

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, FEBRUARY 20, 1879.

[No. 8.]

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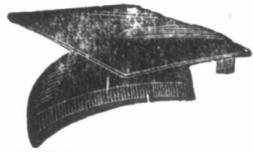
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The conductor of the

DOMINION CHURCHMAN

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Dominion Churchman.

THURSDAY, FEBRUARY 20, 1879.

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THE WEEK.

ONE of the principal subjects now agitating Europe is that of the plague. Italy appears to be more panic-stricken by reports of the plague than countries near Russia. The Rubbattino line of steamers, between Italy and Egypt, have been discontinued, and the importation of Egyptian cotton prohibited. At Palermo a Greek corn-laden vessel was warned off by a cannon shot. In the House of Lords the Duke of Richmond, Lord President of the Council, stated that England had asked the permission of Russia to send physicians to investigate the plague. The Privy Council had, he said, ample powers to enforce quarantine at a minute's notice, but he did not believe England was endangered. It is reported the plague has appeared in Bessarabia. The medical authorities recommend the fumigation of letters and papers at the Russian frontier. The latest reports of the plague are re-assuring. The French Government has despatched a physician to investigate. The reports that the plague had appeared in Turkey are unfounded. The Minister of Commerce has ordered a quarantine of two days at French ports on the Mediterranean and in Algeria, including arrivals from the Black Sea and Sea of Azov.

The new French President Grevy was waited upon on the 14th by a deputation from various French trades, and in reply to an address said, the Government will consider the wants of the country and will not sacrifice national industry. This reply is favourably received by the trade and industrial and mercantile public. It is construed as a promise that the Republic will not be less solicitous for the welfare of the working classes than the Empire was, and that such measures as are necessary for furnishing work to all who need it and for the developing of the natural and artificial resources of the country will be promoted.

Preparations in England for the despatch of troops to South Africa are progressing rapidly, and it is expected some of the vessels will be ready for departure early next week. The Government has decided upon a vigorous campaign against the Zulus and the troops are anxious to be in the field.

The Dominion Parliament was formally opened at Ottawa with the usual ceremonies. In the Senate the Governor General delivered the speech from the Throne, in which he expressed his gratification at having been selected by the Queen for the important office he now fills. His Excellency stated that he was commanded by the Queen to convey to the people of Canada her thanks for the loyal, generous, and kindly manner in which they have welcomed her daughter. He said the Canadian contribution at the Paris Exhibition attract-

ed much attention; and that the amount awarded for the fisheries had been paid. He stated that he had caused an order to be issued prohibiting the importation of United States Cattle. Negotiations have been commenced for developing the trade of cattle with France and Spain. The Pacific Railway is to be pressed forward. An Act relating to stamps and one for weights and measures are to be introduced. The census is to be taken in 1881. Dominion lands are to be surveyed, mounted police to be arranged, and the Post Office Department to be attended to, as well as some alteration made in the Indian Department. Regret is expressed that the receipts into the Treasury from ordinary sources are inadequate to meet the charges against the consolidated revenue. It is also suggested that it may be practicable to give a Government security to persons who may desire by an insurance upon their lives to make provision for those dependent upon them, as Parliament has recognized the importance of providing for the safe deposit of the surplus earnings of the people by arranging for their being placed with the Government at a fair rate of interest.

A frightful picture is given of the drought, famine and pestilence which have been ravaging the northern portion of Brazil for more than a year. It is said to be the greatest calamity in two hundred years. Half a million people have been swept away by starvation and disease. Small-pox and black plague have carried off victims in appalling numbers and thousands of bodies are rotting in open trenches at Lagra Funda. Thousands of other corpses are torn and devoured by wild animals. The starving peasants eat their own offspring. Some places, including the city of Ceara, have been depopulated. There have been terrible struggles for life. Children have been abandoned, and young souls sold for bread. Thousands of living skeletons were to be seen. The Government aid was tardy. The letter presents a picture of woe such as can scarcely be paralleled in history except by the siege of Jerusalem and the Black Death which desolated Europe in the fourteenth century.

The Times, in a leading article of January 8, spoke of the Hebrew as a language which possesses but a single volume of literature. The library of the British Museum, however, contains not less than 10,000 books printed in Hebrew. Steinschneider's catalogue of Hebrew books and manuscripts in the Bodleian library is a quarto volume eight inches thick. It is suggested that the Times being edited by a Professor of Arabic may be the reason why the literature of the Jews is thus ignored.

Such is the purity of elections in the United States: The repeal of the Federal election laws is advocated on the ground that if the law is not repealed the Republicans may convict enough men of fraud to secure a majority in the next House.

Great excitement prevails in California and Kentucky in consequence of the extensive strikes continually taking place.

In Europe the winter thus far has been of unusual severity. Many rivers are completely closed with ice, railroads are blockaded with snow,

and in Scotland many of the roads are impassable, the snow among the Highlands seldom having been so deep.

The late Prince Henry of Holland, left an estate of \$41,000,000, and it is understood that the stipulations of the marriage settlement were very favorable for the interests of his young widow.

Sir William Jenner, one of the most celebrated if not the very foremost medical professor in England, has intimated his intention of retiring from the Professorship of Morbid Anatomy at University College. By this resignation, the teaching power of the London Medical School is reduced as much as was that of Edinburgh, when Sir James Simpson passed away, or when Mr. Syme presided in his lecture-room for the last time. In a profession, the leaders of which are not always dowered with those natural gifts and graces that make men popular instructors of youth, Sir William Jenner stood in the fore-front of the general body of medical lecturers. As a clinical teacher he had no superior; and his method was so simple, yet so precise and searching, his sifting of evidence so thorough, patient, and painstaking, that a young man learned more about the practice of medicine by merely listening to his remarks on a single case than he could acquire by a month's close study of elaborate and sympathetic treatises.

The Pope has summoned all his Cardinals to meet on the 20th inst. His Holiness will then state his intentions with regard to elections and other matters in full congregation.

A discussion took place a few evenings ago in the House of Commons on the importation of American cattle. The statement was made that the Privy Council had for some time received intimation of the disease among cattle in the United States, but did not forbid the importation until it was shown there was actual danger of infection. The order did not apply to Canada because the disease does not exist in the Dominion. Every accommodation is to be provided at Birkenhead and Liverpool for the slaughter of animals.

Nearly seven hundred laborers embarked at Plymouth on the 16th inst. for New Zealand.

O'Kelly, the last of the Fenian prisoners at Queenstown, was discharged from prison on the 14th, and sailed at once for New York.

The strikes in Great Britain are extending. At a meeting of the Engineers' Strike Committee on the 14th it was announced that the engineers of Leeds, Plymouth, Devon, and a number of other places, intend to strike immediately. Three hundred and seventy employees in the Aberdeen Jute Works have struck against a small reduction.

The 57th Regiment, at Ceylon, has been ordered to proceed to the Cape of Good Hope. It is hoped that the regiment will reach there in less than a fortnight. It is reported at Cape Town that subsequently to the Zulu disaster the forces under Dartnell and Lonsdale had a victorious engagement with the enemy at Rorke's Drift. Pearson's column is safely established at Ekaye. There are no hostile Zulus in Natal.

Some intelligence has been received of Nord-

CALLENDER'S FOUND DENTID preserving s, and purify. After mor experience as e subject of fr. Callender and a Com Wash which have gained aracter At Association, the follow. Moved by und seconded onto, Having e Compound Callender, of o fully meet ir medicinal perties, and or criticism amend these added, but re than the H. CASTLE, ist Church, er's Oraline family, and d effective. em for the nd so pre- same time the month. Toronto. Druggists. EST. Cobourg, on sion of the EXANDER The Vener- e Venerable res deliver- Givens. 15 cents. hison to. ING SSIONS. kes to for missionary rch of Eng- erty to des- cription is e General ed to any he Annual ers, of one, are enti- information VICK, Toronto. ight E. S. MS: O STS. Provincial Prizes at ral unrep- NTED. its of any he under- informa- y: copy. ctavo. days and ON, Toronto.

enskjolds Arctic expedition. The steamer *Lena* arrived at Yakutsk on Sept. 21st, and departed on the 28th, as the merchant to whom she was consigned was at that time at Vitein (or Vitimsk), 1,400 versts (989 miles) from Yakutsk. The merchant met her on October 8, about 300 versts (201 miles) from Vitein (or Vitimsk), and he said that it was impossible to get up there. The *Lena*, therefore, had to turn back, and had got within 190 versts (127½ miles) of Yakutsk when the river began to freeze up, rendering all further progress of the steamer impossible. The *Lena* has been therefore laid up in winter quarters, and at the hour of sending this letter the crew is waiting for the mail to convey them to Yakutsk, where they will find quarters for the winter.

Trouble has arisen in Alaska, that great reservoir of ice purchased from Russia by the U. S. The Indians at Sitka have threatened the annihilation of the whites. The collector at Alaska telegraphed to Secretary Sherman for aid, fearful that they cannot allay the disturbances before the United States Government can send assistance.

The definitive treaty of peace, ratified by the Sultan, reached St. Petersburg on the 15th, when it was ratified by the Czar, and orders were given for the troops to return home. A manifesto to that effect closes with thanks to God for Russia's glorious victories.

A few days ago, a Toronto contemporary gave the world the benefit of its opinions upon fasting and self-denial, of the value of which the following paragraph will allow our readers to judge: "When it is remembered that Christ did not starve himself—that, on the contrary, he turned stones into bread to support himself in religious exercises—it is hard to see how the worship of God is made more fervent by starvation." This specimen of the theology of the secular press is a perfect gem!

QUINQUAGESIMA SUNDAY.

THE subject of charity is most appropriately brought under our devout consideration just on the threshold of that season of fasting and humiliation the Church has directed us to observe, preparatory to the commemoration of the most wondrous displays of Divine mercy and power in the death and resurrection of Messiah. "All our doings without charity are nothing worth;" it "is the very bond of peace and of all virtues, without which whosoever liveth is counted dead." And if at any time it is necessary to impress these principles upon us, it is doubly so at this part of the Christian year. Mankind are perhaps in greater danger of laying stress upon their fasting and other acts of self-denial, if ever they condescend to practise them, than they are on any other Christian duties; and therefore the necessity of insisting upon the fact that even should self-denial be carried so far as to give the body to be burned, yet without charity all this could profit nothing. But are fasting and the other acts of self-denial then to be laid aside because, without charity, they are nothing worth? By no means; that is not the intention of the Church, nor was it St. Paul's object in the Epistle. Christianity is not a system made up of a commutation of virtues, as though the omission of any of its duties could for a moment be compensated by a more strict attention to those which are admitted to be most important; and charity, which the Church teaches us is the "bond of

all virtues" cannot be made use of as a bond at all, without the existence of those virtues also.

