

# Dominion Churchman.

Vol. 3.

TORONTO, THURSDAY, NOVEMBER 8, 1877.

[No. 48.]

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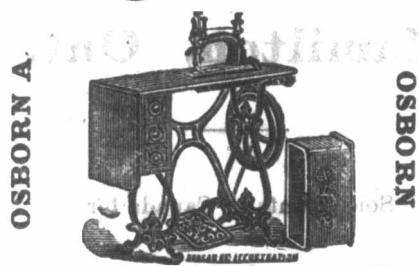
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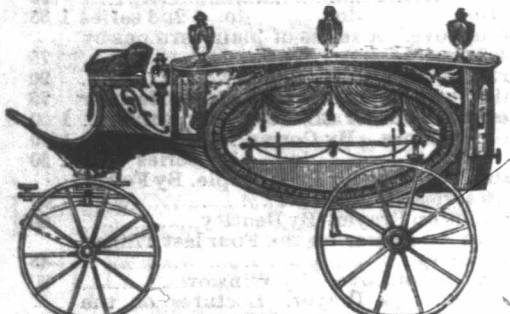
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# Dominion Churchman.

THURSDAY, NOVEMBER 8, 1877.

## THE WEEK.

THE report about English attempts at mediation between Russia and Turkey, are, as might be expected, denied. It must be evident that such attempts at present could be attended with no good result. Should the Russians gain a decisive victory at Plevna, the case would be different; and the statement that the other European powers are waiting for such an event, and will then advance proposals for mediation is not very unlikely. Osman Pasha appears to be hemmed in at Plevna with little chance of retreat, while Chefket Pasha, the guiltiest of all the culprits in the Bulgarian massacre, on whom he chiefly depended for maintaining his communications with Sofia is said himself to be running away as fast as possible leaving an important position in the hands of Russia, although another account says he occupies positions commanding important roads. It is also a significant fact that Prince Milan has been notified by the Government of the Czar that his assistance will not be needed. The Prince appears to have taken no notice of the notification, and has been sending his forces to the frontier, perhaps determined if possible to be "in at the death." Considerable uncertainty exists about the progress of the war in Asia during the past week. The Turks claim that the Russian advance upon Erzeroum has been stopped by an overwhelming snow storm, while the Russians claim to be rapidly advancing upon that city, to have recommenced the bombardment of Kars, and upon the whole to be going on very satisfactorily. A peace ministry is reported to be forming in Constantinople. At the same time it is said that a quarter of a million of men are to be called out for active service. Probably in a few days, we shall have some more decisive intelligence.

Some further news has come in reference to the Expedition of the lamented Sir John Franklin. It states that one of the crew of a whaler, lost in 1876, in Hudson's Bay, has arrived in New York, with a silver spoon bearing Sir John's crest. He obtained it from an Esquimaux Indian, who said that the ship from which the spoon was taken was crushed by the ice at an island near Cape Hallowell, and that the natives took the crew to near Englefield, where one by one they perished. They said Franklin was with them as leader, and they added that this crew left a quantity of books with writing in them, which were buried at Englefield, about 900 miles inland, a place which has not been reached by any exploring party. Some proposals have been made to fit out an expedition in the Spring to secure the records.

Severe shocks of an earthquake are reported as having taken place over a great part of

Canada, and in the New England States, on the morning of the 4th inst., at about two or three o'clock. It was felt in various parts of the Province of Quebec, in the County of Peel in Ontario, as well as in New Hampshire, Vermont, Massachusetts and other places: the time, so generally devoted to repose, probably prevented its being more generally noticed. At Hartford, the waves appeared to move with the parallels of Latitude. At Ogdensburg and Cape Vincent, the shock is described as a severe one; at Rigaud, Que., it lasted many seconds. At Cornwall, it is said to have lasted ten seconds, and to have been preceded by a low rumbling noise, the course appearing to be from west to east. At Montreal it is reported to have lasted twenty seconds, and to have begun with slight vibrations, which gradually increased. Moveable articles were scattered about the rooms and various articles of furniture upset; but the accounts state that no other damage has been heard of.

Our new friends, Sitting Bull and his followers, are causing a little uneasiness from an unexpected source—at least, so says a "special" report on the subject. It is said that a difficulty exists about providing a future home for the new denizens of the Dominion, in consequence of the jealousy of the Canadian Indians about the Reserves. It was quite enough for the white settlers to appropriate their lands for a "consideration," and confine them within limited reservations, without having their new territories shared by other tribes, whose quarrels with the government of the United States have necessitated a departure from their homes. Attempts are also made to lay all the blame of the constant troubles with the Indians in the United States, on the malpractices of agents instead of on the Indian policy of the Government. The Indians however know all about that; and have no more confidence in that government than in their agents. The petty tyrannies and outrages of agents are no more palpable and undeniable facts than are the broken treaties of the government. The fact is that administrations, officials, and the people—the whole nationality are all equally implicated. We would ask, since these strangers have appeared among us, what efforts have so-called Christians in Canada made towards the evangelization of these savages? Or is it no business of ours? shall we be asked, Am I my brother's keeper; and reminded that in Toronto, Montreal and Quebec there are still to be found men on whom the influences of the Gospel have not yet produced the effects we could desire?

The death of the late Chief Justice Draper, on Friday last, will not have taken his friends by surprise, as it was pretty generally known that he was suffering from a painful malady which must sooner or later terminate fatally. He was born in Surrey, England, March 11,

