number of young ladies and gentlemen from Toronto, and by the rector's own family.

**HOLLAND LANDING.**—On Thursday last the annual Harvest Festival for this parish was held, and advantage was taken of it for laying the corner stone of a new chancel and vestry by which increased accommodation will be obtained. The customary service was conducted by the Rev. Albert Spragge, the Rev. H. B. Owen and the rector assisting. The Rev. Mr. Patterson, of Aurora, preached an appropriate sermon. The church was tastefully decorated, and the music excellent. The service ended, the large congregation (for a week day) proceeded to the eastern end of the church and after the usual service and a few remarks by the rector and Canon Givens, who was present, John Barwick Esq. was called on to lay the stone. This was a compliment well deserved by this worthy old English gentleman to whose liberality the neighborhood is mainly indebted for this substantial brick church. All hands then made their way to the Park where a few hours were pleasantly spent and an excellent repast was partaken of by young and old.

In the evening the Rev. Mr. Owen delivered an interesting lecture on Missionary life among the Indians in British Columbia and the proceedings closed by refreshments and a social gathering in the Masonic Hall.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

**HAMILTON.**—Receipts at Synod office during the month of September 1879:—MISSION FUND.—*Offeratory collections.*—Alma, 75c Louth and Port Dalhousie, \$8.35; Arthur, \$5.00; West Luther, 60c Lowville, \$2.03; Nassagaweya, \$1.75; Carlisle, \$1.13; Kilbride, \$1.30; Ancaster, \$10.19; Port Colborne, \$1.15; Marshville, \$1.45; Chippawa, \$42.00; Guelph, \$30.00; *Thanksgiving collection.*—Carlisle, \$3.00; *On guarantee account.*—Marshville, \$50.00;

**ALGOMA FUND.**—Harriston, \$7.28; Guelph, 50c. *Intercession collections.*—Lowville, \$1.33; Nassagaweya \$1.00; Carlisle, 40c.

**WIDOWS' AND ORPHANS' FUND.**—Erin \$5.40;

**BURLINGTON AND NELSON.**—*Thanksgiving Services and Deanery Meeting.*—Services of thanksgiving for the blessings of the Harvest were held in St. Luke's church, Burlington and St. John's church Nelson, on Wednesday, Sept. 24th, after-

noon and evening. The Rev. Edward Archibald, (of Dundas) preached at both Services, and the Rev. F. Geoghegan, (of Flamboro' West,) also took part in them, with the Rector, Rev. Canon Belt. The churches were beautifully decorated, appropriate texts, with wreaths of evergreens, grain, and berries, adorned the walls, font, pulpit, of each; while a pyramid of flowers and fruit graced the altar-table, the whole arrangement bespeaking the good taste and zeal of the members of the congregations. On Thursday morning (25th) the North Wentworth and Halton Deanery chapter was opened by an early communion in St. Luke's church, at which, besides the four clergy present, thirteen members of the congregation participated, and after the proceedings of the day, the session closed with a public service, at which excellent addresses were delivered by Rev. Messrs. Mackenzie and Geoghegan. The collections amounted to over \$26, and were applied, with funds already in hand, to reduce the parsonage debt.

**JARVIS.**—A Harvest Home Festival was celebrated in Jarvis on Wednesday evening last. Tea was served at six o'clock in Chambers Hall. The tables were very handsomely set. The attendance was good. After tea a service of Thanksgiving was held in St. Paul's church. The Rev. Mr. Seaman, of Nanticoke, assisted the Rector by reading the lessons. The Rev. James Carmichael favored us with an able and eloquent sermon, as clear as crystal, through which we saw the goodness of God in perfect beauty. The receipts net were seventy one dollars. The object to which the money is to be appropriated is church repairs.

**AMARANTH.**—The consecration of the pretty little church of Emmanuel Farmington, Confirmation and the Harvest Thanksgiving took place on Wednesday the 1st of October. The church was decorated nicely, and the well laid Altar and chaste Reredos were admired by all. The Deacon in charge, the Rev. C. R. Clark presided at the organ. The services began with a procession from a neighboring house. The Rev. W. H. Clarke, of Bolton acted as Bishop's Chaplain and carried the Pastoral staff. The other Clergymen present besides those above mentioned were the Rev. W. F. Swallow, Mono, Rev. A. W. A. Chowne, Erin, and the Rev. R. S. Luther. The service and sermon were impressive, plain and practical. A goodly number partook of the Holy Communion, and among them all those who had been confirmed. The preacher at Evensong was the Rev. W. H. Clarke B. A., who gave a stirring address on "giving." All seemed pleased with the day's proceedings which was manifest by good congregations. All had a chance of seeing and hearing their good Bishop, and felt strengthened by the Holy services and good words, for which we should truly say, "Laus Deo."

**ELORA.**—On Wednesday, Oct. 1st, the third harvest festival in connection with St. John's church, Elora, took place. The weather was all that could be desired. Skilful and willing heads and hands had planned and executed with much taste and beauty, a great deal of work for the adornment of this very pretty and nicely-proportioned church. A screen of light and graceful character spanned the chancel arch, festooned wreaths of drooping oats crossed the nave diagonally and were looped up in the centre, fruits and flowers and mottoes were tastefully displayed in various places, and altogether the effect was one of great excellence. The services of the day began with holy communion at 9 a. m., the celebrant being the rector, Rural Dean Yewens, assisted by the Rev. Mr. Cooper, of Listowel, in the diocese of Huron. There was also present as gospeller the Rev. C. E. Thomson, formerly incumbent of Elora. Service was again held in the afternoon at two o'clock, when the Rev. Messrs. Caswall, Spencer and Lee assisted the rector, and the Rev. Mr. Grahame, of Harriston, preached from Gen. viii. 22. The congregation was a good one, and the melodeon was played by Miss Yewens. Then followed at five o'clock a most excellent and abundant dinner in the drill shed, the ladies of the congregation sustaining their well-earned reputation in preparing the good cheer and dispensing it in a most satisfactory manner

to a large number of guests. The feast being over an entertainment was given consisting of instrumental and vocal music and four tableaux, and after an evening happily passed in social enjoyment the large company dispersed, well pleased, and, we trust, thankful. It was very gratifying to the writer to see all working so well and entering heartily into the spirit of the festival. Let us hope that for many years to come the same loving zeal and energy will continue to be manifested, and that St. John's, Elora, will go on prospering and to prosper.