Charity is the greatest of all the Christian graces. It means love put into practice—the love of our neighbor proceeding from pure love to God, which can exist only in the regenerate and the renewed. It is the greatest of the virtues because it is the most congenial to the heavenly state, that being a state of endless love and pure friendship; and all other virtues are valued more or less proportionately, as they partake of this. To give worth to our faith, it needs that it should work by love. To make our knowledge acceptable it is necessary that it should run into love. And so much is this great virtue valued by the Christian religion that St. Paul tells us that the end of the commandment is charity; that is, all the duties which the commandment enjoins are designed only as means to advance and perfect our love to God and man.

Charity may be considered in reference to giving, forgiving, and judging or censuring. It should incline us freely to impart anything we have that will benefit our fellow men. Our Saviour teaches us that the last judgment will in an especial manner proceed upon a regard to the performance or the neglect of this duty. Charity should likewise dispose us readily to forgive all injuries and discourtesies received or imagined to be received from any man. But, what is of quite as much importance as anything, it serves to restrain from all undue, all rash and harsh censure concerning the persons, the actions, the state of others, whereby we invade the Lord's office, making ourselves judges in His room; we usurp His right, and arrogate to ourselves His attributes, Who alone is able to know and judge rightly. But finding as we do in the present day so large an amount of *slander, coarse abuse, and false imputation of motives*, among those who would have us think they are Christians, we should be almost tempted to imagine they had made it an article of their creed that St. Paul was mistaken when, in describing Christian charity, he set down among its principal features such as these: "Doth not behave itself unseemly;" "Is not easily provoked;" "Thinketh no evil;" "Beareth all things;" "Believeth all things;" "Hopeth all things;" "Endureth all things."

ASH WEDNESDAY.

THE service appointed for the first day of the season of Lent, is so manifestly and so thoroughly expressive of the general principle of God's righteous anger against sin, and of His determination to punish it, that no excuse can be pleaded for those who urge that its purpose is to call down the Divine vengeance upon others. The fact that such an objection is groundlessly put forth is a clear indication that the real antipathy felt is against that self-examination which the service itself supposes, and indeed obliges us to practise. But if to such men, it is so troublesome a thing in this world, to go down into themselves, or to call to remembrance their own wicked actions, which they have loved and delighted in; what will it be when they must all be brought before the judgment seat of Christ, Who hates and abhors them? If men can so hardly endure to have the deformity of their vices represented to them, though very imperfectly here; how will they bear the dissecting and laying them open in the view of the whole world;—when the smallest fibres and the most subtle threads in our hearts shall be curiously examined, and the influence they have had upon our actions fully discovered;

—when sins that have been despised for their littleness, or unregarded for their frequency, or laughed at as no sins at all, shall appear to have had a greater venom in them than any man now imagines? What will they think then of their great and presumptuous sins, whereby they have offered violence to God and contempt for Him and for His laws? But without self-examination in the light of God's truth, there is the greatest danger of sinning without check or control, of repeating sin after sin, without heeding what we do, or repenting of what we have done. Nor can we prevent sins of surprise without this duty of reflecting upon and examining our own actions. But by sedulous attention to this duty, a great impetus will be given to the mortification of evil within us; our reason by God's grace will become vigilant and our conscience tender, so that even death itself will not be so terrible to us as sin against God.

In the present state of the Church among us, self-examination has in a great measure to take the place of the ecclesiastical discipline which was adopted by the primitive Church, and was temporarily laid aside at the Reformation, merely because everything could not be settled and arranged at once; and in throwing off the fetters of Rome, our Reformers felt that greater license was given to impiety than consisted with the welfare of the Church. It was however their intention, as they express their desire in the Communion service, to restore the "godly discipline" of the Primitive Church, doubtless with such safeguards as the exigencies of the times and past experience could suggest. And in the meantime, while we are without this "godly discipline," we cannot do better than follow out to the utmost the principles contained and suggested in this impressive service appointed for the day.

THE COMING EPISCOPAL ELECTION.

IN another column we publish the programme of proceedings at the meeting of the Synod of Toronto on the 27th inst., for the election of a Bishop. The intervening time is short, and ought to be spent by the Church in unceasing prayer unto God "that He will pour out abundantly upon His Church the Spirit which He bestowed upon His Apostles, and which in all ages He gives to His faithful people; that they may faithfully and wisely make choice of a fit person to serve in the sacred office of a Bishop in this Diocese, to the honor and glory of His Name." The mode of electing a Bishop which has been adopted in this ecclesiastical province is the only one that is given us, and should therefore be exercised with all the care that so important a trust requires. In the Diocese of Toronto we are, to say the least, surrounded and mixed up with a fair share of the evils and dangers that usually connect themselves with the Christian Church. But the danger to which, in the present juncture, we are most liable is that of forgetting the divine origin of the Church of Christ. It is *His* Church, the Church He has bought with His infinitely precious blood; and therefore, notwithstanding the tendencies of the age and the spirit of the world, which is engaged in manufacturing religions to any extent, we must still hold to the principle that the Church of the Lord can never be put aside for the inventions of men. In the coming election it seems therefore to be of the first importance that a man should be selected who is in every sense of the word a thorough Churchman, and who in his heart adopts the article of the Apostles' Creed, "I believe in the Holy Catholic Church."

FREE AND OPEN CHURCHES.

THE progress of the handsome new Cathedral in Edinburgh has directed attention in an increased measure in Scotland to this subject, and the *Scottish Guardian*, by way of ventilating the matter, recently alluded to the Report of the Chester Diocesan Open Church Association, which was submitted to a meeting of that organization on the 23rd ult.

From this report it appears that seventeen years have now elapsed since the formation of the Association. During this interval of time its work has been going on through good report and evil report, and the results are now before the public. Each generation, it is said, reaps the fruit of its predecessor's labours, not that of its own—"one man soweth and another reapeth"—but the marvellous and rapid change of public opinion which has taken place during these few brief years as to the Scriptural manner of assembling ourselves together for public worship is patent to all, and is amply witnessed to in the pages of the present report.

One feature of the movement is that it includes among its friends, persons of every school of theological thought, embraces those of every shade of opinion, and works in the interests of no party. This and kindred Associations have but one aim in view, viz.:—the advancement of the Church of England as a spiritual organization. The Church's political outlook may be variously estimated, but a growing determination is being on all sides exhibited that if her overthrow as an establishment is to be accomplished, the cause shall not be (as in the case of the Church of Ireland) that she no longer is the Church of the people, and that favouritism is shown to the rich, while the poor are practically banished from her buildings. The right of all, both rich and poor, freely and equally to appear before Almighty God in public worship, is the first and great end of these Associations.

The progress exhibited in the London Diocese is greater than that found in any other part of the United Kingdom. From the data supplied by Mr. Mackeson, it appears that the number of free and open churches in London and the neighbourhood, which in 1869 was one in twelve, is now one in every three and a half. The number of weekly offertory churches, which in 1869 was one in every five and a half, is raised in 1878 to one in about every two, and the proportion of churches open for private prayer ten years ago, which was one in every twenty-five, is now advanced to one in every seven. In the whole Church's history it is submitted that few movements can show a parallel to that presented by these statistics. Another illustration of the change now going on in public opinion is afforded by the progress in the neighbouring diocese of Manchester. The Bishop of Manchester recently announced that, whilst his predecessor, Bishop Lee, from 1847 to 1869, or during 22 years, had consecrated 130 churches, of which 19 only were free and unappropriated, he, the present Bishop, up to date (the ninth year of his Episcopate) had consecrated 66 churches, of which 29 were free; last year out of 8 churches consecrated, the large proportion of 6 was free and unappropriated.

A very large proportion of the churches towards the erection of which "The Incorporated Society for Building of Churches" has given grants during the past year are to be entirely free.

The two great Associations in London and Manchester continue actively engaged in the promoting of freedom of worship, and in the sister

Church of Scotland a similar desire to throw off this modern innovation of pews has recently been shown by the establishment of the Scottish Free and open Church Association, of which the Primus is a warm supporter. In America, the Free Church Association has started into existence with an important organization, thirty dioceses being in co-operation.

For the first time this question was discussed at the Chester Diocesan Conference in October last, when the advocates of the pew system were found only among the readers of the papers. No enthusiastic pew holder could be induced to rise and justify his position or defend it against the arguments brought by speaker after speaker in favor of the position, that simple obedience to God's law required that the Gospel should be preached to mankind without charge or restriction. Nor was any response elicited to the challenge to the pew advocates to prove that an appropriation of a seat to a parishioner implied anything more than his liberty to use it for the particular service at which he was then present. At the Church Congress at Sheffield the subject was also fully discussed under the presidency of the Bishop of Carlisle.

The recent Mission held in Liverpool has been generally successful, having been cordially joined in by most of the clergy. Now that it is over, the perplexing question arises how to deal with the thousands who for the time filled the churches, and appeared really awakened by what they heard. Are they to be permitted to continue their attendance, and to listen to the gospel preached as freely as during the Mission, or are the pew-holders to resume their reserved seats? Under the latter alternative, those gathered in by this effort will be thrust out, and the grandest missionary effort ever made in this town, with every promise of yielding a rich harvest, will be completely neutralized.

With much to be thankful for in the increasing number of new churches which are free, it is to be regretted that so many old parish churches still cling to this effete system of private holdings. Never was there an abuse so untenable as reserved seats in these parochial buildings—seats condemned both by the law of God and the law of man. It is hoped that more advantage will be taken of the Easter Vestries for the assertion of the rights of the parishioners, and that at these annual parish meetings 'the whole area for the whole parish' will be clearly and unequivocally demanded.

THE MASSACRE OF CHEYENNES.

A CORRESPONDENT of the *N. Y. Churchman* has placed this act of barbarity in a strong light. From his communication we gather that the officer in command of the fort, in order to induce the Indians (of whom there were one hundred and forty-nine) to obey certain orders of the Indian Bureau relative to their removal, attempted to starve and freeze these Indians into subjection by confining them for three days in a lodge used as a prison, without food or fire, and practically without clothing, in the midst of a terribly bitter and cold winter. Their two chiefs were enticed away from the rest, and then were set upon, struck down, and placed in irons. "Bread was offered to the children" (fifty in number), by a general, but the Indians refused it, declaring that they would all die together. Cold, hungry, naked, they resolved to escape from the horrors of the death which threatened them; preferring, if they must lose their lives, to lose them in a fair fight, or in an attempt at liberty from an inhuman confine-

ment. They were pursued by the troops, and in the chase, twenty men, eight women, and two children were shot down like wild beasts! Those who were not fatally hurt were murdered by pistol shots in the head! Those who survived this butchery were pursued, and after holding their position in rifle-pits for some days gave their bloody pursuers the slip. Still the chase was kept up, and out of the original one hundred and forty-nine prisoners, seventeen are unaccounted for; nine that were wounded were captured, and all the rest *one hundred and twenty-three in number*, were killed!