1801, and at the time of his death would therefore be in his seventy-seventh year. His father was rector of South Brent, Devonshire. He was educated at Clapham, and entered the East India Company's service in 1817. At the age of nineteen he came out to Canada and engaged as a tutor in Port Hope, and in 1823 began the study of law; and from this period the remainder of his life was spent in devotion to politics and law. In June 1828 he took charge of the business of the Hon. J. B. Robinson, who was then Attorney-General. In 1842 he was created a Queen's Counsel. In politics he was always understood to be identified with the Conservative party, and was created a Companion of the Bath by the Disraeli Government. He appears to have first taken an active interest in the public affairs of the country on the arrival of Sir Francis Bond Head, who in reply to some strictures in Lord Durham's report, spoke of him as a "well-educated English gentleman, of amiable and irreproachable character, highly respected, and a prominent member of the Law Society of Upper Canada—in point of talent one of the leading members of the Bar." We have not space to detail the peculiar nature of his connection with the government of the country; but we may mention that in 1836 he was one of the Committee of the Assembly to draft a measure for the secularization of King's College, which had been established in 1827. His bill provided that none of the members of the governing body of the University, nor any of its scholars or graduates, should of necessity belong to any particular denomination, except that they should be Trinitarians. The measure passed both Houses. As Solicitor-General of the Government of Upper Canada, he prepared in 1840 a measure for the settlement of the Clergy Reserves, which passed the Assembly, but was thrown out of the Legislative Council. After the Act of Union came into force, he became the first Attorney-General of United Canada, Mr. Robert Baldwin being the first Solicitor-General. The secularization of King's College was not fully brought about till Mr. Baldwin's Act, introduced in 1848, was passed six years afterwards. It is noticed as a remarkable fact that when this measure was first introduced, Mr. Draper appeared at the Bar of the Legislative Assembly as Counsel for the late Bishop Strachan, then President of the University. Mr. Draper accepted the position of Puisne Judgeship of the Court of Queen's Bench in 1847, and retained it till 1856, when he became Chief Justice of the Common Pleas, and afterwards succeeded to the Chief Justiceship of the Queen's Bench and of Upper Canada. In 1869 he became Chief Justice of the Court of Error and Appeal. His duties was discharged with great diligence and ability; and he earned for himself in all his engagements connected with the legal profession, the respect and esteem of his fellow citizens.



The crisis in France still continues, and should it continue much longer, civil war is considered to be imminent. The course to be taken by MacMahon's opponents, the Republicans, is expected to be decided during the present week. The Ministry arranged last week to remain in office till the Chamber of Deputies meet, or, if the Marshal should desire it, to resign at once. Should the Marshal himself retire, the Grevy candidacy will be sustained unanimously. If he retain his post with a Republican ministry, the opinion prevails that more effective guarantees would be required than in the case of previous Ministers. MacMahon was understood to be disposed to try a Ministry of the Right, supported by a majority of the Senate; but should this plan fail he would appeal to the leaders of the majority in the Chamber of Deputies. The decision of the Grévy administration was believed to depend very much upon the result of elections to take place on Sunday last. M. Pouyer-Quertier had an interview with the President on Friday. It was believed to refer to the formation of a Ministry of the Right.

The new Cabinet negotiations were not concluded on the 5th. It was, however, resolved that no member of the majority should undertake the formation of a cabinet without stipulating for freedom of action.

The returns show 567 Republicans and 350 Conservatives elected to the Councils-General. The Republicans gain eighty-five. Twenty-nine second ballots are necessary. Five hundred and sixty-eight districts remain to be heard from.

Sentence of death has been passed upon David Smith, the Castleton abortionist, at Cobourg. He is to be hanged on the 19th of December next.

By the latest accounts it appears that Cleopatra's Needle is now "in pawn"—the first time probably in the history of the world that a needle has been placed in such circumstances. It left Alexandria favorably enough, but got lost in a storm, at the entrance of the Bay of Biscay, causing the death of six men. The obelisk was afterwards found, and singularly enough is now detained for salvage money. The difficulty in this matter threatens to increase, as it is stated that there is no precedent by which the salvage can be determined for an obelisk of granite covered with hieroglyphics. An offer has been made by Mr. James Ashbury to lend his yacht "Eothen" to the contractor, Mr. John Dixon, to convey the "Needle" to Falmouth. The "Eothen" is a powerful three mast steam yacht of more than three hundred tons burden, and has lately weathered a stiff gale in the Bay of Biscay. Meanwhile the Fitzmaurice has proceeded on her voyage to Valencia, and nothing can be done till the Salvage difficulty is determined. Our own impression is that Her Majesty's fleet in Besika Bay would have been the occasion of less mischief than it has been, if it had gone to Alexandria and conveyed the "Needle," with all due honour, to England.

We are glad to find that the Rev. Dr. Joseph Schereschewsky has been prevailed upon to accept the office of Bishop for China. He was consecrated on the 31st ult. Bishop of Shanghai, seventeen United States Bishops assisting in the ceremony. He is to have Episcopal jurisdiction over the whole of China. Rather a large diocese! And what about the Anglican Bishops already there?

#### THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

THE all-prevailing power of faith when co-operating with the will of God is nowhere more clearly shown than in the miracle of healing the ruler's daughter and that of the diseased woman, who touched the hem of the Saviour's garment with a firm conviction that she should be made whole. Its powerful influence is also recognized by St. Paul in his Epistle to the Colossians; and in the portion selected for this Sunday, the character of the faith which is so effective, its necessary concomitants and its unwavering fruits are enunciated with a completeness and a force hardly surpassed in any other part of the Sacred Record. This faith is in Christ Jesus; it is connected with a love which is exercised towards all the Saints; it is exercised in connection with a hope laid up for its recipients in heaven; and it is in entire agreement with the word of the truth of the Gospel, which brings forth the fruits of the grace of God. Wisdom and spiritual understanding—an accurate acquaintance with the deep things of God and the mysteries of Christ's religion guides the movements of this Christian grace as well as results from its proper exercise; and the walk and conversation become such as are always pleasing and acceptable unto Him with whom we have to do; fruitfulness in every good work without exception is the consequence; and all spiritual might and strength are imparted, according to the measure of the glorious power of Him in whom dwelleth all the fulness of the Godhead. Patience and long-suffering with joy in the Holy Ghost are multiplied, and the whole of this magnificent array of graces and blessings is crowned with an overflowing gratitude to the Father of angels and of men for the fitness he has accomplished in the soul of the Christian man to become partaker of the future inheritance of the saints in the kingdom of light and truth. There is doubtless an allusion here to the inheritance of the Israelites in Canaan, which was called "the land of their inheritance;" so that the Apostle would intend to show that we are made meet not for an earthly inheritance but for a heavenly one, for that portion God hath allotted us in the world above, the region of light and happiness, we being already translated into the kingdom of His dear Son Jesus Christ, become His subjects, placed under His care, His guidance, and His protection, ruled by his ministers in accordance with His word, inspired by the Holy Ghost Who gives an earnest of this inheritance, and Who shall hereafter advance them into the Heavenly Kingdom. Such are the concomitants, such the results of the faith recognised by St.

Paul; and the plain inference is that anything which may be called faith, and which is not attended by these graces and by this preparation for the future inheritance, cannot be the Christian grace of which the Apostle speaks, but an unworthy counterfeit which has usurped its hallowed name. The degree in which this faith must be exercised in order to become of any service to us in our Christian course, is shown in the passage selected for the Gospel; in both of the miracles recorded, the most implicit confidence, the most entire reliance, the most unwavering trust are manifested, not in any human power, but in the Divine energy working in Him Who came to "seek and to save," and Who is always pleased to receive the adoration of those who are dependent on his love and mercy.