**HARRISTON.**—On Tuesday, the 9th inst., the church people of Harriston had the satisfaction of witnessing and taking part in the consecration of their neat little church, St. George. The weather, though cool, was pleasant, and a large number of people from the village and the surrounding country assembled for the glad occasion. At about half-past 8 a. m. the holy communion was celebrated. Ten lay people besides the bishop and three clergymen partook of the holy feast. The consecration office was begun in the usual form at 11 o'clock. With it was intermingled the form of prayer for harvest thanksgiving. Seven clergymen, viz.: Rev. Messrs. Grahame, Incumbent; Yewens, R.D., Caswall, Cordner, Spencer, Pigott, and Racey, took part in the services, and the Bishop delivered an appropriate and practical address. The Rev. Mr. Rixon was also present. Rev. Mr. Caswall acted as the Bishop's chaplain, and this was the first occasion, we believe, on which the Bishop's staff has been made use of in any regular and authoritative episcopal act in the diocese. Late in the afternoon a particularly good and abundant dinner was partaken of by a large number of persons in the Council chamber of the town hall building. In the evening the hall itself was occupied by a good audience, who looked and listened with evident satisfaction. A miscellaneous entertainment of vocal and instrumental music was gone through for their entertainment. In special relation to the harvest thanksgiving St. George's church was neatly and appropriately decorated with grain and fruit and flowers.

**ST. CATHARINES.** The attendance at the Harvest festival at St. Barnabas on the 24th ult. was very large. The service was sung to an ancient plain song melody by the Incumbent, the responses being duly harmonized. The Psalms and Canticles were chanted antiphonally to Gregorian tunes. The Rector of St. Marks preached the sermon. The picturesque church was most beautifully decorated. The altar, vested in white, stood out in bold relief from the exquisite reredos, the super-altar bearing a handsome cross and four vases of delicate flowers, pots of flowers being banked on each side. The rood-screen was covered with creepers and flowers and clusters of grapes, a large satin cross surmounting the structure. The handsome Caen stone font was a marvel of beauty, and reflected great credit on the loving hands of the ladies who decorated it, the base of it being grouped about with fruit and products of the earth, the altar merely bearing the oblation of wheat-ears and grapes. The people of the congregation cannot fail to appreciate the generous support meted to them by the clergy of the city and neighbourhood, several of them having assisted at the service, and they feel most grateful to the Rector and choir of St. Mark's, who made the festival such a success.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

**SHELburne.**—St. Paul's celebrated their Harvest Festival on Sunday the 14th. Sept. The church was beautifully decorated. Congregations at the three services were large. The preachers for the day were the Rev. R. S. Radcliffe, Luther Diocese of Niagara, and the Rev. C. R. Clark of the same Diocese. The singing was excellent, the choir from Stayner, Diocese of Toronto. A good concert was held on the following Monday when the Rector, the Rev. J. Smythe, M.A., occupied the chair.

**STRATHROY.**—We have the pleasure of recording

the very successful Harvest Festival of the Church of St. John the Evangelist. On the sixteenth after Trinity the special services of Thanksgiving for the ingathering of the fruit of the land, were held in St. Johns. The morning prayers were read by Rev. Arundel T. Hill, Rector of the Parish, and the Ven. Dean of Huron preached an appropriate sermon, from the text "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, filling our hearts with food and gladness." The very large congregation were deeply impressed with the words that fill in earnestness and power from the lips of the preacher. Both at morning and evening service the collections were large, and the worshippers realizing the sentiment so sweetly sung by the sainted Heber: Largely thou givest, gracious Lord, Largely Thy gifts be restored; Freely Thou givest and Thy word is "Freely give." At evening service the preacher was Rev. E. P. Hyland. The collections were in aid of the building fund of the Church, and amounting to fifty-five dollars, a good service for a small congregation such as that of St. Johns. The church was handsomely decorated, showing that the ladies of Strathroy had lost none of their skill and taste in their work of love. The church and chancel were beautifully decorated with the choicest fruits and flowers, and on the wall were texts from Holy Writ testifying to the goodness of Him "Who maketh peace in our boarders and filleth our land with abundance." Never did the Church look better than on that day of rejoicing. On Monday the festivities connected with the Thanksgiving services were all that could be desired, the spacious and very handsome house and grounds, lately the residence of Mr. J. D. Dewan in the Northern suburb was set apart for the purpose, a sumptuous dinner was served from 12 a.m. to 2 p.m., and again from 6 to 9 p.m.. Between 300 and 400 guests were present, though the number of guests was unusually large the feast was equally abundant. On Tuesday evening there was lunch (a continuance of the festival) at the same place, and there were present many friends. We must congratulate the Church of St. John, minister and laity, on this very successful and happy festival of thanksgiving for the "ingathering of the fruits of the earth," especially the ladies to whose indefatigable labours the good result is so much to be attributed. The amount realized by the Thanksgiving services and festival was two hundred and two dollars.

**SEAFORTH.**—We rejoice to learn that the highly respected Rector of this parish, the Rev. W. F. Campbell, has been unanimously elected Missionary Secretary of the Diocese by the Standing Committee. He will have some laborious work to attend to immediately, as the whole diocese (thirteen counties) has to be gone over before Easter. The Synod has placed the whole planning, deputation work with every thing relating to it in his hands. It is evident the position requires extraordinary ability and energy, and the universal opinion is that a wise selection has been made. The *London Free Press* of Oct. 1st, says that "As a preacher, a platform speaker, and an industrious worker, the reverend gentleman appointed stands deservedly high."

We also clip the following from the *St. Thomas Home Journal* of October 3rd:—"An old and respected citizen of St. Thomas, Rev. W. F. Campbell, now rector of Seaforth, has been unanimously elected missionary-secretary of the Diocese of Huron. The post is one of great responsibility, and the selection was made much against the personal inclination of Mr. Campbell, who was loath to sever his connection with the Seaforth congregation, to which he is warmly attached."

#### ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The Rev. T. H. Appleby, who with the hearty approval of the Bishops of Algoma and Toronto and other Canadian bishops, is earnestly soliciting aid towards his seven proposed new churches, in his extensive mission in Algoma, which comprises fourteen white stations and one Indian, with about 100 miles coast line, desires that all letters be addressed to him, Synod Office, Toronto, till

the end of October, (as the most central place) as he has been obliged by special request to alter somewhat his proposed plan of visiting the different dioceses. The Rev. T. H. Appleby acknowledges with thanks, per the Very Rev. the Dean of Toronto, the sum of \$4.25.