A Philadelphia Journalist remarks, "anything more barbarous, inhuman, ghastly, or cowardly cannot be found in the annals of savage warfare upon this continent; and the Indians themselves have never been guilty of more deliberate slaughter of women and children than were Sheridan's troopers in this affair." To be sure, says the correspondent, this butchery is of a piece with all our treatment of the savages; only this is more horrible and brutal than any we remember to have heard or read.

Another paragraph in the same paper states: These Cheyennes have murdered white settlers. But it was a sad story of violated faith which changed these friends into foes. They were the most friendly of the Indians who signed the treaties in 1868 and 1876. They have the same rights as the Sioux in these treaties. When Congress refused to allow the Sioux to go to the Indian territory, these Indians refused to remain there, away from their friends. They justly claimed that they had the same rights as the Sioux to live in a country whose joint occupancy had been guaranteed to them by the United States.

SERMON

ON THE DEATH OF THE LATE BISHOP OF TORONTO, PREACHED BY THE VENERABLE ARCHDEACON WHITTAKER, AT COBourg, FEBRUARY 9TH, 1879.

"Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation."—Hebrews xiii.; 7.

If there be any time at which one, who has to speak on God's behalf, and for the edification of his people, should be especially careful to set a watch before the door of his lips, and to give utterance only to "words of truth and soberness," it is when he is called upon to speak of those who have been recently taken from us, and whom we regard with those feelings of affection and reverence, which are due to departed worth. The Christian teacher should, indeed, at all times propose to himself the lofty example of St. Paul, when he declares of himself, "but as of sincerity, but as of God, in the sight of God, speak we in Christ." But the time, to which I have referred, is a time when it is more especially necessary that thought should be controlled and utterance restrained by the remembrance of the solemn obligation to speak "in Christ"—to speak as "in the sight of God"; and so to speak "out of all sincerity"—out of that honest fulness of the heart, which God Himself vouchsafes to the upright and sincere. May not also the very thought of the departed—the solemn recognition of their present state—warn us to observe this reverent sobriety of tone? They are gone from this dim spot, where truth and right are seen but through a clouded atmosphere, to a far purer, brighter, region, where in "the light of God" they "see light," as they could not see it upon earth. May we not, then, most profitably remember how they would now desire to be accounted of and spoken of, according to what they really were in the sight of God; how keenly sensible they would now be to the sinfulness of any deflection from the simple truth, how utterly revolting to them would be the voice of flattery?

And, again, how solemn a thing is it not to

speak of the merits or demerits of the departed? Do not St. Paul's words ring in our ears, "Judge no man before the time until the Lord come"; "With me it is a very small thing that I should be judged of you, or of man's judgement, yea, I judge not mine own self"?

We must, then, approach this duty with cautious, modest, steps, remembering the judgment seat of Him, "who will both bring to light the hidden things of darkness, and will make manifest the councils of the heart," and seeking, in His love and fear, to say nothing which shall then be put to shame. I have spoken of approaching this duty, for a duty undoubtedly it is, to ponder in our hearts the memories of those who are gone, and to form, in all lowliness and self-distrust, an estimate of their character, whereby we may be instructed as to our own most sacred obligations, and stimulated to perform them. This is the duty brethren, which the sacred writer commends to us in the text, "Remember them that have the rule over you," or rather "your leaders," for he is evidently speaking of the dead, who had ruled, but were no longer ruling them, "such as spake unto you the word of God; surveying the issue of whose conversation imitate their faith." So, while we are warned not to judge, we yet may—we must—judge; while we are forbidden to exercise a presumptuous arrogant judgment, as if we could read infallibly all the secrets of a brother's heart; we may—we must—exercise a modest, sober, judgment; and, looking back upon a long course of action, of which the Providence of God has called us to witness the final issue, we may glorify God in our departed Christian friend or leader, even as the Churches of Judæa glorified God in St Paul, when they had heard of the moral miracle of his conversion to the faith of Christ. But to us, who are assembled here to-day, brethren, the exhortation of the text applies in all its strictness. "Remember him who was so long your leader in the Church of Christ, who spake unto you the word of God; and, contemplating the issue of his Christian conversation, imitate his faith." It is no brief course to which your gaze is directed, you look back on long years bringing many changes and chances—many joys and sorrows; and through all those years you may trace a uniform Christian conversation; through all the varying hues of a life, not woven of one texture throughout, there runs unbroken one golden thread; and, as you trace it to the very end, you recognize its heavenly origin, and feel that you are summoned to imitate that faith, which gave the life which you contemplate this element of changelessness and constancy. It is, brethren, a thought, alike solemn and consoling, that God has appointed that His servants shall glorify Him in death as well as in life. "None of us," says St. Paul, "liveth unto himself, and no man dieth to himself; for whether we live we live unto the Lord; and whether we die we die unto the Lord." The living, indeed, must come first: but, when it has gone before, death does not abruptly end the service. The Christian dies to his Lord. "Precious in the sight of the Lord is the death of His saints." Precious; no thing of chance, brought about arbitrarily or without design; it is something in God's hand, to be employed for gracious purposes; it has its own proper work, such as prolonged life could not have effected. Do we not feel this in the instance of one, who, having served God with all the fresh, generous vigour of youth, is early called away? How blest and sacred is his memory: who shall weigh its value, as compared with that of longer years of service, which we fondly hoped might have been fulfilled? God knows best. God loves best, and chooses best. And so, in the case of those of riper years. Their death, also, is "to the Lord." It has its own proper work, which belongs not to the life. Hearts are softened towards those who are taken from us; we look back upon their past history through a more tender—a more chastening medium; the wondrous separation which death effects is not without its fruit; we learn to think more charitably, and more justly, of our past relations to them now broken off for ever; and words of kindly warning, or encouragement, or consolation—yes, even words of sorrowful reproof—return with new force to our memories, and seem to us as if they were spoken from another world. For they who spoke

them are now in the other world, and our inmost heart assures us that they now know the profound importance of the truths, which they once uttered, and that they would now repeat them with yet more solemn emphasis. "No man dieth unto himself," The very fact that the dead can plead with us no longer clothes their past pleadings with a tenfold power; those natural affections, which are so deeply rooted within us, unite to invest every sincere and loving admonition which they have given, with a dignity and an authority which we failed to recognize before. "Contemplating the issue of their conversation," says the text. The conversation or conduct of Christian men is marked by very different characteristics in different individuals; and we may, I think, reverently believe that it has pleased Almighty God signally to illustrate, in different individuals, different Christian graces. Those of you, to whom our late Bishop and your former Pastor had been known for many years, will well remember his domestic virtues, and the many and severe bereavements to which it pleased Almighty God to subject him. Some of these, and very sudden and painful ones, occurred before I knew him; others have occurred since that time, and I feel that those who hear me will confess that they have seldom, if ever, witnessed more humble and absolute submissions to the will of God than that which he discovered. No one who knew him could doubt how very keenly he felt these family afflictions: in the instance of the last I had occasion to know how very deeply he was pained by his separation from the dear son who was taken from him in a distant land; and yet the sorrow, profound as it was, was governed by entire submission to the wisdom and goodness of God, and no impatient look, or word, or gesture, was permitted to disturb the resignation with which he meekly received the dispensation of his heavenly Father. Brethren, I believe this to be the simple indubitable truth: a truth which, for our sakes, ought to be confessed, in order that we too may learn, should God visit us, to "imitate his faith." Again, I would mention, as a distinctive excellence of our departed Bishop, his exemplary meekness under injury and insult. Others have been far more perturbed at witnessing what he suffered, than he himself was in suffering it. Some might say, speaking after the manner of men, that he was patient to excess; but can we dare to say this, when we think of the example of Him, "Who, when He was reviled, reviled not again, when He suffered, He threatened not?" He seems to have indeed taken to heart the saying of his Master, "The servant is not greater than his Lord." Was he insensible, then, to contumely, which he so passively endured? No: his own keen sense of what was due to others, his own habitual observance of every rule of courtesy and kindness, forbids the possibility of such a hypothesis. And they, who knew him well, knew that he felt most deeply unworthy treatment which he yet forbore to resent. He is now forever beyond its reach; and the opportunity of acknowledging the wrong, at least in this life, is also irrevocably withdrawn from those who were guilty of it. May we not, then, brethren, most instructively contemplate this characteristic of our late leader's Christian conversation; and, remembering how often we ourselves have both inflicted and suffered injury, by failing to exhibit a like patient endurance, may we not pray God to teach and strengthen us, in this respect also, to follow his faith? For faith it is—and faith alone—which can arm us to suffer thus; faith, which obediently accepts the humbling precepts of Christ, and lovingly endeavours to follow His matchless example. And let us think, brethren, what a solemn import is, in every instance, given by the death of a fellow man, a fellow Christian, to our last words, spoken to him or of him. Words too often very lightly, very wantonly, uttered, yet invested with how terrible an importance by the fact that they are the last. He is gone, and our last mention of him was, perchance, contemptuous, unfeeling, unjust; our last word addressed to him was, perchance, a word of hatred or of scorn; our last glance such as no Christian man should ever dare to direct towards one for whom Christ died, how much less towards one who was our equal—perchance our superior—in the esteem, or by the express ordinance, of God.