#### MOHAMMEDANISM.

IT is perhaps not a little surprising that among all the Missionary operations the Christian Church has carried on, so few of them should have been directed to the system of Mohammed or to Mohammedan countries. The Eastern war now going on, as well as the missionary labors conducted in Eastern Africa have helped very considerably to direct the attention of European Christians to the subject. A valuable paper by Bishop Steere was read at the late Church Congress at Croydon. The Bishop having left England to return to his Diocese, the paper was read in his absence. He gave a short account of the rise of the system, stating that among the people of Mecca in the seventh century there arose a man of respectable family, not remarkably clever, but somewhat peculiar in his way of life, who was subject to strange fits of abstraction, and who began to denounce many superstitious and cruel practices of his countrymen. He gathered a band of followers, shaped his system into a creed, wrote the Koran in shreds and patches, formed a worship, a code of laws, and at last established a kind of Theocracy under a representative of the Divine Sovereignty, until at the time of his death a great power had sprung into existence, which was soon able to overwhelm Persia and to cripple the Byzantine Empire. In process of time, from India to Spain, from Tartary in the north to Equatorial Africa in the south, there arose a great Arab Empire which shone for a time with the light of the remnants of old Pagan learning and of Jewish subtlety, but had no power to maintain either itself or the intellectual cultivation it had imported. The nationalities therefore soon began to assert themselves. The Theocracy became a tradition. The Persian renewed his ancient quarrel with the Arab, the Moor became the dominant race in Spain and Africa, the flicker of learning died out, and the Turk—the least intellectual of all the races which had accepted the system—became its leading representative. In this graphic way the Bishop introduced his subject. It is indeed interesting to note how the two near neighbors in the land from which they sprang have traveled westward, established themselves in Europe and accepted the different systems of Christ and Mohammed,



though it is to be feared that neither of them has lost much of the savagery of their original barbarism. As for Mohammed himself, Bishop Steere does not think we need suppose any more conscious hypocrisy than the vague feeling that a character had to be supported, and that any strong impulse might be accepted as Divine. He alluded particularly to attacks in the Koran as against the belief of certain classes of professed Christians Mohammed had not met with, and not as against Christianity itself. As when the doctrine of the Trinity was spoken against, it was understood to mean the joining of our Lord and Saint Mary with God the Father as objects of worship; and in the mind of Mohammed the idea of the Holy Ghost seemed to be mixed up with the person of the angel Gabriel. The Bishop particularly referred to a Mohammedan's assertion of his own superiority and his perfect contempt for every one else; and as to his toleration, it was the toleration of contempt. The difficulty with Mohammedans in India is that they cannot be content to have anything in common with the rest of mankind. They may be masters; they may be servants; but equals they will never be; and if one of them should renounce his religion, in their estimation, the apostasy would deserve nothing less than death. The late Sultan of Zanzibar told a European consul that if the Missions made any converts, there were many in the town who would consider it their duty to cut their throats, and he could not protect them.

Still, notwithstanding all their fanaticism, the Bishop pointed out the fact that there were many in India and Turkey who had no faith in their religion; and it was simply impossible for a Mohammedan to go with the stream of modern education. Already, in India, they were falling behind the Hindoo, who was himself leaving his old religion far away, or sentimentalizing it into a hazy Deism. There was an increasing laxity of opinion and practice among Mohammedans, until the stricter ones begin to stir up a persecution against the lukewarm.

At the same meeting, Sir W. Muir considered the precepts of Islam in their form as compared with the form in which the precepts of Christianity have been delivered to us. His view of the subject was presented in a manner exceedingly interesting and valuable. He showed the value of the breadth and simplicity of the precepts of the Gospel compared with the cumbrous mass of details which spoiled other systems. He noticed this distinction with regard to the religious rites divinely inculcated, and also with regard to ethical precepts enjoined by the two religions of Christ and Mohammed. He showed that the attempt of Mohammed to define the exact place of woman in society had resulted in her degradation. Whereas, in the Bible the simple enunciation that "In the beginning God made them male and female," when carried out has resulted in the real elevation of both. So with regard to forms of worship with rites and ceremonies, the relations of civil law and religion, the institution of slavery, and many religious duties and obligations. Divine

injunction raises the accident into an essential; and however suitable the accidental may have been for the society or the individual to whom it originally applied, it may not be equally applicable to other individuals or societies; and perhaps it may be totally inapplicable. The difference between the human and the Divine is that the one is artificial patchwork, while the other is perfection and simplicity.

THE CONVENTION OF THE CHURCH OF THE UNITED STATES.

THE quantity of legislation got through at the Convention held in Boston, has not amounted to a great deal in the grand total. It is said that "a new departure" has taken place, and that it has been discovered by our neighbors that all legislation must be restrictive. And so it is, with regard to organizations and movements already in existence; but the business of an assembly of all the principal authorities of the Church is not only to regulate what has been already started, but also to inaugurate new movements, but offensive and defensive; and in such cases legislation would not be entirely restrictive.

The Convention has, however, done some things which are both expansive and restrictive. It has sanctioned the erection of new Dioceses in Western Virginia: accepted the resignation of the Rev. Dr. Adams, Missionary Bishop of Arizona and New Mexico, and elected the Rev. David B. Knickerbacker, D.D., to fill the vacancy; ratified the amendment to the Constitution empowering the General Convention to amend the Lectionary from time to time; authorized a new Lectionary for Lent, and the use of the new English Lectionary for three years; constituted the General Convention the Board of Missions, and remanded its duties during recess to a Committee of Thirty; adopted resolutions in reference to Church work among the masses, and suggested means to give practical effect to the same; amended the Constitution of the General Theological Seminary; amended the Canon on Marriage and Divorce, imposing discipline for disobedience; amended the Canon on deposition from the ministry in cases not affecting moral character; adopted a deputation to the Canadian Synod; and adopted a resolution expressing confidence in Dr. Schereschewsky, and recommending the raising of the funds necessary to accomplish his educational plans.

The Convention has also appointed Committees to consider what legislation may be necessary in relation to deaconesses or sisters' work; to consider the subject of suffragan Bishops and Provincial Synods; to prepare a new Lectionary to be presented at the next Convention; to consider the relations of rectors, wardens, and vestrymen; on the subject of the Godly discipline of the laity; on the marriage of relatives; on ecclesiastical relations and religious reforms; and to provide for shortened services.

The next General Convention is to sit in Cincinnati, Ohio.