Mrs. Fauquier, See House, Sault Ste. Marie, will kindly receive all donations for Mr. Appleby's mission work sent direct to the above address till the end of November.

"A friend" from Prescott, in acknowledgement of a success which has been lately experienced "has forwarded one dollar to the Rev. W. Crompton, travelling clergyman, for use in any way that gentleman shall think fit in his extensive mission.

The Rev. W. Crompton gratefully acknowledges the receipt of a large packet of pamphlets, ornamental cards, etc., for his Sunday Schools, sent by some unknown benefactor.

A very successful harvest festival was held at Hoodstown, on Wednesday, Sept. 10th. The church was beautifully and artistically decorated under the direction of Mrs. Mead and Mr. Hurst, ably seconded by friends in the congregation. The proceeds of the occasion will realize over \$36.00 for the benefit of the church.

A party of surveyors are busy locating a railway, which is to pass from Gravenhurst to Lake Nipissing, where it will tap a portion of the G. P. R., and opening up the Free Grant District. This will give a greater impetus than ever to the settlement of the country, and it behoves the friends of the church to decide whether she is to be found behind in her work or abreast of it.

**NEWHOLM.**—Mrs. Ferguson begs to acknowledge with thanks from A. P. Cockburn, M.P., the sum of \$5.00 to aid in purchasing a communion service for Trinity Church. All desirous of aiding in the above matter will please forward their donations to Mrs. Ferguson.

**SHINGWAUK HOME.**—Messrs Rowsell & Hutchison, have again kindly offered to receive and forward any parcels of clothing etc., for the above institution. As the season is far advanced no time is to be lost.

### British and Foreign.

#### GREAT BRITAIN.

During the seventeen years' episcopate of Bishop Baring in the Diocese of Durham the enormous sum of \$2,718,500 was spent in building and repairing churches in the diocese.

Only ten foreigners are honored by tombs in Westminster Abbey.

The English Bishops of Ely and Exeter have edited a "Book of Family Prayers," which will shortly be published under the approbation of the upper House of Convocation.

The Duke of Argyle, speaking at a recent church fair, said he did not regard a bazaar as an heroic method of raising money for church purposes.

The *Scottish Guardian* says:—"Poor Mr. Gladstone is the man who is generally suspected of sympathy with Ritualism; but the *Rock* is greatly troubled in mind about the state of Lord Beaconsfield's parish church. 'The hymn-book used is the notorious *Hymns Ancient and Modern*. The Vicar wears colored stoles, and maintains the eastward position—the communion table being covered with an illegally embroidered linen covering, while on the super-altar are eucharistic candles, a brass cross, and two vases of flowers.' Dreadful! And it seems that his Lordship calmly attends the church, notwithstanding all these horrors"—showing, perhaps, that his attention is directed to higher subjects than these little bits of ritual.

Canadian churchmen will be specially interested to learn the following particulars about Bishop MacLagan's approaching primary visitation of his diocese. The arrangements will differ considerably from those which are customary on such occasions. The visitation will extend over several weeks, and will be held at numerous centres throughout the diocese, in order

that the Bishop may have opportunities of personal intercourse with as large a number as possible of the clergy. At each of these centres there will be a special service (generally Holy Communion,) followed by a short address from the Bishop, after which the clergy cited will be seen individually as far as time will permit and their circumstances may require. The church-wardens will also be received by the Bishop if they have any special presentments to make. The Chancellor and other legal officials of the diocese will not, at these times, accompany the Bishop, but all matters requiring their presence and counsel will be reserved until the conclusion of the visitation, and will be dealt with by the Bishop in his court at Lichfield. The visitation will commence on 13th Oct., with a special service at the cathedral, when the Bishop will himself preach the visitation sermon. The Charge will not be delivered till the end of winter, on Tuesday, March 22nd, when the visitation shall have been completed, and all its results tabulated and considered. It is hoped that arrangements will be made for two days devotional retirement for the clergy immediately after the close of the visitation. No visitation has been held in the diocese of Lichfield for more than ten years, the late Bishop having adopted other methods for investigating the condition of the diocese. There will also be a visitation of the cathedral and its chapter. The number of clergy in the Diocese is almost exactly 1000, distributed over an area of 1,700,000 acres, being the entire counties of Stafford and Derby, and the larger part of Shropshire.

#### MISSION WORK.

The great cathedral at Cologne, which was begun in 1248, will be completed next spring, having been more than six and a quarter centuries in building. The capstones and crosses have yet to be placed on the towers.

M. Hyacinthe Loyson conducts his services in the "Gallican Catholic" chapel. There is a daily celebration of mass on week days and two on Sundays. There are sittings for 1,360 people, and they are frequently all taken. A noticeable feature of the congregations is the large attendance of men, a thing almost unknown in the Romish churches. The average attendance at the preaching services on Sunday is about 1,000. M. Loyson is assisted by a personal friend, a priest named Bichery, who was ordained not very long ago by Bishop Reinkens.

#### UNITED STATES.

Dr. Shelton stated in his semi-centennial of St. Paul's, Buffalo, that he had united in holy matrimony in that parish 972 couples—nearly 2,000 persons, enough to fill two churches of the size of St. Paul's, and were they all living, with their descendants, they would make a village of some 10,000 inhabitants, the size of Buffalo fifty years ago.

Bishop Coxe remarks that 36 such rectorships as that of Dr. Shelton would carry us back to the time of St. John—so that the tracing of the Apostolic succession is by no means so difficult as is sometimes imagined.

The death of the Rev. Dexter L. Lounsbury, rector of Christ Church, Stratford, Conn., from a pistol shot by the hand of his wife, who seems to have been suffering an aberration of mind, occurred on Wednesday morning, the 24th ult. A fuller account of the sad affair, and of the funeral services of the deceased, is furnished by correspondents of most of the United States papers.

Bishop Harris allows himself no intermission of labor in which to contemplate the fresh dignity of the Episcopal mitre. His first visitation was that of Trinity Church, Monroe, on Monday, Sept. 22. On Tuesday he went to Chicago, on his way to the Upper Peninsula, where he will remain through the greater part of October, having visited Marquette Sept. 28, and giving October 2, 3 and 5, respectively, to Ontonagon, Rockland and Houghton. The Bishop's family, it is expected, will remove to Detroit in the latter part of October. The Episcopal residence is now undergoing extensive repairs, including the addition of a story to the height of the building, the entire improvement being at an expense of some \$5,000.