Oh! what a solemn character do not these last words acquire? How do we not wish that their significance could be cancelled, if not by their being sorrowfully withdrawn, at least by some later word, which might have abated somewhat from their evil meaning? Do we not long that a friendly greeting—a kindly glance, might have obliterated—or at least tempered the remembrance of the unchristian bitterness which we ventured to exhibit? No: it cannot be done, that is the last look, those are the latest words, with which God suffered us to encounter our brother in Christ; we must be content now to be utterly ashamed of them in silent penitence here, withdrawing them before God, and entreating Him to blot them out of the book of His remembrance; if we would not be utterly ashamed "before Christ at His coming," by reason of words most unworthy of His followers, and only the more utterly unworthy, if they professed to be spoken for His Name's sake. In the high office which the departed filled for the last twelve years of his life, none can dispute his laborious discharge of duty, his patience, his mildness, his equitable dealing with all, whether he could or could not reckon, in their instance, on a generous construction of his motives, and a loyal support of his official claims. I need not tell you, brethren, how in the last five years, not here alone, but in the mother country, the cares and responsibilities of the episcopal office have been increased ten-fold, by a miserable spirit of insubordination, unworthy of the Christian name, and unhappily, confined to no one section of the Church. A Bishop of the Church at home, some twelve years since, used, in a charge, the following remarkable words: "There is, too, not a little in the bearing and spirit of those, who are under authority, much calculated to bring the authority of our Church into contempt. I refer to the unchastened, undutiful, uncharitable, contumacious, unrestrained, unbelieving, self-assertion, so prevalent in all parties in the Church. I use, my brethren, each of these many epithets with a definite meaning, and when I say all parties in the Church, I do so with the distressing conviction that the profession of principles of obedience is often not the expression of an obedient spirit." This witness, unhappily, is no less true at the present day, than it was when it was uttered. These troubles, then, weighed very heavily on our departed Bishop, but none can truly say that they were ever aggravated by impatience, petulance, or arrogance on his part; we have, on the contrary, witnessed, with wonder and with deep sympathy, the calmness and self-control, with which he encountered the peculiar trials of the time. I think myself most happy, brethren, in being permitted to offer here a tribute to our late Bishop's memory. When I received the tidings of his death, and recognized the duty of referring to his loss in public, I could not but feel how great an advantage he would possess, who should be permitted to perform that office in this Church. In the College Chapel I should have spoken, for the most part, to those who knew the Bishop but slightly, if at all; and the same disadvantage would have been felt, though to a less extent, in any Church in Toronto; but Cobourg was emphatically the Bishop's home, loved by him and cherished to the last. He was here known, as he could not be elsewhere, in those endearing relations, which spring up between a Christian pastor and his flock; known, too, by happy and exemplary domestic traits, as the head of a Christian household; blessed, in former years, with a gentle, faithful, and wise partner, whose memory, I am assured, is still enshrined in the hearts of many here present; blessed, beyond man's ordinary lot, in the children who survive him, yet more blessed in those who had gone before, and between whom and himself death is, not a separation, but a reunion in gladness unspeakable. "Contemplate," then, brethren, the happy "issue" of this his "conversation" in the family, and learn herein to "imitate his faith." Faith, be assured, a loving, obedient faith in God the father, in God the Redeemer and Intercessor, in God the Sanctifier and Comforter, was the blessed source of the peace which dwelt within his home; faith, elevating and purifying every enjoyment, and sustaining under every sorrow. How many present must also remember your late pastor, as one who "spake

unto you the word of God," not only in the public ministrations of the Church, in which he exercised his pastoral care over you collectively, but also in those private visitations, which often appeal more powerfully to the individual heart and conscience, and leave a more indelible impression. How many must he not have here guided in perplexity, warned against affrighting or seductive temptations, comforted on the bed of sickness, consoled under the loss of friends. "Contemplate," then, brethren, in this regard also, the peaceful, consistent "issue" of his Christian "conversation." The truths which he taught you are truths which he himself believed, by which his own life was governed. He has held that faith, in which he sought to build you up, steadfast unto the end. He *knows* now the truths which he so long *believed*. "Imitate," then, his "faith;" and you, too, shall *know*, in God's good time, that the sacred objects of your faith on earth are visible and imperishable realities elsewhere.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

WALTON:—On Thursday, the 30th ult., the parishioners of Rev. J. C. Cox made him a donation visit at his house and presented him with a purse containing over \$30, besides valuables to the amount of \$15. Mr. Cox is about removing from Walton to mission of Harrietsfield in the vicinity of Halifax.

HALIFAX:—*Board of Home Missions.*—On Feb. 5th, a meeting was held in the Sunday-school room of St. Paul's Parish (in Argyle Hall). The Rev. Dr. Hill, rector, was in the chair, and in his opening address explained that the object and work of the board are identical with those of the familiar Diocesan Church Society. The Bishop ably advocated the cause of Home Missions and the duty of supporting the Diocesan Board. The Rev. R. Wainwright, who is engaged collecting for the Board throughout the Diocese, was introduced to the meeting, and spoke ably and eloquently.

BRIDGEWATER.—Your correspondent has to apologise for a want of accuracy in the Christian name of the preacher at this place on the 19th ult., whose powers were so highly estimated. He should have said Rev. *Richard* Wainwright, agent of the Board of Home Missions.

CHURCH OF ENGLAND INSTITUTE.—The debate on the question, "Which is the most useful metal, iron or gold?" was ably discussed, and elicited a large amount of information and argument. Opened by Rev. Mr. Sills (iron), and responded to by Mr. E. L. Fenerty (gold). Quite a number took part, and the result was in favor of iron. It was decided that next Monday evening be devoted to elocution, the subjects for recitation and criticism being "Othello's apology," and "Pitts Denunciation of the American War." The next debate will be on the question, "Which source of information is more valuable, reading or travelling?"

The Rev. Bruce Mackay, late priest in charge of Christ Church, Cherry Valley, P. E. I., and now Parish priest of Tangier, N.S., proceeds to Bermuda in next steamer, to enter upon his new field of labor, having been appointed by the Imperial Government to a Crown living.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

DUNHAM LADIES' COLLEGE.—We would direct the attention of parents and guardians, and all those interested in the progress of sound education, to the advertisement of the Dunham Ladies' College, which will be found in another column. It is gratifying to learn that the efforts of Miss Brandford Griffith, the accomplished, experienced and energetic lady principal, are beginning to be appreciated as they deserve, and that the number of her pupils is daily increasing. As the institution becomes better known, its success will be

more and more assured. Miss Brandford Griffith came to this country, heralded by an excellent reputation, as a skilful and earnest educationist. The late Metropolitan highly approved her efforts, which have also received high commendation from the Rev. Canon Henderson and the Ven. Archdeacon Lindsay and other gentlemen, both clerical and lay. It will be remembered that it was through the untiring energy of Canon Henderson that enough money was collected to have the college building constructed. It will be evident to anyone who gives the matter a moment's reflection, that such a seat of learning ought to be supplied with a good library. Miss Brandford Griffith will, therefore, be very glad to receive contributions, either in money or books, for this purpose. Books of reference and works combining amusement with instruction are what are chiefly needed.

TORONTO.

MEETING OF SYNOD:—*General order of proceedings arranged by the Executive Committee of the Diocese: Thursday, 27th February, 1879.*—The Court for the current year on Contested and Doubtful seats of Lay-Representatives in Synod, appointed by the Bishop, will be in attendance, viz:—Samuel B. Harman, Esq., D.C.L., Chancellor of the Diocese, George M. Evans, Esq., M.A., S. G. Wood, Esq., L.L.B., Rev. A. Sanson and Rev. John Langtry, M.A. At 10 a.m.—Morning Prayer and Sermon, with the celebration of the Holy Communion, in St. James' Cathedral.—Offertory to be devoted to the Mission Fund. At 2:30 p.m.—The Very Reverend the Dean will take the chair, at the Cathedral School House, and the Synod will proceed to business.

[NOTE.—The calling of the Roll by the Clerical and Lay Secretaries having been dispensed with, each Clergyman and Lay-Representative is required to sign his name in a book to be provided for that purpose before taking his seat.]

Order of Business.—1. At 2:30 p.m.—The opening Prayers appointed for the occasion. 2. The Rev. J. H. McCollum, A.M., and F. D. Barwick, Esq., the Committee appointed for the current year to meet before the Synod and examine the Certificates of the Lay-Representatives, to present their report. 3. Contested cases, or doubtful Certificates mentioned in said Report, (if any), as well as any objections made to the claims of Lay-Representatives on the Synod List to the seats in Synod, to be referred for final adjudication to the Court on Contested Seats. 4. The Dean's opening address. 5. Scrutineers shall be appointed, consisting of two Clergymen and one Layman, to take the Clerical vote; and of two Laymen and one Clergyman, to take the Lay vote, according to the regulations hereafter mentioned. Appeals (if any) having been heard and adjudicated upon, the lists handed in by the Court shall be regarded as the lists to govern the election of a Bishop. Thereupon the Synod shall adjourn to meet in the Cathedral for the purpose of Ballot and Election, at such time as the Synod may appoint.

Proceedings in the Cathedral.—The Synod having been called to order at the hour appointed, the Clergy on the right of the Chair, and the Laity on the left, the Dean will request that a few moments may be devoted to private prayer, and that during the Balloting there shall be no manifestations of feeling, but that all, by quiet and orderly demeanour, shall pay the deepest respect to the solemnity of the sacred duty in which they are engaged.

Arrangements will be made for reduced fares on the several railways, and for the accommodation of the Clerical members of the Synod during the session.

St. Luke's.—On Friday evening last a very successful Missionary Meeting was held in the School-room; at which the Rev. John Pearson gave a most interesting address containing an account of mission work in Newfoundland, with the trials of the clergy, and the terrible privations and sufferings the Bishop there has to endure. In some parts of the diocese snow continued on the ground till the month of June. The clergy there evidently have to undergo more trials and privations than in any other part of the continent. Mr.

Pearson was followed by the Rev. Dr. Hodgkin, who showed in an eloquent speech that our difficulties arose from the fact that we are not accustomed to give; but that when we become trained to this Christian duty, our parishes and missions will be maintained as they ought to be. We are glad to hear that St. Luke's Church, though one of the smallest in the city, has already contributed very considerably more to the Mission Fund than any of the other churches in the city, some of which are three or four times as large.

DIOCESAN MISSION FUND.—The following letter has been addressed to the Secretary-Treasurer: Toronto, 11th Feb., 1879.

W. P. Atkinson, Esq.,
Synod Office, Toronto.

Dear Sir,—In connection with the effort now being made to obtain a list of regular annual subscribers to the Mission Fund, and as supplementary to it, for the purpose of relieving that fund of its present debt, and enabling it to fulfil all its obligations for the future out of yearly income, we hereby offer to pay the Synod the sum of \$1,000 in all to be applied in reduction of the indebtedness of the Mission Fund. And we make this offer and agree to carry it out on the express condition that a further sum of at least \$3,000 be similarly subscribed within the next six weeks, independently of the list of annual subscribers now being obtained, and so as not to interfere with subscriptions thereto.

We feel confident that with a little effort the \$3,000 can be readily made up, and we rely on our fellow-Churchmen throughout the Diocese to consider the great importance of this Fund for the Church's work, and the necessity of maintaining it. We are, dear sir, yours very truly,

FRATRES.

[We are happy to say that in response to this letter, one gentleman has contributed \$200, and another \$50.]