CHURCH MUSIC.

THE Triennial Musical Festival held in Gloucester Cathedral, and noticed in our issue of 11th October, demands a more extended report than we were enabled then to give. The appearance of the Cathedral at the commencement of the performance of "Elijah," the work selected for the first morning, could not but recall some melancholy associations, for since the last Gloucester Festival, Dr. Wesley—a sound and true musician in the highest sense of the word, who, as cathedral organist, then stood at the conductor's desk—and Mr. Townshend Smith, the organist at Hereford, whose unwearied exertions, both in the musical and business arrangements of these meetings for so many years, can never be forgotten—had been removed by death; and when the Dead March in Saul, which was played between the parts of the Oratorio as a mark of respect for the deceased, pealed through the building, and the vast assembly arose, the solemn stillness which prevailed was felt by all as the highest homage that could be paid to the memory of those who had so worthily and conscientiously laboured in the cause of charity and art. Bach's St. Matthew Passion-music, with which the second morning's performance opened, has now taken a sufficiently permanent stand in public estimation to render comment upon its excessive beauties superfluous; but that its effect in a cathedral is immeasurably beyond that which can be created, even by the most perfect rendering, in a secular building, cannot be doubted by any sympathetic listener. The general rendering of the choruses was highly satisfactory, the conducting of Mr. Lloyd again showing both knowledge and judgment. Madame Patey in the air, "Have mercy upon me," (the violin obligato finely played by Mr. Sinton), showed that devotional feeling which renders her unapproachable in oratorio music; and Madame Lowe, especially in the Recitative, "Although mine eyes," and Air, "Jesus Saviour," materially advanced the favourable impression she had already created. Miss Bertha Griffiths, too, was thoroughly efficient in the expressive solo, "By my weeping;" Mr. Lloyd fully sustained the reputation he has acquired as an exponent of the difficult tenor music of the work; Mr. Santley gave the words of the Saviour with due reverential feeling, and Mr. Maybrick did good service in the remaining bass recitatives. Mr. S. G. Hayward presided at the piano-forte, and accompanied the recitatives requiring such aid, the organ part being played by Mr. Done. Beethoven's "Mount of Olives"—transformed into "Engedi; or, David in the Wilderness," to suit the English taste—formed the second portion of the morning's performance. The execution of the work, both by principals and chorus, was excellent. Mdle. Albani sang splendidly the fine air, "O praise Him all ye nations." Mr. Cummings gave all the tenor solos with genuine artistic feeling, and Mr. Maybrick was thoroughly satisfactory in the bass music. The overwhelming "Hallelujah Chorus" formed a glorious and



fitting termination to the morning's performance. On the third morning of the Festival, the programme commenced with Dr. Sullivan's Overture, "In Memoriam"—certainly the best orchestral piece he has yet given us—which was excellently played. Then came a *Kyrie Eleison*, by Mr. B. Luard-Selby, for solo, chorus, and orchestra. Brahms's "German Requiem," the third composition in the programme, was listened to with the most earnest attention, not only on account of its intrinsic merits, but because it was heard amidst surroundings which gave it additional solemnity. After a very fine rendering of Gounod's expressive song, "There is a green hill," by Madame Patey, Dr. S. S. Wesley's noble Anthem, "The Wilderness," was given. Perhaps no work could have been selected better calculated to show the gifted composer's broad and massive style than this anthem, which has long held a high place amongst the contributions of modern writers for the service of the church. The second part of the morning's performance was devoted to Mendelssohn's "Hymn of Praise," the instrumental movements in which were admirably played, and Mr. Lloyd created a genuine effect in the eloquent recitative, "Watchman, will the night soon pass?" At the last morning's performance Handel's "Messiah," as usual, filled the cathedral in every part. The solos were admirably rendered, and the choruses were given with a freshness and decision which surprised all who remembered what hard work the members of the choir had been subjected to during the week; and in "The Trumpet shall sound" (sung by Mr. Santley), Mr. T. Harper gave an absolutely perfect rendering of the trumpet obligato. The special evening free service in the cathedral, which terminated the Festival, was, as might be expected, inconveniently crowded; but the music—including Dr. S. S. Wesley's arrangement of the "Old Hundredth," Purcell's anthem, "O sing unto the Lord," Gadsby's "Magnificat," and "Nunc Dimittis" in C, and Handel's "Hallelujah Chorus"—amply repaid those even who were compelled to stand, for the principal solos were given by Messrs. Cummings and Santley, and the full orchestra and choir were employed. In taking leave of the 154th annual meeting of the Three Choirs, congratulations may be heartily given to those who have had the management of the undertaking upon the glorious financial result, for it is announced that the collections at the doors of the cathedral were \$4,410, which with the subscriptions of the Stewards, will make the sum to be handed over to the charity \$8,835, an amount far higher than any realized since the establishment of these Festivals.

#### THE WORK OF THE CHURCH—MORE OFFICERS WANTED.

BY A LAYMAN.

ON all sides a deep, and almost painful impression of the magnitude of the work which the Church has before her, and of the comparative feebleness of her efforts hitherto to deal effectively with that work, seems to gain ground. That the Church is

a power—that is to say, that she is one of the powers which combine to control society—few will deny. That the Church is anything like the power in the world that she should be no one will venture to assert. No. Fashion, Politics, Pleasure, Business, the Secular Press, may all yield to the Church a certain deference—homage, perhaps; but in practice they all unite in saying: "After us, madam; you're all very well in your way; rather useful at times; quite a comfort at the last; but please don't intrude too much before you are actually wanted."

Now, if this is ever to be different, and we all believe that there is a time, a good time, coming, when it will be different, the Church must intrude; must be actively aggressive. She must not be content to be a hospital merely, for the weary, the sick, and the dying; but must go out into the highways and alleys, and proclaim and enforce the laws of spiritual health. She must not be satisfied to be a bulwark only against error and sin, or a fortress only to afford refuge to those who may wish to flee to her; but "like a mighty army," "marching as to war," must go "forward into battle;" and that to fight, not every man his brother, as the manner of some is, but every one the common foe.

To this end the Church wants, above all her wants, more officers, that is to say, more priests. The late Convention at Boston has put forth a document insisting largely upon the value of lay help, and demanding a much greater use of laymen in the work of the Church. Very good. But laymen are only the rank and file of the Church, and, like a nation's soldiery, to fight well they need to be officered well. To be officered well implies not only officers of skill and devotion, but also a sufficiency of such officers. What would be said of a government which should send its armies into battle with *one* officer, let him be never so brave and judicious, to a battalion! Yet such is the spectacle which many and many a parish presents; a congregation equal to a battalion, a population equal to a division, with a solitary priest at its head.