Michigan lost last week one of her long valued clergymen, the Rev. J. T. Magrath, recently rector of St. Thomas' Church, Battle Creek, and formerly of Jackson, who has now removed to Torresdale, Philadelphia. The kindly regard of his townspeople at Battle Creek was testified by the attendance of a crowded and sorrowing congregation upon the occasion of his last service in the parish.

Postmaster Hartranft, of Philadelphia, instructs his carriers that they may refuse to deliver letters at houses where savage dogs are kept.

Bishop Seymour having removed to Springfield, Illinois, requests all letters and papers to be addressed to him at that place.

### Correspondence.

All letters will appear with the names of the writers in full.

#### TORONTO MISSION BOARD.

SIR,—The missionaries of this Diocese must be thankful to the incumbent of Bradford for his letter in your issue of the 2nd instant, in which "taking the bull by the horns," he tells two or three plain truths, even at the risk of offending certain church dignitaries. But I think exception may fairly be taken to his statement that the Mission Board By-law has "been found utterly impracticable." Not so; for so far from this being the case some of the most important provisions have never received a fair trial. When, e.g., missions have been in default, how often has the notice provided by the by-law been forwarded to the missionary to be read in the hearing of his people? How often have such defaulting missions been visited by those whose duty it is to inquire into the matter and report to the proper authorities? The by-law has been indeed "a dead letter for a long time;" but simply because it has never had a fair trial, not because it is "utterly impracticable."

Several years ago, when this by-law began to be enforced, I well remember a number of clergymen (myself amongst them) dreading the bad effect it would have upon country churchmen generally, many of whom are only too glad to have some excuse (such as ritualism, ecclesiastical tyranny, and so on) to withhold their contributions to various Diocesan funds; and I even went so far as to write to our late beloved Diocesan (who was not only a gentleman himself, but always treated his missionaries as such) telling him how well we were doing in North Essa, and begging him not to enforce the by-law for a year or two longer. He refused, writing me a very kind letter, stating his reasons, and enclosing another from the Archdeacon of Niagara. The result showed the wisdom of this decision; for the Ruri-decanal Committee on Missions visited us, we had an enthusiastic and successful meeting under the late Dr. Lett, whose loss (seemingly irreparable) West Simcoe has never since ceased to deplore, and for five years and a half North Essa, in accordance with the by-law, paid one hundred dollars a year more to the stipend fund than ever it had done before. Sometimes there was a difficulty owing to the scarceness of money; and under such circumstances the church-wardens have more than once or twice borrowed the necessary sum from the bank, and at other times I have given the Secretary-Treasurer my receipt for it, and never have the people kept me waiting for it longer than a fortnight or so afterwards. One of the congregations has lately fallen into arrears with the Board; at least I suppose so as I have received no cheque from Toronto for the amount such congregation promised; but their being in default is owing simply to the fact that during the time covered by their last article of agreement with the Board, some eighteen or twenty families moved from the mission.

Now to illustrate what strenuous efforts have been made to enforce the by-law, let me say that (a) shortly after the present Bishop's consecration I wrote, asking for an interview to explain to him the somewhat anomalous state of my mission; and to this request his Lordship never vouchsafed an answer. I must confess I felt somewhat hurt at first; but afterwards I felt quite content to bear this sort of treatment when I found that several other clergymen had been treated in a similar manner. Next (b) I sent a full statement of the position of affairs to the Mission Board, and it was never even read; but a sort of summary of it was given, and the whole matter was placed in the hands of the R. D. Committee for West Simcoe. This was in May, and (c) the Archdeacon of York, *ex-officio* Chairman of the Committee, wrote expressing his regret that he could not visit us before July, and when I saw him sometime after he again expressed his regret that he could not come at all, but he would try to get some one to act as his commissary in the matter. His reasons for not being able to attend were, I should say, very satisfactory, namely, college examinations and his visit to England. At last a commissary was procured,

the meeting was held, a most favorable report of the mission was warranted, one of the members of the committee publicly expressing his belief that a similar satisfactory meeting could hardly be held in any other mission of the Diocese; the report was presented, and (d) the result was that no action was taken in the matter, because certain contumacious and recalcitrant people (to whom such notice as was possible of the meeting had been given) thought fit not to send to it any representative! This is carrying out the by-law with a vengeance. And yet it is more than hinted that certain so-called High Churchmen and Sacerdotalists dread an investigation into the state of their parishes. For my part I begged for it, and would court it at any time, even though conducted by the most Puritan inquisitor. I have been compelled in speaking of this matter, to say a great deal about my own mission, but I do so simply to illustrate my position that the by-law is not "utterly impracticable," but that it has never received a fair trial. I am not airing a grievance particularly, for the congregations to which I minister keep their agreement with the Mission Board (so far as I can learn) as well as any others in the Diocese.

Those of us, missionaries of this Diocese, who remember the old system under which we worked, before the confirming of the present by-law, when there was no party really responsible for our stipends, when what was paid to us was paid in such a way as to be of comparatively little use, will, I fervently hope, never permit any influence to induce us to allow the by-law to be considered "a dead letter." It is, I am persuaded perfectly practicable, the only real difficulty being the unwillingness (so common to poor humanity) to take a certain amount of trouble on the part of those whose duty it is to enforce its provisions. What we, missionaries, must never forget is that we have made no agreement with the people to whom we minister, as to money matters, we have not necessarily anything to do with the people; we have been sent to our various cures by our Right Rev. Father in God, and the Mission Board is responsible for our stipends. Of course we are willing to do all in our power to aid the Board in this matter; but, at the same time, we must never be induced to ignore the fact that to the Board, not to the people, are we legally entitled to look for our stipends. The tendency of certain resolutions passed by the Mission Board during the past year has been to make us ask ourselves whether it would not be better to return to the old system; it may be that the Board, seeing the trouble, (not the responsibility) of carrying out the present by-law, is desirous of bringing what is sometimes facetiously called its *moral* influence to bear on us to make us wish for a return to the old system. But if ever we allow ourselves to be forced into this we shall be giving up a by-law which, despite its unfair treatment, many of us feel to be a boon to-day. For nearly ten years have I been a missionary in this Diocese, and have worked under both plans of payment; and I am persuaded that a large majority of my brother missionaries will agree with me in saying that the *minimum* canonical stipend under the present by-law is altogether preferable to the promise of twenty-five per cent. more under the old (want of) system.

As to the cause of the difficulty in which the Board finds itself concerning the irregular payments made by missions on account of guarantees, I have given the matter some little thought; and facts have forced me to the conclusion that it is due, first, to the lamentable lack of both private and public devotion which prevails amongst too many of both priests and people, and, secondly, to the moral cowardice which makes so many of the clergy afraid to teach the church's distinctive doctrines, together with their contemptible pandering to a depraved taste by preaching popular religionism.