The following annual subscriptions have been made to the Permanent Mission Fund in addition to those reported in our issue of 6th inst:—Hon. Alex. Campbell, H. Rowsell, and Jno. Carter, \$100 each; J. W. Young, \$60; Rev. J. Cayley, \$50; W. Ince, Huson Murray, Jno. Maitland, and F. Perkins, \$40 each; T. T. Plumb, \$25; Mrs. Jas. Strachan, F. Oates, C. R. W. Biggar, E. Wragge, H. P. Blachford, J. A. Worrell, A. Blachford, Rev. J. Pearson, W. Kersteman, J. W. Sutherland Taylor, C. G. Cobban, Rev. W. S. Darling, J. Small, Mrs. J. Catto, \$10 each. Making a total to date of \$1875.

COLBORNE.—The bell of Trinity Church in this village was tolled from 2 to 3 on Thursday afternoon, 6th inst., out of respect to the memory of the late bishop, being the hour in which the funeral took place in Cobourg. The church was also draped in mourning, and an earnest and affecting funeral sermon preached at the morning service here, and at the afternoon service in St. Paul's church, Brighton, on Sunday, 9th inst.

NAGARA.

(FROM OUR OWN CORRESPONDENT.)

CLIFTON.—The missionary meeting held on 5th February, at Christ Church, was very well attended, and though sadly disappointed at the non-appearance of the Rev. T. O'Connell, of the Cathedral, Hamilton, the congregation showed their appreciation of the addresses delivered by Rev. E. Fessenden, Rev. F. Raikes and Canon Houston, by responding to the call to renewed missionary effort, with a very liberal collection. This Church is one of the few that came up to the requirements of the Mission Board last year, making up the full amount asked of it, generously giving as God had blessed them. "The liberal hand deviseth liberal things," and we are glad to learn that a parsonage is talked of at no distant date. We wish the undertakers God speed in their good work.

CHIPPAWA.—Missionary meeting held February 6th, was a perfect success, notwithstanding again disappointed by the deputation (Rev. T. O'Connell), Canon Houston and Rev. J. Fennell made

good earnest addresses, followed by a few words from their rector. Between the addresses appropriate hymns were sung. At the close of the service, the offertory was taken up, amounting to \$11.42, for the Algoma Mission. From the interest manifested by the large attendance at this meeting, we have every hope that Trinity Church will not be found wanting in a liberal support of the Mission Fund.

ROCKWOOD AND ERAMOSA.—Missionary meetings were held in these places on the 6th and 7th inst. Excellent addresses were delivered by the Rev. Rural Dean Yewens, and the Revs. Messrs. Caswall and Massey. The attendance was better than usual, and the offerings in excess of previous years. Mr. Caswall, also rendered valuable assistance, at the Eramosa Church, by presiding most efficiently at the organ (kindly lent for the occasion by Mr. McAree), and thereby making the short service which preceded the addresses, more cheerful and hearty than it would otherwise have been.

DUNSFORD.—Previous to the appointment of Mr. Rooney last April, the Church had been without a pastor for six months, during which time it had retrograded sadly. Numbers had left the fold, and like sheep without a shepherd had sought that refuge abroad which was denied them at home, but a faithful few in answer to the prayers of the Church that "God would strengthen them that do stand," adhered to the faith that had withstood the temptations and persecutions of over eighteen centuries. At their solicitations our Bishop sent the Rev. Mr. Rooney, through whose unceasing efforts the Church at Dunsford is in a flourishing condition, and the wanderers are gradually returning. We opened the Sunday School with sixteen scholars and two teachers, exclusive of Mr. Rooney, who teaches the senior class. To a large percentage of our scholars the Church Catechism was unknown. We had no library, but can now boast of one hundred and sixty volumes and a librarian who acts as secretary to the school. We have also made extensive improvements in our Church edifice, through a grant of \$50 obtained from the Synod. With this sum and a subscription from the congregation, we built a vestry, reading desk, and lectern, and made other improvements that materially add to the appearance of the Church, and with the blessing of Almighty God on the efforts of our beloved pastor, look forward to a bright future.

HURON.

LONDON.—His Lordship Bishop Hellmuth returned home in excellent health and spirits after his prolonged absence. On the westward trip he was met at the station at Hamilton by the Bishop and several of the clergy of the Diocese of Niagara and by his commissary who accompanied him to London, where a large number of friends, both of the clergy and of the laity, were assembled to give his Lordship a greeting the most cordial. A service of welcome was held in the Chapter House at half-past two. After the singing of the *Te Deum* the whole congregation responded to the Bishop's desire to return thanks to Almighty God for his preservation and safe return home, by joining in the words of the General Thanksgiving. The Very Rev. the Dean of Huron then read the following address to the Bishop, the congregation standing:—To the Right Rev. Isaac Hellmuth, D.D., D.C.L., Lord Bishop of Huron:—

My Lord Bishop,—It is with the liveliest feelings of gladness to Almighty God that on behalf of the clergy, lay representatives, and church-members generally of your diocese, we welcome you home after your protracted absence from us. We feel assured that the important duties which have claimed your attention in the Mother Land, while depriving the diocese for the time of your presence and personal supervision were such as will tend to materially advance the interests and usefulness of our beloved church.

We have read with pride and a renewed appreciation of our high privileges as churchmen, the reports which have reached us of the proceedings of that August assemblage of prelates convened at Lambeth, from every branch of the Anglican community throughout the world, under the

presidency of the prelate, His Grace the Archbishop of Canterbury, in which the interests and staunchly Protestant and evangelical principles of our young, but rapidly-growing diocese, were worthily represented by your Lordship. It is a matter of unfeigned rejoicing to us that our branch of the Church Catholic has thus been enabled to exhibit to the world proof of that unity of doctrine and of spirit, that mutual brotherly love, and that apostolic missionary zeal which are characteristic of the true body of Christ; and we cherish the belief that their wise deliberations will have the result of binding more closely together into inter-communion and uniformity of practice the widely separated members of our pure and Scriptural Church, and of expending its beneficent operations throughout the world, as the messenger of the glad tidings of Christ's salvation.

We desire, at the same time, to acknowledge with grateful thanks, Your Lordship's indefatigable and successful labours in advocating the claims of the proposed Western University. This great undertaking, which is due to your own projection, will be a fitting completion of the noble educational plans, which you have already consummated in the establishment of the Hellmuth colleges, and in the successful carrying on of the Huron Theological College, whose inauguration with your assistance was one of the most cherished diocesan labours of your reverend predecessor, the late Bishop Cronyn.

We regard it as calculated to supply the want that is felt in our diocese of an institution where our young men can obtain a liberal education in the higher departments of arts, sciences, classics and literature, based upon a sound Christian foundation. It is our earnest prayer that your Lordship's efforts may continue to receive the support they deserve, and that you may be spared to see the complete realization of your far-reaching scheme in the permanent endowment and full operation of the University.

We take this opportunity of renewing our congratulations to your Lordship on the present happy and prosperous condition of the diocese over which you have so ably presided for more than seven years. Peace and harmony prevail among us to a notable degree; our various funds, missionary and charitable, are in a flourishing and healthy state; there is scarcely a vacancy in our parishes and missions, and our clergy are working faithfully, ably and acceptably, of which the proof is to be seen in the number of new churches springing up on every hand. While we express the hope that your Lordship has returned to your responsible and arduous duties with renewed vigor of health and strength, we assure you that your clergy are prepared to sustain you in them with the most cordial co-operation and loyal devotion to your person and office.

You will miss from among your clergy the faces of some whom God has been pleased to remove by death during your absence; but we feel sure that a supply will never be wanting of fit and godly men to fill up the vacancies that arise and the new fields of missionary labor that are opening up in our growing diocese.

Permit us to assure you of the sincere sympathy with which we share the joy and thankfulness you must feel in the improvement of your younger son's health, which caused you and Mrs. Hellmuth so much anxiety. We trust that his continued residence in the congenial climate of the Isle of Wight during the winter may have the effect of completely re-establishing him in strength, and that your beloved and much esteemed wife may also derive great benefit from her sojourn of comparative rest and quiet in that lovely Island.

Devoutly thanking the Providential goodness of God that has watched over your many journeyings by land and by water, and preserved you in safety from all perils, we pray that the same gracious God will continue to you the blessings of health and strength, that you may live to administer this diocese for many years to come, with the same wisdom and energy that have marked your episcopate in the past, and to enjoy the fruits of your labors in witnessing its growing prosperity as a vineyard which the Lord has blessed.

The Bishop, who was very visibly affected, said: "My beloved brethren, I was quite taken by surprise when I received a letter in New York, in-

forming me that this welcome would be tendered me on my arrival, and therefore am unprepared with a written reply to your affectionate address. There are times when the heart feels too full to express itself in words, and this I find to be such a time. First of all, I desire thankfully to acknowledge with you, in this sacred place, the loving kindness and tender care of our Heavenly Father, graciously vouchsafed to us all, during our long severance, especially for His protecting care in guarding me from all dangers and accidents during all my journeyings by land and by water, and for bringing me safely back to my home and diocese, in health and prosperity. Words fail me to adequately convey to you in language my grateful appreciation of your affectionate and loyal address of "welcome back" to the diocese over which, in the Providence of God, I have been called to preside. Be assured that this occasion will never be forgotten by me; your brotherly greeting will serve as an additional evidence of your undiminished confidence in my administration, and of your sympathy with my efforts to advance the best interests of the diocese. With regard to the great Council of Bishops at Lambeth, to which you allude, I must say that it not only gave me great pleasure to be present, and meet so many bishops from all parts of our vast Colonial Empire, besides those of the Mother Church in the British Islands, but I was delighted to hear the noble protest which was raised by the Archbishop of Canterbury, when the subject of the Confessional was brought forward, which was not only eloquent in itself, but as coming from the Primate of the English Church, was received by the whole assembly with all the affectionate loyalty and respect that are due to him. While on this subject, I may say that an opportunity was afforded me of doing some work for the Church of the European Continent, the Bishop of London having commissioned me to hold confirmations in Norway, Sweden and Denmark. I was much encouraged and cheered to witness the prosperous condition of our Church in these places. Your account of the happy and prosperous condition of our own diocese, is only what I expected to hear, feeling sure of your devotion and loyalty. I thank my clergy for the peace and harmony which they have maintained, and for their faithful and unwearied labors in building up and extending the Church of Christ. And here I must thank my friend, the Archdeacon of Brant, for the services he has rendered in acting as my commissary. I wish before this large gathering of the clergy to state, that all his official acts have my complete approval. Your kind allusions to my dear family touch me deeply. I am truly gratified to be able to say that my son's health is much improved, and that Mrs. Hellmuth is well.