While the help of the laity may be a valuable accessory to the solid work of the clergy, it is clearly open to these among other objections:—

1. In a professional point of view, and one which all professional men must appreciate, a layman is not a skilled workman; however devoted, he is at best an amateur.

2. In a new country, affording comparatively few men of leisure, the aid which laymen can give is mostly desultory and intermittent.

3. If lay zeal exceed clerical, it is not unapt, and often deserves, to be snubbed; while, on the other hand, the zeal of a congregation rarely rises above the level of that of the pastor.

4. The best and most available laymen are usually overworked with secular affairs, and are consequently soon used up; laymen with plenty of time on their hands are seldom found either willing or able to work for the Church.

5. There are many things which laymen simply cannot do.

6. The division of labor in all the secular departments of life, which is found to be so much more profitable than that each man should do everything, teaches us a similar lesson, ecclesiastically; and *ne sutor* is not inapplicable here.

Let us now look for a moment at the practical working of a one-parson-power parish of, say, from 3,000 to 6,000 inhabitants. As against many disadvantages of the parish system there is one great and manifest advantage, namely, that it allots to the clergy of the parish a clearly defined territorial care of souls; a garden, which they are to dress and to keep. Here all souls are theirs. If one soul be lost to the Church, which might have been gained or retained, on the clergy of the parish rests the responsibility—a heavy responsibility! How is it met by a solitary priest in charge? It is not met. Let him be without a superior, he cannot meet it. Thousands have been lost to the Church, hundreds are being lost, year by year, simply for want of that clerical supervision and attention, that looking-after, which in a parish of any size a single clergyman cannot give, and which laymen cannot pretend to supply. The Church has suffered no doubt erroneously from indolence and inefficiency in clergymen, but she has suffered more from sheer want of clergy; and this want is the fault, mainly, of the laity. If this want is to be supplied, and the Church will never be the power she ought to be till it is supplied, both clergy and laity, but especially the latter, must wake up to a sense of its importance, and the laity must furnish the men and the means. As it is, we *drone* along, glad and happy, if "the parson" does not break down under his week's work, and is up to his average mark on Sunday; glad and happy, if the two or three usual sermons are prepared, the sick visits got through, the daily services maintained, the choir, the Sunday School, the confirmation class not neglected. But what about aggressive work; what about the souls in the parish that need to be sought out and compelled to come in; what about the young and indifferent? Are they not too generally left to drift? Let the clergy be increased, and laymen can be, and will be made more useful. Laymen want not merely to be directed, but to be *led*; and where they are led, there the Church is a power. If to all this it be said, "Very good, but we cannot afford it!" Then hear this saying: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

#### Diocesan Intelligence.

##### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

Mr. A. T. Boutilier is Agent for the DOMINION CHURCHMAN in the city of Halifax; and we trust that his canvass of the city will meet with a hearty response. His post office address is 544, Halifax, N. S.

The Lord Bishop intending to be present at the Lambeth Council the Synod of this Diocese will probably be held in May.



The Rev. E. H. Ball purposes shortly paying a visit to England.

Londonderry Mines Parish is vacant by the resignation of Rev. F. J. H. Axford—it is said there is a probability of Mr. Axford becoming Rector of Horton.

HALIFAX.—Hospital Sunday, 1877.—The Treasurer of the Halifax Dispensary acknowledges \$1,200.46; of this sum \$387.93 was contributed by the Church of England congregations in the following proportions: Bishop's Chapel, \$101.00; St. Luke's Cathedral, \$76.90; St. Paul's, \$162.75; St. George's, \$47.28. Total, \$387.93.

Trinity, St. Mark's and the Garrison Chapel do not appear in the list.

The Roman churches gave \$394.31; Presbyterian kirks, \$315.70; Methodist chapels, \$102.52; Baptists, etc., not reported.

ST. MARGARET'S BAY.—The Rural Deanery of Lunenburg Co. met last week at this place, and also conducted services in four different churches, which were well attended and were of such a hearty nature as to warm the hearts of both pastors and people. The first service was at St. Paul's, where the Rev. H. Stamer said prayers, and the Rural Dean, the Rev. H. L. Owen preached an excellent sermon from these happy words, "The Lord hath pleasure in his people."

Full morning service was conducted in the new church of St. Peter's, each of the clergymen present taking part. The Rev. I. Norwood preached extempore, from the words "Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour." He kindly invited the children of God to the Table of their Heavenly Father that all might partake of the benefits which are to be received thereby. Shewing how God is pleased to feed us therein with the spiritual food of the most precious body and blood of His Son our Saviour Jesus Christ. It was a pleasing sight to see some seventy of our kind-hearted fishing-folk drawing near with faith, and partaking, we trust, to their comfort, and that too on a week-day when many a care at home called for their time. The Chapter met in the afternoon and considered the subjects of Lay Baptism, also the benefits of all services being of a responsive nature, and finally the Rev. W. H. Groser read a paper on "the Vine as the type of Christ."

Evensong was said in the church at Peggy's Cove, then addresses were delivered by the clergy. The Rev. I. Norwood gave an account of his missionary life in Africa. The Rev. Gelling on the noble christian charity of England for distant lands, and the gratitude which called forth from many hearts made glad thereby. The Rural Dean spoke of our own missions in the Dominion, showing how the Church has extended during the memory of persons still living. The Rev. Stamer explained some of the peculiar blessings which we enjoy in our own beloved Church, and the Rev. Ruggles, Rector of the parish, spoke of the benefits to both clergy and people from thus becoming better acquainted.

The next day, Thursday, another service of a like nature was held in Hubbert's Cove; thus closed a series of services which were well attended, hearty in nature, held in neat and correctly built churches, all helping to show that our Church has many faithful children on these rugged shores of Nova Scotia. Oct. 25th.

KENTVILLE.—We have much pleasure in giving the following address presented to the Rev. J. L. Keating M. A., Rector of Horton, N. S., dated September 12th, 1877. REVEREND AND DEAR SIR,—We, the undersigned, members and attendants of St. James' Church, Kentville, learn with unfeigned regret that you have resigned the Rectorship of the Parish of Horton. They acknowledge with gratitude the sincere and earnest manner in which you have labored amongst them for the short time you have been here; and they bear testimony to the uniform courtesy, coupled with unsparing assiduity and Christian zeal, with which you have at all times, through good report and through ill report sought to further the interests, principles and usefulness of the Church.