W. WHEATLEY BATES.

The Parsonage, Ivy, S. Faith's Day, 1879.

#### SUNDAY SCHOOL INSTITUTE.

DEAR SIR:—I am very glad to see that some of your correspondents are asserting the claims of the Church of England Sunday School Institute. I have been a member of it for some time, and



st favorable report of one of the members pressing his belief that could hardly be held Diocese; the report result was that no tter, because certain nt people (to whom of the meeting had send to it any repre; out the by-law with ore than hinted that chmen and Sacerdo into the state of t I begged for it, and h, even though con- inquisitor. I have of this matter, to say mission, but I do so on that the by-law is but that it has never of airing a grievance gations to which I nt with the Mission as well as any others

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WHEATLEY BATES.  
h's Day, 1879.

NSSTITUTE.  
to see that some of ring the claims of ay School Institute. or some time, and

have used their excellent Lesson Books in my school for several years, and each year increases my opinion of their value.

*Teachers' Examination.*—Last June, five of my S. S. Teachers entered for the Institute Examination, with satisfactory results, considering the short time they were preparing: and I believe more will attend the preparatory classes this year, which commences next week. One great advantage of the examination is, that the study of the Scriptures is undertaken with a special object, and hence is more thorough.

*Days of Intercession.*—The Ottawa clergy observed the days last year by special sermons on Sunday, and by a service in St. John's Church on Tuesday evening, at which addresses on Sunday School work were delivered by several clergymen and laymen. The results were, the formation of an Association of the Church S. Schools in the city and neighbourhood, which met quarterly in different Churches, when, after prayers, speeches were made on Sunday School subjects; (2) Fortnightly meetings of teachers for the study of the Scriptures, &c., and (3) In the Spring, weekly meetings for study with special reference to the examination. It is intended to commence work again on the appointed Days of Intercession, and I anticipate that the success of the movement in the future will exceed even that in the past. As local Secretary of the Institute in the Diocese of Ontario, I shall be happy to forward copies of the circular, and to give any information about the Society to any one who may wish it.

H POLLARD,  
St. John's Church, Ottawa.

THE LATE PRINCIPAL OF LENNOXVILLE.

SIR,—I cannot pass, unchallenged, the implied slur on the late Principal of Lennoxville contained in the last letter of your Montreal correspondent. He says: "At the time the Diocesan Training College was established Lennoxville was all but helpless to supply Bishop Oxenden with clergy, in numbers having anything at all like a fair proportion to his requirements." Further on: "A wonderful change for the better has taken place at Lennoxville within the last few years. \* \* \* It is now a live institution," etc., etc.

The above words, to one ignorant of the history of Bishop's College, would suggest the notion that at the time the Montreal Training College was set going, the older institution was in a moribund condition, but that it is now reviving. I beg permission to demur to the correctness of any such idea. At the time to which your correspondent alludes, about six or seven years ago, the supply of candidates for the diocese of Montreal was small, and it has never, to my knowledge, been otherwise than small. How could we expect a different state of things, remembering the slender support and sympathy which Churchmen in this diocese have vouchsafed to Lennoxville? I have never ceased to marvel at this apparently cold indifference to an institution in which I personally have ever taken, and take, a warm and lively interest. But at the period referred to Lennoxville was not at all dead. Quebec adhered to it loyally, and it supplied well the needs of that important diocese. And it was doing good work under circumstances of peculiar difficulty. Dr. Nicolls was discharging the triple duties of Principal, Professor of Classics and Professor of Divinity. The financial condition of the institution, owing to causes needless now to mention, is far from satisfactory. Dr. Nicolls was in delicate health, suffering from partial blindness, and beset by domestic anxieties. At one time he was compelled to add the duties of rector of the school to the former (in themselves) overwhelming burdens. Yet he struggled on with that spirit of noble, loyal, uncomplaining self-sacrifice which so characterized him. Himself a pure and refined scholar, and a sound Anglican divine, he had often crude material to deal with, and yet I never saw his superior in the power of training backward pupils. I can well understand that after 32 or 33 years of labor he had lost some of his energy and power, but I protest against the assumption that, under him, Lennoxville was a corpse, or that the absence of clergy trained there for this

diocese was due to deficiencies on his part or on the part of the college.

I thankfully admit that there is a change for the better, and especially in the material now under training. The college is now well manned, its monetary basis is sound, its buildings are excellent, and it is presided over by one in the very prime of life and maturity of powers, who to my mind possesses no superior in the great field of Church education. But I very much doubt whether Montreal Churchmen will show Lennoxville much more favor, or extend to it much more support than they have done during the past eight years. Its true friends it never lost in the darkest time, and they are not likely to abandon it now. But I look for no more.

If I am a false prophet, no one will rejoice more than myself. A correspondent is of course at liberty to have his own views and predilections, and I am sure the intentions of your Montreal correspondent are excellent. Nevertheless, his contributions have had the effect of rubbing me up the wrong way for some weeks past, and I have been on the point, week by week, for some time, of burdening you with contradictions of his statements and inferences. I am to-day anxious to vindicate the memory of my good friend, Dr. Nicolls, and I am confident that with that vindication my equally good friend, the present Principal of B. C., will heartily sympathise.

Yours faithfully,  
R. W. NORMAN, D.C.L.

Family Reading.

GOLD IN THE SKY.

CHAPTER XII.—AN UNSEEN SHADOW

Winter had come, but before Christmas arrives it will be necessary to return to Atherton, noting the state of things there.

Since the night when the tenantry had dined at the Hall, on the occasion of Claude Egerton's birthday, Gwendoline Majendie had regularly worn the strange old ring which had been the cause of so much misunderstanding between the brothers. This had since grown to be a black cloud between them, for unspoken anger festers and deepens. At first, and for several days after the birthday dinner, each had expected a confession from the other, which not being vouchsafed or forthcoming, each was too proud to ask. The breach between them grew so wide that it was noticed on all sides—it was noticed and remarked on by the servants at the Hall, it was observed and commented on in the town, it was talked about until it spread far and near, and was a recognized fact, that the brothers had some private cause of coolness and distrust between them.