In thanking you for your expressions of appreciation and good will in reference to my endeavors in behalf of the Western University, I have to acknowledge the signal manner in which God has blessed my work. A strong feeling exists in England of interest in the Diocese of Huron. The faithful labors of my reverend predecessor, Bishop Cronyn, (with whose name I am pleased that you should have linked mine in your address) are not forgotten there. As a proof of this interest is the magnificent gift to the proposed University by the Society for Promoting Christian Knowledge of £2,000. This grant was not only voted unanimously by the two sub-committees, but was passed by a large gathering of the General Committee, when all the members rose to their feet in token of their assent and sympathy with the undertaking. As the chairman said to me in announcing the resolution, the substantial aid granted by the Society is not of so great importance and value as the moral support and approval of which it is the evidence.

In conclusion, my dear brethren, I would assure you that I have come back with renewed determination to devote every effort to the spiritual welfare and advancement of our Diocese, to spend and be spent in the service of our adorable Redeemer.

After his Lordship's reply, the Doxology was sung and the Bishop pronounced the Benediction.

A reception was held in the afternoon, at Huron College, by the courtesy of the Dean and Mrs. Boomer, when a large number of friends took the

opportunity of offering the Bishop their personal congratulations.

MEAFORD.—A seven days Mission has been held in Christ Church, Meaford, ending Monday February 3rd. From first to last the Church was thronged, often uncomfortably, and the most unwearied attention and interest showed by all present. The immediate result has been a great increase in the number of communicants, and the opening of new cottage meetings. As to permanent results, it is of course too soon to speak; but over two hundred people have testified in various ways to the pleasure and profit derived by them from the mission.

By far the greater part of the success is due to the eloquence and musical powers of the lay Missioner, John Bennett Anderson, of 15 Spruce Street, Toronto; who brings with him high testimonials from well-known clergymen at home.

To country clergymen, wishing for a Mission, and dreading *Plymouthism* on the one hand, and *Romanism* on the other, the services of a lay Churchman, of moderate views but intense zeal, might possibly, in many cases, prove to be the very thing needed.

INGERSOLL.—The annual meeting in connection with diocesan missions was held in St. James' Church on Monday evening, the 10th inst. The attendance was large and all were deeply interested in the cause of missions. The Synod deputation consisted of Rev. G. C. Mackenzie, of Kincardine, E. Baynes Reid, Sec. of the Synod, and the Mohawk Chief Johnson. Chief Johnson wore his national costume, covered with medals, emblems, &c., and during the delivery of his excellent address he kept the audience riveted in close attention. The appearance of the Chief of the Mohawk nation on the platform advocating the claim of missions was in itself a very powerful argument in favor of the cause for which he pleaded. The rector of St. James', Rev. E. M. Bland, presided. In his opening address he expressed his pleasure at seeing such a meeting. Rev. G. C. Mackenzie spoke of the missionary work of the Church in all lands, showing that she is pre-eminently a missionary Church. His address may be briefly described as an epitome of the English Church and her missions. He spoke of the great work being done in old England as well as her mission to heathen lands. Chief Johnson, having been introduced by the chairman, thanked the meeting for their very large attendance. The chairman had desired him to commence his address in his native language. To do so would take up too much time, as he spoke six different dialects: the dialects of the Six Nation Indians of the County of Brant. His hearers had but little idea of the good that had been done to the Indians of the Dominion. Forty-seven years ago there was but one missionary to his people and he lived eighty miles away. The missionary visited them once a year, and perhaps married forty or fifty couples. They had no confirmation at that time. The Chief referred to several instances of his childhood, showing the contrast between that time and the present, and went on to say that through the influence of civilization and Christianity he can now be present to give his testimony of what they had done for him and his race. Christianity has taken deep root among the aborigines of this Dominion. After referring to the need of missionaries he spoke of the time when an idol was worshipped by his people. Forty-seven years ago the tribes of Delaware were wholly Pagans and worshipped idols. Young and reckless he was then when the chief of the tribe consented to be a Christian. He (the speaker) asked him to let him cut the idol down. Many would hesitate before making such a request. He cut down the idol, fearing that the chief might return to his old way. The piercing eyes of the Delaware tribes flashed on him as he cut it down. After speaking of the difficulty of getting instruction in his youthful days, he then dwelt upon the work of the missionaries among his people. The Indian children are taught by their parents to place implicit confidence in the missionary; they are pointed to him as being a servant of God. The chief closed his address by urging those present to put down a creditable sum for the mis-

sionary cause. An address from Mr. Reid, the collection and the Doxology brought the meeting to a close.

British and Foreign.

MISSION WORK.

A telegram from Sydney says:—The Bishop of Melanesia, preaching here of Mission work at Santa Cruz, said that the islanders there are now perfectly friendly. The Christian teachers there inform him that the natives regret the murders of Bishop Patteson and Commodore Goodenough. The Bishop had since left for London in the s.s. Garonne.

A journey from Jaffa to Jerusalem now occupies about ten hours on horseback. Merchandise is carried on mules or camels. But it will not be long, probably, before one can go from Jaffa to Jerusalem by rail. Several years ago a French company obtained the right to construct a railroad between the two cities, and recently engineers have made the final survey, with a view to breaking ground immediately. The present roads are wretched; and as many strangers, including Eastern pilgrims, annually visit Jerusalem, it is probable that a railway would be well patronized.

CHINA.—Attention is now being called to the report of Dr. Bunn, of Wuchang. This report states that no less than 9,649 patients were treated during the past year at the hospital and their own homes. The present accommodations at the hospital in Wuchang are altogether too straitened, many patients having to sleep on the verandah, while others have constantly to be denied, and operations declined for want of room. Especially is there no provision made for the care of women and children.

It is supply this latter need that the members of the Committee on Work for Foreign Missions have decided to raise this year, if possible, \$1,500, the sum required to build an additional wing to the present hospital. Dr. Bunn has been for four years in China labouring faithfully and earnestly, and in addition to his work among the sick, is training three native medical students to assist him.

As Wuchang is 600 miles from the sea coast, its foreign population is comparatively small, and therefore it appeals more directly to the benevolent in this country for help in this most important work. It is felt that all who know what blessings modern surgery and medicine bring to the homes of the poor in this our favoured land will be anxious to confer the same blessing on the suffering poor in Wuchang. Under the charge of a Christian physician, this work ministers not only to the bodies, but also to the souls of the Chinese; for it has been found to be by far the most successful means of bringing them under the influence of the Gospel.

MEXICO.—The Church of Jesus has now over sixty congregations and three bishops elect—Messrs. Riley, Hernandez, and Vandelsino. This Church is affiliated with the Church of the United States, which through its Mexican Commission advises and to some extent directs operations. It seems probable that before very long the three bishops elect will receive consecration at the hands of the Bishops of the United States.

ARMENIA.—The following letter has been received by Lord Shaftesbury:—

MY LORD.—I have read your very kind letter with great satisfaction, and I hasten to thank you once again for your sympathy with the Armenian cause. Europe thought it had found an efficacious remedy for the wrongs of the Armenian people by creating Article 61 of the Berlin Treaty. The dispositions of that article have not been executed, and the Armenians suffer as before. Anarchy everywhere prevails in Armenia, and the Christians are cruelly oppressed by the Turkish functionaries and the Mussulman population. Acts of oppression are committed with impunity in the vilayets of Van and Diarbekir, and even in Zeitoun in Cilicia. The Turkish Government treats the Armenians of Zeitoun with unheard of severity, accusing them of rebellion; it punishes as insurgents poor citizens who have done nothing more than protest against the heavy taxation which exceeds their resources, against the annoyances of the Turkish Caimacans, one of whom has assassinated his Armenian servant, and against the corvees with which they are overwhelmed by the agent of authority. I have more than once called the attention of the Sublime Porte to these facts, and I have been unable to obtain the slightest relief for the distressed Christians. I have submitted detailed reports to the representatives of the Grand Powers without being able to obtain the protection promised to the Armenians by Article 61. I take the liberty of communicating to your Lordship portions of these reports in order to bring to your knowledge the complaints of a people in whom you have kindly interested yourself. The Armenians

await with the utmost impatience the execution of the reforms promised by the Convention of the 4th June. They rely upon the noble English people, and especially upon your Lordship, whose solicitude is already considered among us as the guarantee of the triumph of our cause, which is that of justice and humanity. I am, my Lord, your very humble servant in Jesus Christ.

THE ARMENIAN PATRIARCH.

In the valley of Cashmere a terrible famine is prevailing. In some parts it is believed that from one-fourth to one half of the population have perished. The Punjab Church Missionary Society committee, having received handsome contributions for the relief of the people, including £450 collected at Simla after a sermon by Bishop French, have directed two missionaries, the Rev. G. M. Gordon and Mr. W. Briggs, to buy grain in the Punjab and hasten with it across the mountains to Cashmere.

Another valued and experienced missionary in Travancore, the Rev. Henry Baker, has departed to his rest. Few missionaries have baptized so many heathen—several thousand. The interesting work among the Anian hill tribes was peculiarly his own.

Good news of the progress of the Gospel continues to come from India. The Bishop of Madras writes: The number of accessions, according to recent returns, has risen to 33,000. The number in the Society for the Propagation of the Gospel districts is 22,000; in the Church Missionary Society districts, 11,000; and yet these districts form only a portion of one of the Indian dioceses.

Interesting letters have lately come from the Niger. The Henry Venn Steamer is most useful. She has already made several voyages up and down the river, and is paying her own expenses by carrying freight for the trading firms. Bishop Crowther is about starting a new station at Shonga, eighty miles higher up the Kworro than Egan, the present furthest station. An interesting journey has been made by a native agent at Asaba into a country hitherto unvisited, lying between the Niger and Yoruba. At Bonny the persecution has much subsided, and the Christians now assemble for worship in large numbers.

VICTORIA NYANZA.—News has arrived that Mr. Mackay, of the Church Missionary Society, had at last reached the south-eastern shores of this lake. After being repeatedly delayed by the death of his comrade, the loss of cattle, and want of funds, he had at length accomplished his purpose. On reaching the lake he received a conciliatory message from Lukonge, chief of Ukerewe, and he at once fearlessly and unarmed accepted his invitation, and came face to face with the murderer of Captain Smith and Mr. O'Neill. Lukonge assured him that he had no quarrel with the white men, and that the death of his friends had been the result of their mixing themselves up in the affairs of the Arab. This is his view of the case. Mr. Mackay returned in safety to Kagye, where to his delight he met the Rev. Mr. Wilson, who had crossed over from Uganda. The two returned together to that place, where it is to be hoped that they met their three comrades who started up the river Nile to join them.

EXAMINATION OF NATIVE AFRICANS FOR A UNIVERSITY DEGREE.—The first examination of African students at Fourah Bay College, for the Durham University license in theology, and for the B.A. degree, has taken place, and all the candidates (five) passed with credit.