While not desiring to interfere in any way with

what you may consider your duty in this matter, we beg respectfully to solicit you to earnestly reconsider your decision, in view of the limited time you have yet been amongst us,—of the great success that has already attended your ministry,—of the hopes that further good to the church may accrue from your active example and teaching, and of the detriment to the Church that would arise from a severance of your connection with us now; and we trust and pray that upon such reconsideration you may see your way to withdraw your resignation, and "cast in your lot with us" for a little longer.

Mr. Keating replied to the numerous signed and very flattering address, in fitting acknowledgments, reciprocating the affectionate attachment of his people, and enunciating the principle that "popularity can be no ground for a priest's remaining in any one sphere of labor, nor is unpopularity any cause for abandonment," and that "the unpopular clergyman in our present difficulties, is, in all likelihood, the truer friend, to both church and people." He added that, "it would be wise and just to pay his successor in advance, or to adhere strictly to some agreed time of payment."

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

CHATHAM.—The congregation of the Church in Chatham, N.B., of which the Rev. D. Forsyth is Rector, have during the past year erected a fine new Rectory, now nearly completed, and which will probably be the best in the Diocese of Fredericton. The external finishing has been designed to correspond with that of the new Sunday school house near by, situated on the same church lot, and which was erected in the previous year. This latter building is capable of seating 180 persons. The walls are made of deals and battened. The roof is pointed and ornamented with a handsome crest and bell turret. The interior is finished with black ash and stained pine. It is furnished with a lecture and prayer desk, and is used when prayers are said on week-day evenings. The windows are of rolled cathedral glass, of neat design, manufactured by Spence of Montreal. Suitable fencing is now being put up around the Rectory grounds, and when complete will represent uniformity of design with the building above mentioned. When St. Mary's Chapel, which stands between the Rectory and school house can be remodeled and improved, the property of the Church in Chatham will be one of the most complete and valuable in the Diocese, and one of which the members of the Church in this parish may be justly proud.

On Sunday, the 21st, the annual harvest thanksgiving services were held in St. Paul's and St. Mary's churches. St. Mary's chapel had been tastefully decorated for the occasion with grain, fruits, plants, mosses, autumn leaves and evergreens, and testified fully to the zeal and energy of the congregation and the kindness of friends who came to their assistance. The whole services were appropriate for the occasion, and the offering amounted to \$56.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

TERREBONNE.—On Wednesday, the 24th ult., His Lordship the Metropolitan, held a confirmation at St. Michael's Church, Terrebonne. The Bishop and Mrs. Oxenden drove out to the house of the Rev. John Allan, Protestant Chaplain of the Penitentiary, St. Vincent de Paul, where they were received by the Chaplain, Rev. George Allan, M.A. Incumbent of Mascouche and Terrebonne, and W. Mercer, of Montreal, Student in Divinity, who has assisted in taking duty at the Penitentiary during the absence of the Chaplain in England, and from St. Vincent de Paul, accompanied by Miss Allan, the party drove to Terrebonne. On arriving at the Church, which was well filled, having robed, the service was opened by the Rev. Jno. Allan saying the Litany. After a hymn, an infant, the son of M. Moody, Esq., jun., was brought to be baptized, the Incumbent having taken the opening part of the baptismal service, the child was christened by the Bishop. Another hymn having been sung, His

Lordship proceeded with the Confirmation Service by reading the Preface, at the end of which the candidates, eight in number were presented by the Incumbent. The Bishop addressed the candidates in a most earnest and affectionate manner, showing how appropriately on such an occasion the rite of Confirmation was preceded by the Sacrament of Baptism. After the address, His Lordship, as is usual with him, requested the congregation to invite with him in secret prayer for those about to be confirmed. The candidates having made the usual response, knelt one by one to receive the "laying on of hands." (Heb. vi, 2). The confirmation service ended, a third hymn was sung. The Bishop preached from Ps. lxxxix on the Fatherhood of God. The service closed with a hymn and the benediction. His Lordship and party were hospitably entertained by M. Moody, Esq., sen. and his family. On arriving at the house, they found the flag flying in honour of the Episcopal visit. To give his employees an opportunity of attending the service, Mr. Moody had closed his foundry for the day.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

PEMBROKE.—A second address and purse of money, the whole amounting to over one hundred dollars, was presented to the Rev. A. C. Nesbitt, late incumbent of Holy Trinity Church, Pembroke, on Monday last, after evensong. The address was of 'illuminated' writing on parchment, and was most beautifully got up by Mr. Charles Mussen, Civil Engineer. Every available seat in the Church was filled, and the presentation was made by Messrs. Sweatman, Mussen and Reiffenstien. The Rev. gentlemen left Pembroke, and quite a number of his late parishioners were there to wish him *bon voyage*.

The Address:

To the Rev. A. C. Nesbitt, B. A., late Priest of Holy Trinity Church, Pembroke.

REV. AND DEAR SIR,—Learning with heartfelt regret that His Lordship, the Bishop, has called you to remove to a new field of labour, we cannot allow you to go without giving you some expression of our high estimation of the way in which you have ever conducted yourself as our Priest and adviser; you have been faithful to your trust in every way. You have been labouring amongst us for six years, and, during that time, it is most gratifying to be able to bear testimony to the fact that you have never sought popularity at the expense of principle; but have ever tried to lead us to Christ and build us up in "our most Holy Faith," through those unfailling channels of grace which He, by His Word and Church, has, in His infinite love, so abundantly provided: as evidence that these efforts on your part have not been unblessed, we can point to the greatly increased number of communicants and our large attendance at Sunday School.

You have done much for our Parish, in that you have paid off the balance of debt on the Church and Lots, built a comfortable Parsonage, erected a handsome Church in the Alice Mission, and also improved St. Patrick's Church, Stafford. Our desire is that your successor may follow in your footsteps. We now beg to present you with this purse, as a slight tribute of our love and affection towards you. In conclusion, be assured that you are leaving many warm friends behind you; no doubt owing to the kindness you have ever evinced since you came among us; and our best wishes will accompany you and your beloved wife and family; our sincere prayer being that the Triune God will bless and give you strength to carry on His work, and that you may, after many years of successful labour in our Master's vineyard, receive at last the glad welcome: "Well done good and faithful servant, enter thou into the joy of thy Lord." We remain, dear Sir, yours affectionately,

Signed, JAS. H. REIFFENSTIEN, Warden.  
JOHN WALKER, } Ec-Wardens.  
J. W. POTTER, }

and nearly seventy other members of the Church. The Rev. Gentleman replied in suitable terms, also commending to their affectionate and dutiful esteem his successor, the Rev. J. W. Forsythe, M. A., prize man of Trinity College, Dublin, as a wise, learned, and godly man.