"What on earth can those two boys have been quarreling about?" said Dr. Majendie, impatiently, one evening; "if there be anything wrong why do they not have it out quietly, and settle it amongst themselves, without publishing it to the world; they are like a couple of school-boys, saying, 'I shan't play' to one another. To think they should not have more sense than to keep up some absurd quarrel all this while! The fact has now become so palpable that one hears it spoken of on all sides; people even begin to wonder whether it will be agreeable for one brother to meet the other at friends' houses. I made some light joke on the matter to them to-day when we were having luncheon. I certainly thought my old friendship with them, and with their father before them, would allow of my taking such a small liberty as that; but they both scowled at me, and in a few minutes there were such a shower of hints and arrows aimed at me, and at one another through me, that, upon my word, any one would have thought that the whole mystery was in some unaccountable way connected with me!—with me!" And the doctor poked the fire viciously, adding, as he deposited the poker with no light hand in the fender, "Catch me interfering between them again! they may settle their disputes as they choose, I shall not go near them!"

The doctor looked so highly indignant that Gwendoline endeavoured to find some excuse for them, saying that, when two persons were angry with each other they often aimed their sarcasms at one another through anybody who happened to be

at hand, and that probably Claude and Cyril had scarcely considered what an effect their words would have.

However, Gwendoline was very troubled about this quarrel, and, like everyone else, excessively curious as to the cause of it. More than once she had determined to speak to one or the other about it, but somehow the precise right moment for her words had never come, although she would afterwards tell herself that she had missed opportunities; and as the time went on it seemed to become more difficult.

They never appeared together at Birdshill in the pleasant and frequent way they had hitherto been accustomed to come; now and then one or the other would come in, bringing a sulky disagreeable face or a cold indifferent manner, as the case might be, and they would depart without having in any way contributed to any one's pleasure or amusement.

Matters went on in this unsatisfactory way till Christmas was near at hand, when, on the twenty-third of December, a few evenings after the above conversation, Claude Egerton appeared alone at Birdshill. Naomi Vernon happened to be spending the evening there, and Claude devoted his small favours of conversation to her, taking scarcely any notice of Gwendoline—in fact, treating her to such bare and scant attention, that even, as her father had done a few days previously, she began to fancy that he was especially angry and offended with her. She turned over in her mind every possible and impossible thing in which she could have offended him; but her conscience was so perfectly free in that direction, that in her turn she grew vexed and displeased, for she was not one to suffer injustice patiently.

Before he left that evening there came a time when the rest were all engaged with one another at the other end of the room, and Gwendoline with sudden impulse, said, "Claude, are you offended with me? what have I done?"

"Yes Gwendoline," he said, with a peculiar manner, and turning to her, "that is it; what have you done?"

"I would rather you did not talk in riddles, if you please; if I have offended you it is unintentionally, and I insist on your telling me why you are offended."

"So you think I have no right to be hurt."  
"Certainly not. You have no right to be angry with me, or with Cyril either, as far as I know. Christmas is at hand, and you must not think of such things as anger now. I have been wishing to speak to you about Cyril for some time, but I scarcely liked to do it; but do—because Christmas is here—do make it up with him, and be on your usual happy terms together. I am sure he will be ready to make it up with you."

"Will he?" remarked Claude, coolly.

"Can you not forgive and forget?"  
"Have you any idea it is hard to forgive and forget? Why he is not open and honest with me? Trust and confidence he should at least owe me. What is your opinion, Gwendoline, of course you should be consulted in the matter by us both."

"I, Claude! What have I to do with it?"

"Everything—simply everything. What have I done that you two should unite in keeping me in the dark. Surely, all the years of friendship I have had with you, and the lifetime of confidence with him, should have merited more generous treatment at his hands."

"I scarcely understand you, Claude. What has he done? what have I done? surely nothing very dreadful!"

"Perhaps it may not seem so to you. Why do you pretend not to know that I love you more than any one can do; more than Cyril can imagine—does it seem more 'dreadful' to you now, and do you begin to understand why it is so hard to forgive and forget?"

"Hush, Claude!" she said, involuntarily looking round to where the others were still employed at a distant table; "do not speak of me now, but of Cyril. I do not still understand why you cannot forgive him."

"I cannot!—I will never forgive him!" he said, firmly, and rising suddenly to his feet. "I wish you a happy Christmas, Gwendoline, for I may not see you again till it is over and gone. However angry I may be with him, I cannot but forgive you. Good-night!"

"Stay one moment," cried Naomi; "do not forget that you are to come and help us to decorate to-morrow. Your brother has promised to come; you will promise not to forget it?"

"Really, I am sure you will be much better without me, I know very little about these things. You ladies have much cleverer fingers for wreaths than we have."

"But your brother is coming to help work."

"Ah yes, he is cleverer at many things than I am, and will do my work as well as his own."

"But you came last year, and did a great deal of good, and you promised two months ago to help us."

"I did promise, and if you hold me to it, I will be as good as my word. I will come in the evening, after dinner." And he disappeared into the hall, and Dr. Majendie after him, in order to see him out.

(To be continued.)

#### WHERE WERE YOU LAST SUNDAY NIGHT?

"At home, not feeling very well." Did you ever close your store, and, by way of explanation, stick up a notice: "Detained at home by headache"? And why not, pray?

"Visitors came in, and I could not leave them." Ah! Would you continue in your service a young man who should offer you a like excuse for staying away from your store on Monday evening? And when you stand at the bar of God, and the Judge asks you why you did not go to his sanctuary more, will you look him in the face and say, "Oh! we had company"?

"It looked like rain; indeed, it had begun to sprinkle." Did it? Had it? Would the prospect have kept you away from market or store? Indeed, have you not been known to go to a concert or a dancing party in the midst of what might have been the beginning of another deluge? Is it not time an umbrella was invented that would protect church members from the rain on Sunday?

"I went to hear the Rev. Dr. Boanerges." And so the Athenians of St. Paul's time are not dead yet, but some still live, who spend their time in nothing else, but either to tell, or hear some new thing! Is this what the houses of God are for? Is this to make them "the gates of heaven"?

"I had an engagement that prevented me from attending." You had? And on God's day you were immersed in business? Have you had advice that the fourth commandment has been repealed? Surely it is safer and more profitable to overcrowd Saturday than to lose a Sunday!

Men act the fool nowhere as in matters of religion. Here they expect to get everything for nothing. Unconscious of God's presence, insensible to his love, with a positive disrelish for his society, they would think themselves terribly abused if informed that they will not be permitted to spend an eternity with him. It is a fact, however. Heaven is a character. It is the natural outcome of a certain internal condition. It is not the reversal and the converse of the life in the flesh.