BOMBAY.—Bishop Mylne arrived safely at the capital city on December 4th, with renewed health. At Kamateepoora (S.P.G.) Mission Church, the Bishop recently confirmed twenty-nine candidates, and on December 22nd, ordination was administered at the same church, when three deacons were admitted to the priesthood. The next day his lordship started on a visitation tour. It is probable that arrangements will be made for the transfer of the Central Provinces to the Bombay Diocese. By this means, the Indian Dioceses will be more equalized, Scinde having recently been given by Bombay to Lahore. The annual Sunday School Conference was held on October 31st, and the sixth annual choral festival was held in St. Thomas' Cathedral on the eve of S. Cecilia. The choirs numbered 200.

CALCUTTA.—The Bishop, in October last, was continuing his visitation. After halts of various lengths at Khairwarra, Mungarwar, &c. (where he visited 150 fever patients in the Military Hospital), Rutlam, Mhow, Khundwa (where a sad accident occurred—the Deputy Commissioner, Captain Pemberton, having been shot dead by a fanatic Mussulman), the Bishop reached Canada after a good deal of hard travelling amid beautiful scenery. This station, the headquarters of the C. I. Mission, is in a most encouraging state, though a want is felt for more catechists and efficient superintendence. The Bishop

visited the schools, orphanage, mission chapel, and parsonage. Presents from helpers in Scotland were distributed to the children, who sang several Marathi hymns. At Warora, the Bishop descended a coal pit.

LAHORE.—The first archdeacon (Ven. H. J. Matthew) was to have been installed on Sunday, December 29th. He conducted a sort of retreat, or "quiet day," at Simla on Wednesday, October 9th, giving three addresses at the separate service.

UNITED STATES.

Bishop Howe, of Reading, Pennsylvania, has placed on record in Lebanon a deed for the Swatara Institute and three tracts of land in Johnstown, Lebanon County. The price paid to the former owner, ex-Senator Heilman, was \$10,500. The Swatara Institute will hereafter be conducted as an Episcopal educational institution, under the care of the diocese of Central Pennsylvania.

It is related of Bishop Simpson that when about to begin a lecture before the Yale theological students not long ago he was seen to be searching for something. "Young gentlemen," he said at length, "I find myself in the position of the preacher who was informed by a lady that thirdly had flown out of the window." A part of his manuscript was missing; and while Professor Fisher went away to search for it, the bishop entertained his audience with half an hour's talk on President Lincoln. Then the manuscript appeared, and the lecture began.

The Rev. Dr. Potter, rector of Grace Church, New York, in a sermon recently published, mentions as a unique fact in the history of that church that during the past ten years its contributions for purely missionary work have amounted to \$1,082,368—a larger sum probably than has been contributed for missionary work by any parish in the country. Not a dollar of this vast sum was expended in the maintenance of church services in the parish or in beautifying or adorning the church edifice. Whatever has been done for these purposes is entirely outside of the amount named. The church has reached its threescore years and ten, and never was so largely attended, never so prosperous, and never had the co-operation of so many hearts and hands in its work.

Mr. Lewis E. Jackson, who has made the moral statistics of New York a life-long study, has lately printed an estimate of the extent and cost of our drink traffic. In a population of 1,000,000 there are 8,000 drinking shops, or 1 to every 125 of population. There are 499 churches, or 1 to every 2,145 of the population. The cost of maintaining the churches is \$5,000,000 per year; the money spent at the liquor shops is estimated at \$60,000,000. Three-fourths of the annual cost of pauperism, crime, and the maintenance of police and courts of justice, Mr. Jackson charges to the liquor traffic. This outlay he puts at \$6,100,000. The total yearly receipts for licenses are \$300,000.

From the late report of the Society for the Prevention of Cruelty to Children some sad facts are gathered. During the year ending December 31, 1878, 6,950 children under sixteen years of age were brought before the police courts. Many of these were arrested for serious crimes. No less than 728 were under seven years of age, and a majority were under fourteen. The society, on account of its restricted means, was able to attend to only about 800 of these cases.

Correspondence.

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

We are not responsible for opinions expressed by correspondents.

THE LATE PROFESSOR MOZLEY.

SIR.—When a man tells me he has got a whale in his fish pond I am apt to doubt his word. Recently the organ of a sect in the Church stated that the late Dr. Mozley, Professor of Divinity in the University of Oxford, was an evangelical; thus claiming, as it were, to have a whale in their fish pond.

I knew enough of Dr. Mozley's writings, record, and learning to know that he was not so small a man as that, but did not contradict the statement as I knew that its falsity would soon be exposed. A biography of this gifted divine has just been issued, written by one of his friends, and in it those words occur: "With the Evangelicals, though he respected them and acted readily with them, he never quite sympathized in their general spirit and tone. He never could cease to be a Churchman, and in a very real sense a High Churchman."

I take the opportunity to add that when Dr. Moorhouse was appointed Bishop of Melbourne, this same organ stated that he, too, was an Evangelical. This is utterly false; he, too, was much too big a fish to get into any sectarian puddle, as I can certify from many years' intimacy.

Nothing has damaged the Evangelical party in England so much as the incessant utterance of untruths by their organs, the *Rock* and *Record*:—the lesson is worth studying by them here. The party's "spirit and tone" offend many besides Dr. Mozley.

Toronto, Feb. 14th, 1879.

THE CHURCH PAPER.

SIR,—Having read the letter of "An Old Subscriber," in a late issue of your excellent paper, in reference to what might be done to augment and I am sure considerably improve the subscription list of the *DOMINION CHURCHMAN*, I cannot, therefore, resist the temptation to endorse the sentiments of "An Old Subscriber," as contained therein. I shall not, however, attempt to argue that it is not the duty of laymen to do their part to extend the circulation thereof. But you must be aware, Mr. Editor, that laymen are so much occupied in secular matters, that they really cannot find time to drive over large parishes specially in the interest of your journal.

Be that as it may, I hold the doctrine which appears to be generally endorsed by those laymen, with whom I have come in contact, that undoubtedly it is the special duty of the clergy to impress upon every member of their flocks, during their usual "parochial" calls, (particularly those in moderately good circumstances), the necessity of sustaining by their subscriptions, a Church paper of acknowledged ability and usefulness, as the exponent of sound Church doctrine; and, moreover, clergymen must necessarily have more influence with the members of our Church, and consequently can do more good than mere simple laymen.

You are doubtless doing a great duty for your journal, through your special agents, but I assume it is too expensive a mode of management to make the paper self-supporting.

I confidently believe if eighty-five per cent. of the members of our Church, in the Dominion were appealed to for their opinion on the subject, they would unhesitatingly say it is the legitimate and Christian duty of the clergy to become the local agents of the paper, in their respective parishes. If clergymen were asked to do for a secular journal, that which I assume they ought to do for your paper, and they refuse, or show lukewarmness therein, it would be justifiable for them to decline the work. But, Mr. Editor, is there any good and valid reason why clergymen cannot devote a few minutes time to each member of their congregations over whom they may be called to minister, for the purpose of increasing the circulation of a Christian paper? Echo answers, "No." Thanking you for the space afforded me in your valuable journal,

I am yours, &c., ANOTHER SUBSCRIBER.
Ancaster, 17th Feb., 1879.

Family Reading.

RAYMOND.

CHAPTER XXXI.—Continued.

A shiver ran through her frame as he thus alluded to the time when her first relative would be laid in the grave, and she should stand alone in her youth and inexperience, without a home or tie upon earth. Raymond saw the movement, but did not understand the thought which caused it; and he was the very last person to whom she would have spoken of the shrinking dread with which she looked forward to the unprotected loneliness that seemed to be in store for her. He imagined she was simply overtaken by her attendance on her uncle, and drawing forward an easy-chair, he begged her to sit down, and took a place beside her, saying that, as she was certainly not wanted in the sick room at present, he meant to monopolise her for a little while.

"Let me tell you how I have managed my affairs, so as to be entirely at your service," he said, in a lighter tone, anxious to distract her thoughts from mournful subjects.

"Yes, do," she said; "it is such a comfort to know that you will be here for the present. Was Captain Willis not unwilling to let you go?"

"He had not much choice, poor man; for, in the first place, I simply told him that he must manage without his supernumerary so long as Miss Lingard required me; and in the second place, if he had been at all disposed to rebel, Mrs. Willis would soon have made an end of his resistance, for you must know that on the one occasion when you met her, you most completely won her heart, and she was only anxious to hurry me off as quickly as possible, and told her husband he must not expect to see me again for a month."

"Oh, I am indeed grateful to her!" exclaimed Estelle; "and could you really stay so long?"

"Yes, certainly, if you wish it. I have taken rooms at the village inn, and I told the good people there that they must take all the responsibility of feeding me, as I do not mean you to be troubled with me, excepting when it will cheer you to have a visit from me, or to take a walk with me. I am sure you have not had much fresh air of late, Estelle, you look so pale."

"I have not been out for some days," she said;

"I was afraid to leave my uncle."

"We must remedy that to-morrow," said Raymond. "But Estelle, I have one fear—is there the least chance that I shall meet Kathleen Harcourt in this house?"

"None whatever, at present; Carlton Hall is full of visitors, and they have a ball there to-morrow evening; she has no time to come; and in any case I am going to write and ask her not to visit me just now."

"Then all is well," he said with a sigh of relief.

CHAPTER XXXII.

Dr. Lingard was decidedly weaker next day, but still he was passing on so slowly through the ever-deepening shadows to the darkness which was to hide him from all human eyes, that Raymond had no hesitation in persuading Estelle to leave the sick room for a little time, and go out with him into the open air. It was not until after the doctor's visit, however, that she consented to do this, and as he had been detained at a distance, it was late in the day before he came, and repeated his prediction that his patient would linger on for two or three days—or, at the very least, for another four-and-twenty-hours. Raymond went with him to the door, and then came back to the drawing-room, where Estelle had come to hear his opinion.

"Now then," he said, "get your hat and come out with me; your pale face haunted me all last night."

"And you think that one breeze from the sea is to cure it," she said, with a smile, knowing well that the cause of her wan looks lay far deeper than he thought.

"I hope so; but you must not delay, it is already growing dark."

She hesitated.

"Dear Raymond, I feel half afraid to leave the house, though I should be quite at ease sitting with you in this room, as Moss could call us in a moment if there were any change."

"I do not wish you to go far," said Raymond; "only to the summit of the high rock; I have an especial wish to stand with you on that spot once more, for it was there that the darkest moments of my life were passed, and it was there that you came to me, bearing in your hand the lamp of truth, which shed an illumination on my soul that glows there yet; it will not take us long to go up the rock and return. Come, Estelle."