**PRESCOTT.**—The devoted zeal with which Mr. Alfred Hooker has discharged his duties in connection with the church have earned for him a Testimonial, and the following address recently presented to him:—*Dear Sir,*—Some of the members of the Vestry and of the congregation of St. John's Church being desirous, on your retirement from the Wardenship, of giving some outward expression to their high sense of the integrity and faithfulness with which you managed their Church funds and business as People's Church Warden for thirteen years have resolved to present you, through their clergyman, the Rev. W. Lewin, with the accompanying address and Marble Clock as a slight tribute of their esteem, respect and gratitude.

They are anxious that this small testimonial should not be regarded as the measure of their esteem and of the value they set upon your long and devoted services, but only as a public acknowledgment of how highly those services have been appreciated. They deeply sympathize with you and your estimable wife in that affliction which has deprived them of services so valuable, and in committing you to the protection of Almighty God devoutly pray that you may soon be restored to your usual health and strength.

Signed on behalf of the subscribers,

Wm. LEWIN, Prescott, Oct. 18th, 1877.

To the above address Mr. Hooker replied in a few appropriate and touching words, the state of his health preventing him doing so at any length.

The next meeting of the St. Lawrence Clerical Union, of which that faithful and devoted minister of Christ, Rev. E. P. Crawford, is the Secretary, is to be held at Norfolk, near Potsdam, N. Y. This Union is formed of clergymen resident on both sides of the St. Lawrence. Its objects are the spiritual edification of its members, the discussion of Church objects of practical interest, the cultivation of friendly intercourse with the clergy of the adjacent Dioceses of Albany and Ontario, and the kindling of religious and missionary zeal in the hearts of the people in whose parishes the meetings are held. The first meeting of the Union was held at Prescott, in August, 1875. It was eminently successful, having been largely attended by the members. Two interesting public services were held during the session, at which able addresses were delivered by the late Canon Preston, Messrs. Forest, Early, K. L. Jones, Clemson, and Lewin. Subsequent meetings have been held at Waddington, Brockville, and Ogdensburg, which were equally successful and interesting.

#### TORONTO.

**SYNOD OFFICE.**—Collections, &c., received during the week ending November 3rd, 1877:

**MISSION FUND.**—*July Collection.*—Shanty Bay, St. Mark's, 98 cents; School House, 53 cents. Port Perry, \$3.00. Mulmur, St. Paul's, 75 cents; St. Luke's, 45 cents; Trinity, 25 cents. *Parochial Collection.*—(1876) Shanty Bay, \$1.00. *Missionary Meeting.*—Etobicoke, Islington, \$6.16. *Donation.*—Canadian Land and Emigration Company, quarterly grant for Dysart, \$25.00

**WIDOWS' AND ORPHANS' FUND.**—*October Collection.*—Brampton, \$10.00; Carlton, additional, \$2.85; Shanty Bay, St. Mark's, \$1.80, School House, 75 cents; York Mills, \$9.00; West Mono, \$2.00; Columbus, \$1.12; Oshawa, \$11.15; Port Perry, \$5.00. **TORONTO.**—St. John's, \$31.00; St. James', \$165.00; St. Stephen's, \$45.00; Holy Trinity, additional, \$1.00. Grafton, \$15.00; Uxbridge, \$14.59, Greenbank \$1.12, Goodwood \$1.00; Mulmur, St. Paul's, \$1.25, St. Luke's, 75 cents, Trinity, 55 cents. *On account of the Widow of the late Rev. G. S. J. Hill.*—Gore's Landing, \$1.19; Harwood, 81 cents.

**HALIBURTON.**—The Rev. Robert Rooney has been appointed by the Lord Bishop to this parish.

**NEWMARKET.**—At a special meeting of the Vestry of St. Paul's, the following resolution was unanimously adopted: "Moved by W. H. Ashworth, seconded by R. J. Davidson; that this Vestry meeting regards with great regret the removal from our midst of our late Incumbent,

the Rev. Canon Tremayne, who, by his Christian and kindly bearing, has endeared himself not only to the church to which we belong, but also to the whole community; in parting, we would convey to him our kindest wishes for his future welfare, and pray that it may please the Almighty in His goodness to grant to him and his family a long and happy career in their new home.

**PORT HOPE.**—The Sunday School Convention for the Archdeaconry of Peterboro' met in this place on Tuesday and Wednesday, the 16th and 17th days of October, 1877. There were present the following clergymen, viz.: the Venerable the Archdeacon of Peterboro', Chairman of the Convention; the Revs. Dr. O'Meara, C. W. Paterson, C. J. S. Bethune, C. W. Allan, W. E. Cooper, Rural Dean Smithett, Rural Dean Allan, Canon Brent, R. Hindes, W. C. Bradshaw, J. Davidson, E. H. Mussen, R. H. Harris, J. Burkitt, W. H. Wadleigh, — Robinson, E. Soward, J. S. Stone, J. Creighton, J. H. Harris, H. D. Cooper, and Rev. S. Givens, Rural Dean of Toronto. Letters expressing regret at their not being able to attend were received from Rev. Vincent Clementi and Rev. John Vicars. The clergy, having robed in the school house, marched in procession up the centre aisle of the church and took up their respective positions inside the chancel rail and in the choir seats. The prayers were said by the Rev. H. D. Cooper, the Lessons read by the Rev. J. Davidson and Rev. C. W. Paterson, and were special for the occasion. The Ante-Communion Service was read by Rural Dean Allen. The Rev. Canon Brent read the Epistle. The sermon was preached by Rural Dean Cole from St. John 21-15, "Feed My Lambs," and was an admirable discourse, suitable for the occasion and full of terse practical remarks. The Holy Communion was administered by the Venerable the Archdeacon, assisted by the Rev. Dr. O'Meara, Rector of the Parish, to a number of the congregation with the clergy present. The Convention assembled for business in the school house at 2 p. m., when a very excellent paper on the Clergyman's work in the Sunday school was read by the Rev. Dr. O'Meara, and elicited two very earnest addresses from Rev. Canon Brent and Rural Dean Smithett; after which an animated discussion ensued, most of the clergy present taking part in it, in the course of which it was generally agreed that the clergymen of the parish should, whenever practicable, take charge of the Sunday school himself and be its superintendent. The great difficulty of this was, however, felt in country parishes where the clergyman's whole time was occupied in the services of the Sunday and in journeying from station to station, the majority of our country clergymen having three services every Sunday. The next paper "On Infant Classes" was read by J. H. Knight, Esq., of Lindsay, and was a very able production, showing that the writer was well acquainted with the mode and manner of dealing with the little ones, "The Lambs of the Fold." Some excellent remarks from Rev. W. E. Cooper, Dr. O'Meara, C. W. Paterson, Rural Dean Allen and others, followed the reading of the paper. A fear was entertained that the Church in her zeal for the religious instruction of these very young children might over-do the matter and call them away at a time from their homes, when a mother's teaching and influence would be of more benefit, and make a more lasting impression upon the minds of these little ones. It being 6 o'clock, the Convention adjourned. At 7:30 p. m. a very interesting children's service was held in the church and was very largely attended by the children of both St. Mark's and St. John's Sunday school scholars with their superintendents and teachers and a large congregation, every pew in the church being filled. Prayers were said by the Rev. J. S. Stone, Curate of the Parish, and the children were addressed for over half an hour by the Rev. Rural Dean Allen. The service was earnest and hearty and the children remarkably orderly and attentive. After this service the convention again met in the school house, which was quite filled with an appreciative audience, when the third paper on "Children's Services" was read by the Rev. W. C. Bradshaw. This was also a remarkably well written paper, and the writer appeared to have given attention to the practical nature and