#### SPEAK FOR YOUR CHURCH.

From all sides, from all bodies of Christians, people are turning their thoughts to the Church's claims, and worship, and history. Almost every month the writer of this meets some new worshiper who is learning the Church's ways. Every year some other body of Christian people takes a step in search of the "old paths." People who used to denounce the Prayer-book most bitterly are quietly appropriating many of its beauties. Holy days are winning their way to the approval of all. Christmas and Easter need no apologies now. Good Friday is remembered more and more widely. The Te Deum, Gloria in Excelsis and Gloria Patri are sung often in congregations where they were once shut out as Romish. The patience, the firmness, the strong conservative fidelity which have held fast the old apostolic truths and worship, however for the time unpopular, are finding their reward.

But the Church and Churchmen must remember that they need to do something more than "hold fast." They must "speak out."

"Why don't you let people know what your Church is?" is the question often asked in wonder by those just learning to love it. "This worship," said one lately, "is what I have been longing for for years. It had been described to me as a mere formality. I find it full of life and earnestness." Said another: "I had long joined in the popular cry that your Church was so exclusive. Now I know for myself that no other body of Christians has such liberal terms of communion. Why don't you take pains to show that fact to all?" And yet another recently asked of the writer, "Why are you Churchmen so close-mouthed? You go about your own business and don't seem to care much for what others think. If you would only speak out for your Church as others do for theirs you would do better."

And so, good friends who read this article, I beg you to speak out for your Church. Some may say you are "proselyting"—another ugly word. Ugly words are the favorite weapons of ignorance and prejudice. Set against them our Saviour's command to "make disciples, to compel them to come in." If you believe that in the Church you enjoy very great privileges and blessings, it is a duty of Christian charity to convince others of that fact, and to invite them to share with you.

Speak out, then, for your Church. Do not keep all your enthusiasm for conversation with Church people. Let others hear of your love of the Church's ways. They will want to see for themselves what you praise. They will learn from your words some of its peculiarities. They will think more favorably of a Church that can so kindle its members' love.

What we wish is that those who are strangers to the Church, or prejudiced against it, should know it as it really is. Once awakened some interest by your words, and a book or tract, or a visit with you to the church, will give light. A fair understanding of our claims, our history, our principles, our worship, is what we desire. And to promote this, speak for your Church, lovingly and fearlessly, and circulate its books and tracts.

#### CHRISTIAN JOY.

You are to find Christian joy in your duties in the family, and in your duties outside of the family; in your every-day life at home and in society. The great truth of God's love, of the redeeming power of the Holy Ghost, of the watchfulness of God over men, and of his helpfulness towards them, are to have such an effect on your mind that when you enter upon your daily tasks you shall have power of hope in you so that you can extract joy from common things. There is where you must get your joy—in nature; in society; in social intercourse; in all things. St. Paul said he rejoiced even in infirmities.

#### THE UTTER USELESSNESS OF A CHRISTLESS RELIGION.

Only too many baptized men and women practically know nothing at all about Christ. Their religion consists in a few vague notions and empty expressions. "They trust they are no worse than others. They keep to their church. They try to do their duty. They do nobody any harm. They hope God will be merciful to them. They trust the Almighty will pardon their sins, and take them to heaven when they die." This is about the whole of their religion!

But what do these people know practically about Christ? Nothing; nothing at all! What have they knowledge with his offices and work, his blood, his righteousness, his mediation, his intercession? None: none at all! Ask them about faith—ask them about their having been born again of the Spirit—ask them about being sanctified in Christ Jesus. What answer will you get? You are a barbarian to them. You have asked them simple Bible questions, but they know no more about them experimentally, than a Buddhist or a Turk. And yet this is the religion of hundreds and thousands of people who call themselves Christians, all over the world!

If any reader of this paper is a man of this kind, I warn him plainly that such Christianity will never take him to heaven. It may do very well in the eye of man. It may pass muster very decently at the vestry meeting, in the place of

business, in the House of Commons, or in the streets. But it will never comfort you. It will never satisfy your conscience. It will never save your soul.

I warn you plainly, that all notions and theories about God being merciful without Christ, and excepting through Christ are baseless delusions and empty fancies. Such theories are as purely an idol of man's invention as the idol of Juggernaut. They are all of the earth, earthy. They never come down from heaven. The God of heaven has sealed and appointed Christ as the only one Saviour and way of life, and all who would be saved must be content to be saved by Him, or they never can be saved at all.

#### THE CLERICAL STIPEND.

It should never be forgotten that the clergyman's salary is in no sense a compensation for his services. In other words, the money he receives is not a salary at all, but is a means, and not an end. He does not work for money, but he must have money that he may work. He is not a "hired man," though as a labourer of course he is worthy of his hire, but the "hire" is not the end of his labour. The clergy should always clearly bear this in mind, and the laity should understand it. The clergyman is not in the same category as a clerk, or an employee of any kind. He is the servant of the Church, and not of the vestry or congregation. The vicious system which we unfortunately are under at present has tended to obscure the clear principles which underlie all this matter. *The Living Church (Chicago.)*

—Said a good lady to the preacher, as he came out of the pulpit, "You preached a good sermon to-night." "What is your standard of a good sermon?" "When a sermon makes you feel that you ought to do better, and that you can do better, I call it a good sermon." It would be hard to find a better definition than this.

#### HYMN.

BY THE LATE REV. D. L. LOUNSBURY.

"Saviour, thou our Shepherd art,  
Speak that we may hear Thy voice;  
Call! and let thy tender words  
Every tender heart rejoice.  
Lo! we gather round Thy fold,  
Open, Saviour! Let us in.  
Here within Thy loving arms  
We are safe from guilt and sin.

"Hardened hearts are needing Thee;  
Speak, and they shall melt in tears.  
Timid souls are waiting, Lord!  
Come, and take away their fears.  
Tired hearts are needing Thee,  
Longing for a time of rest.  
Blessed Lord, who knowest all,  
Fold us closer to Thy breast.

"Lo! we hear within our hearts  
The sweet promise, 'Come to Me,  
I will give you rest.' Yea, Lord,  
Gladly will we turn to Thee.  
Christ the Saviour, Christ the Lord,  
Father, Shepherd, all in one,  
Guard us, guide us, love us, Lord,  
'Till with earth our souls are done."

SEPTEMBER 27th, 5 p.m.

What a rare gift is that of manners! How difficult to define; how much more difficult to impart! Better for a man to possess them than wealth, beauty, or talent; they will more than supply them all.