It was not very easy for her to refuse him anything he asked, and in a few minutes they were ascending the steep cliff which had such momentous associations for them both. The early winter twilight had been hastened by the heavy clouds which overhung the sky, and cast a brooding darkness on the earth; but there was no wind, so the air was not very cold, though there had been some showers of snow in the morning. Swiftly they sped up the zig-zag path, and neither spoke for some time, when they found themselves at length upon the summit. There was a strange solemnity in the scene; below them lay the dim grey sea, from which a low wailing rose up like the moan of a spirit in pain, while all around the shadows had fallen so thick upon the land, that nothing

comfort to sent. Was I go? ... man; for, in at he must so long as the second rebel, Mrs. nd of his n the one completely ust to hurry er husband a month." exclaimed long? ... have taken the good responsi- you to be will cheer ce a walk ad much e." she said; said Ray- is there een Har- on Hall is there to- me; and er not to of relief.

next day, ough the hich was Raymond to leave out with after the ed to do stance, it repeated nger on east, for nd went ik to the to hear nd come all last the sea ing well er than t is al- and ave the sitting us in a mond; ave an ot once at you mp of ul that go up n any- r were entous er twi- which rkness he air some they ke for length munity y es, moan adows thing

was to be seen save that dreary expanse of waters, above which they seemed to stand isolated from all the world. It was a singular contrast to the bright summer evening when Estelle had last seen Raymond standing there, bathed in the sunlight, but with the bitterness of death at his heart. Now in the gloom, though she was close to his side, she could but dimly discern, by the expression of his countenance, that he was deeply moved. He did not speak. Suddenly, however, he reached out his hand and took hers, holding it with a firm grasp, while his lips seemed to syllable words of thanksgiving; and as thus they stood side by side, clear and distinct upon the still air came the chiming of the church bells from the valley far below, ringing out in honor of the Christmas-tide, a smile broke over Raymond's face.

"Peace on earth, good will towards men!" he murmured; "that is the very lesson you taught me on this spot, sweet Estelle, drawing me back from the gate of the grave by telling me that I should find peace for my spirit in good will to my fellow men."

"And how thoroughly you have worked it out in action!" exclaimed Estelle, clinging more closely to his hand, as she remembered the terror and anxiety with which she had watched his noble life for the last few months; "at least the latter part of it—for those you have saved in the midst of the flames cannot doubt your good will towards men."

"Towards all, save one," said Raymond. "I have not overcome the feeling which makes Tracy Harcourt an exception."

"Perhaps you have done so more than you think," said Estelle, hopefully; "but tell me, Raymond, has the other part of the Christmas message proved true for you, so that you have now peace on earth in hope of heaven? Forgive me for asking such a question, but I do so long to see you happy!"

"I will tell you all I think and feel Estelle; I can have no concealment from such a friend as you have been to me; but I think it must be when we are sitting by the fire this evening, for I cannot keep you here any longer in the cold!"

"And, besides, I do not wish to be too long away from home. Moss does not even know I am out."

"No; we had better go now; but I should like to bring you back here with me soon. We will come another day."

Another day! and they were on the brink of events which would bid fair to separate those two—not only speedily, but for ever!

They turned away from the moaning sea and the cloud-veiled sky, and went down the rugged path to the pleasant house which was not long to be a home to Estelle Lingard.

There was no change in the patient when they went to look at him, nor in the attitude of the faithful servant who, seated in the chair, leaning his head on his hand, kept guard night and day over the dying master on whom his dim eyes were ever fixed.

He would not even quit his post to take his meals, and Estelle, honoring him too highly to let him be waited upon by the servants, brought them all to him with her own hands. She attended to his wants now before she would follow Raymond into the drawing-room; and when at last she went to him there, she found him standing at the window, looking out through the darkness towards Carlton Hall, where every window was gleaming with light from end to end of the building.

"I think you said there was a ball at that house to-night," he remarked, as Estelle came softly to his side.

To be Continued.

—Sin hath many secret ways of insinuating; it is like Jael to Sisera. Sin is a secret poison, it tickleth while it stabbeth. The first thing that sin doeth is to bewitch, then to put out the eyes, then to take away the sense and feeling; to do to a man as Noah's daughters did to him—make him drunk and then he doeth he knoweth not what; as Joab came with a kind salute to Abner, and thrust him under the the fifth rib, while Abner thought of nothing but kindness. So sin comes smiling, pleasing and humoring thee, while it giveth thee a deadly stab.—South.

Children's Department.

COMMON PRAYER.

We wish our young friends, the boys and girls, to sit down and listen while we say a few words to them about our public Prayer book service. We know it is often thought and said that these services are not suited to children, and that they cannot become interested in them. This, we believe, is a great mistake. Children are very bright creatures. They are quick to see what is appropriate and beautiful, and they understand a great deal more than many older people.

These services commence with the reading by the minister of a few well chosen sentences from the Word of God. This fixes attention, and prepares the mind for the exhortation which follows. Now, let the boys and girls follow this exhortation word for word, and they will understand a great deal of it, and see why it is followed by the confession, in which all join. While the sentences and exhortation are read, all stand up. This is a great help, and should be carefully attended to. At the end of the exhortation, the whole congregation, minister and people, kneel down and reverently say together the confession. How appropriate this is! It is a confession united in by parents and children, old and young, upon our knees before Almighty God our Heavenly Father. Then the minister stands up and declares to all who are truly penitent, that God pardoneth and absolveth all those who truly repent and unfeignedly believe His Holy Gospel. Then all together say the Lord's Prayer. After this, all, standing up, say a few responsive sentences, when a spirited chant or anthem is said or sung. From this anthem the service proceeds at once to what is called the Psalter, or Psalms for the day, all of which is closed by a Gloria, or the Gloria in Excelsis. The people then sit down and listen while the minister reads to them a chapter from the Old Testament.—After standing for so long a time, it is a rest to sit while the lesson is read. At the close of the lesson all stand up and join in the singing or reading the grand old Te Deum. What a splendid anthem it is! Praise and prayer are blended together, and the whole soul is lifted up together! Nobody need tell us that children cannot join in and enjoy this. After the Te Deum follows the second lesson, taken from the New Testament. This is read to the people, all sitting. It would, no doubt, help to fix attention if all would use their Bibles, and follow the minister while he reads. At the end of the second lesson an anthem comes, when all stand up. From the anthem we pass to the creed, in which all join. It is repeated slowly and in a serious manner.—When this is done, the minister says to the people, "The Lord be with you," and the people respond "And with thy spirit." And then all bow down on their knees and join in the prayers. Here, again, we have just that kind of variety which helps to keep up the general interest. At the end of the prayers a hymn is sung, and this closes what is termed "Morning Prayer."

We have said enough, we think, to show that this kind of service is particularly well adapted to children. And we say to all the boys and girls, be sure that you are in your places at these public services. Be sure and have your Prayer books, and use them, too. The people can't do without you. Nothing will better cultivate the habit of attention; nothing can fill your minds with better thoughts, or make your hearts more reverent before God. In the variety of posture, and of the character of the services, there is an order and a beauty which make them not only beautiful, but very instructive.

WHAT THE ROBIN SAID TO ME.

"Dear little robin, tell me sweet,
What is your song?"
Strange, did the robin look at me?
Aye, and seemed to say in its own sweet way,
"O beautiful day!"
"Why, little robin, do you say
That you like this day, this rainy day?"
Strange but again the robin looked at me,
Then seemed to say in its own sweet way,
"God made this day, and God is good."
Added the robin, growing bold,
"But something surprises me,"

"Speak, little robin, say what may it be
That surprises thee?"
Sadly I thought the robin looked at me,
And seemed to say in its own sweet way,
"How could you forget
That God is good? God made the day."

"Thanks, little robin, for your lesson,
So true, so sweetly given.

When in my life comes many a rainy day,
Too often I forget that
God made the day, and God is good."

The bird has flown, its lesson ended.
Yet may I not forget what it has taught me:
Bright days or dark days,
All nature teaches that
God make the day, and God is good.

JERRY'S SIGNAL.

Jerry and an old neighbor had gone on the bay during a thaw that preceded the bitter cold. They were "outside," and must wait for the turn of the tide to get over the bar. They were not prepared for such a sudden change in the temperature. It grew colder and still colder. Their friends on the shore built up brushwood fires as beacon lights, but their boat was already fast in the ice; even if they saw the signals they were helpless under the benumbing influences of that icy wind. They drifted out beyond these earthly shores into eternity.

A few days after this Tom came to tell me the sad news that poor old Jerry's body had been recovered. He was found dead in the bottom of the boat.

"Jerry always said," continued Tom, "that he had prayed to be allowed to give some sign that he was faithful unto death, and that God was with him to the end. His prayer was granted he gave the sign."

"What was it?" I asked.
"He took a piece of an old flag and tied it on the oar and planted it on the ice. I knew Jerry meant by that 'I've got the victory.'"

"It that all?" I exclaimed, in a tone of disappointment, expecting something more, although I could scarcely say what.

Tom went on to say—"What makes me feel more than all, ma'am is, that if Jerry hadn't been so forgetful of himself he might have been alive this minute. You see old Bill was with him, and what does Jerry do but takes off his own overcoat and mittens and puts them on old Bill, and wraps his comforter around Bill's neck, and so saved Bill alive but he was froze dead himself."

"Tom," said I, "that was the sign that Jerry gave that he was faithful unto death. That was the true Christian spirit! He needed not a flag tied on the oar. He gave his life to save another; he was faithful to the end and Christ was with him! That was the truest signal poor Jerry could give."

—A church without children in its pews, at its services and at the Lord's table, is practically a contradiction in terms. The best the strongest, most growing and most useful churches are those which are constantly nurturing children in the fear and knowledge of the Lord, receiving them into their fellowship, and training them up as good Christians to pious living and holy activity. In this process the public worship of God has its essential functions. No church can prosper which neglects its children and youth.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS.

DEATHS.

On the second inst., at the Parsonage, Bond Head, Thomas George Llewellyn, infant son of the Rev. Thomas Ball, aged six months and two days.—"Suffer the little children to come unto Me."

Of diphtheria, January 29th, in his 11th year, Frederick John Archer, eldest son of the Rev. Frederick J. H. and Lavinia Axford.

Entered into life, February 5th, the Reverend N. Allan Coster, aged 81 years and 8 days, for nearly 21 years Rector of Richibucto, N.B.

Church Directory.

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

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

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

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

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

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

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

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

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

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

ST. LUKE'S.—Corner Bredalbane 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 Beech Sunday Services, 11 a. m. and 7 p. m. ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

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

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

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

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

CHURCH OF THE ASCENSION.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M. A., Incumbent.

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boys, M. A.

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As there will only be a few vacancies early application is necessary. Terms (inclusive) \$2.5 per annum.

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