Evil thoughts are worse enemies than lions and tigers, for we can keep them out of their way; but bad thoughts win their way everywhere; keep your head and heart full of good thoughts, that bad ones may find no room to enter.

The wise man makes equity and justice the basis of all his conduct; the right forms the rule of his behavior; deference and modesty mark his exterior; sincerity and fidelity serve him for accomplishments.

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L. LOUNSBURY.

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EMBER 27th, 5 p.m.

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Children's Department.

ORDINATION OF A CHINESE.

The Rev. Wong Kong-Chai of the United States Church, having for several years "used the office of a Deacon well," was ordained Priest by Bishop Boone; he being the first Chinese ever advanced to this order in that branch of Christ's Church.

The above is an engraving of him, taken from a photograph of the first deacon ever ordained in connection with the Church of England.

As most of our young people know, the Chinese are a very remarkable people. Until very recently, for the last century or two, they have been almost inaccessible to the rest of the world. Their language is very peculiar. The written character has 214 keys or letters, if we may so call them; and these letters are joined together so as to make over three hundred thousand different characters—each character representing a word, and expressing an idea. The various races of which China is composed call these characters by different names, but all meaning the same thing; just as the different nations of Europe do with our figures or the Arabic numerals.

The Chinese are a very ancient people. Their literature reaches back to more than two thousand years; and they have known the art of printing for nearly one thousand years—several hundred years before it was known in Europe. At the time when our Saviour was born the Chinese Empire reached from the Pacific Ocean to the Caspian Sea. It is remarkable that the name of their emperor at that time was "Peace"—thus harmonizing with the birth of Him at whose advent "Peace on earth" was proclaimed. This Chinese emperor sent a respectful message to the Roman emperor.

A number of different religions prevail in China. But the vast mass of the population can scarcely be said to have any religion or any worship at all. Indeed they may be considered a nation of Deists. If they have any worship of any kind it is the worship of their ancestors. Very few out of the four hundred millions of their population have

ever heard the name of Christ. The Jesuit missionaries about two centuries ago made some converts, and one of them, Premare, wrote a grammar of the language, which is the best that has yet been written. One copy of it exists in Canada.

Our young readers ought to feel deeply concerned for the four hundred million of Chinese, but few of whom know any thing of Christ's religion; and we should feel highly gratified if they would show some desire to communicate to them the Gospel of Christ—either by some of them becoming missionaries to that highly interesting people, or by giving of there means to assist others in their missionary work. And all can offer their prayers for God's mercy upon them, and that He would fetch them home to his flock, and number them among the true Israelites.

THE BARON'S SON.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle which as you travel on the western bank of the river you may see lifting its ancient towers on the opposite side, above the grove of trees which are about as old as itself. About forty years ago there lived in that castle a noble gentleman, whom we shall simply call Baron. The Baron had an only son, who was not only a comfort to his father, but a blessing to all that lived on his father's land. It happened on a certain occasion that that this young man being from home, there came a French gentleman to see the old Baron. As soon as this gentleman came into the castle, he began to talk of his heavenly Father in terms that chilled the old man's blood, on which the Baron reproved him, saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner?"

The gentleman said he knew nothing about God, for he had never seen him.

The Baron did not notice at this time what the gentleman said, but the next morning took occasion first to show a beautiful picture which hung on the wall.

"My son drew that picture," said the Baron. "Then your son is a very clever young man," replied the gentleman.

Then the Baron went with the visitor into the garden and showed him many beautiful flowers and plants.

"Who has the ordering of the garden?" said the gentleman.

"My son," replied the Baron; "he knows every plant, I may say, from the Cedar of Lebanon to the hyssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The Baron took him into the village and showed him a small neat cottage, where his son had established a school, and where he caused all the poor children who had lost their parents to be received and nourished at his own expense.

The children in this house looked so happy and innocent that the Frenchman was very much pleased, and when he returned to the castle he said to the Baron:

"What a happy man you are to have such a good son."

"How do you know I have a good son?"

"Because I have seen his works, and I know that he must be both clever and good if he has done all you have shown me."

"But you have never seen him."

"No; but I know of him very well because I judge of him by his works."

"You do; and please now draw near to this window, and tell me what you observe from thence."

"Why, I see the sun traveling through the sky and shedding its glories over one of the greatest countries in the world; and I behold a mighty river at my feet, and a vast range of woods, and see pasture grounds, and orchards, and vineyards, and cattle and sheep feeding in green fields, and many thatched cottages here and there."

"And do you see anything to be admired in all this? Is there anything pleasant, or lovely in all that is spread before you?"

"Do you think that I want common sense, or that I have lost the use of my eyes, my friend," said the gentleman quite angrily, "that I should not be able to relish the charms of such a scene as this?"

"Well, then," said the Baron, "if you are able to judge of my son's good character by seeing his good works, how does it happen that you form no judgement of the goodness of God, by witnessing such wonders of his handiwork as are now before you! Let me never hear you, my good friend, say that you know not God, unless you would have me suppose that you have not the use of your senses."

WHAT THE BIRDS EXPECT.

The north wind was blowing so strong and so free, A-rocking a cradle high up in a tree; Five little birdies, tucked snugly in bed, Paid little attention to what the wind said.

They swung in their cradle, quite free from alarm; The bluff hearty North Wind could do them no harm;

To be sure, when it whistled a rather wild tune, They shivered a little and wished it was June. But that was quite all—quite all they could do—For birdies are not, little children, like you; In furry white leggins and jackets of gray, All ready for Winter they are any day.

But lo! in the morn, when they opened their eyes, They saw with amazement as well as surprise, The trees and the meadows all covered with snow, "It is time," laughed the North Wind, "to pack up and go."

"By no means," the five little birdies replied, "There is always a nook for a sparrow to hide;

And the children we knew in the summer at play Have laid up some bread-crumbs for just such a day."

Do the children remember? I'd like well to know If they really provide for the birds with the snow For the wise old philosopher sparrows have said "That the children all love them"—and the children have bread.

If the way to Heaven be narrow, it is not long; and if the gate be straight, it opens into endless life.—Bishop Beveridge.

**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. Canon Givens, Rector, Rev. T. C. DesBarres, 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 Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

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

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

**ST. ANNE'S.**—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M.A., Incumbent.

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

**CHRIST CHURCH.**—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, 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 Wilton Avenue. 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., & 4 & 7 p. m. Daily services, 6.30 & 9 a. m., (Holy Communion after Matins), and 2 & 8 p. m. Rev. R. Harrison, M.A., Incumbent, 38 Lumley St.

**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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