working of these services, and I think I may safely say that the addresses and discussions on the subject-matter of the paper were the best of the convention, the address of the Rev. W. E. Cooper was especially so, it was characterized by deep thought, and a thorough conviction of the earnestness of the subject on which he was speaking, several of the other clergy entered with spirit into the discussion on the merits of the subject, and a great deal of useful knowledge was imparted, and many who had never tried children's services, expressed an opinion that they would try them in future. After the pronouncing of the benediction by the Archdeacon, the convention adjourned at 10.30 p.m.

On Wednesday the convention opened with the Litany Service in the church at 9 a.m. After this service the Convention met for business in the School House, at 10 o'clock, a.m., when the fourth paper, "On the Teacher's Work" was read by Rev. C. J. S. Bethune, who had received the paper from J. R. Cartwright Esq., who was unavoidably absent. It was a very instructive paper, and one, if printed and circulated would be of immense benefit to teachers and others interested in the great school work of the church. The Rev. C. W. Paterson and Rev. J. Davidson addressed the convention on the subject of the paper in some well directed remarks; after which some excellent suggestions were thrown out, by Rev. C. J. S. Bethune, Canon Brent, Dr. O'Meara, W. C. Bradshaw, J. S. Stone, and Rural Dean Cole. The fifth and last paper of the Convention, which, was short, "On the superintendent's work" was read by the Secretary Rev. H. D. Cooper, in the place of Charles Bingham, Esq., who had declined to prepare the paper. But as a great deal had been said under the first paper on the Superintendent's work, it was deemed expedient to dispense with all further discussion; accordingly the Archdeacon brought the convention to a close in a few well chosen and congratulatory remarks. Votes of thanks were passed to the preacher Rural Dean Cole, to the several Railway Companies for their courtesy in allowing the Delegates and others attending the Convention to travel at reduced rates, for the members of the Church in Port Hope who had so hospitably entertained the clergy and others during the convention, to the organist and choir of St. John's Church who had so kindly given their time and enlivened the proceedings of the Convention by the rendering of the Hymns of Praise, and to those gentlemen who had prepared papers for the benefit of the Convention. And thus ended a most successful and we trust with God's blessing a Convention which will impart greater interest in this branch of the Church's work in this part of the Diocese.

H. D. Cooper.

Sec., S. S. Convention.

**MIMICO.**—The Lord Bishop having appointed the Rev. Canon Tremayne, B.A., of Newmarket, to the rectory of Christ Church, Mimico, and the alterations which have been going on for some time past in this church having been completed, the sacred edifice was re-opened on Sunday, the 23th ult., and the induction of the new rector took place. This church now presents a finished appearance, and a large amount of seating accommodation has been gained by the removal of the unsightly arrangement, which, although useful in its day as chancel, vestry, pulpit and reading desk, is now replaced by the desk and lectern. Two new vestries have also been added, a chancel with triple lancet-shaped memorial window and sidelights. The window was designed by McCausland, of Toronto, and is the gift of the widow and surviving daughters of the late John W. Gamble, Esq., through whose influence the church was originally erected. It is very handsome and effective; on the right and left compartments, amid ornamental tracery are portrayed the font and chalice, while on the central, beneath a dove illuminated by a glory is the text, "Blessed are the dead which die in the Lord." On the lower portion, running across the three compartments, is inscribed, "To the glory of God and in memory of J. W. Gamble, died at Woodbridge, December 12th, 1873, and his wife, Mary Macauley, died at Mimico, February 22nd, 1833, and their children Magdaline and John, also his wife Matilda, who died at Woodbridge, December,



1860, and her children. This window was erected by the family. The morning service and litany were read by the Rector, the communion and induction services by the Venerable the Archdeacon of York, who preached from Proverbs x. 7, "The memory of the just is blessed." In his sermon the preacher remarked: "It is now, I believe, about fifty years since the late Mr. J. W. Gamble retired from business, and having married, settled on his paternal estate at Mimico. His father, Dr. Gamble, had been surgeon in the Queen's Rangers, a regiment commanded by Col. Simcoe, which did signal service during the revolutionary war in America. On the subdivision of the Province of Quebec, General Simcoe was appointed Lieutenant Governor of Upper Canada, having his seat of Government at York. In the unsettled state of affairs in the colony, immediately after the declaration of independence, he considered it expedient to retain his regiment at the seat of Government, but confidence being restored, the Rangers were disbanded and received grants of land. Matters were in this state when Mr. Gamble took up his abode among them. It was his good fortune to have had a mother of superior education and firm religious principles, and these she impressed on her large family. Mr. Gamble, on settling on his farm, set out with the determination of becoming a practical farmer. He not only introduced superior stock and method of culture, but set an excellent example in taking his part with his men in all branches of farm labour, and found the benefit of it in his improved health and strength. Although his residence was several miles from town, he regularly attended there on Communion Sundays till he obtained the services of a clergyman. He devoted his other Sundays to a Sunday School and Lay Service for the benefit of his neighbours, assisted in the good work by Peter Vaneverry and John Giles, whose widows still survive, using for the purpose a small log cottage, where an increasing attendance of the neighbouring families induced him to apply to the Archdeacon of York to send students to conduct the service, and Mimico was added to the other stations they visited, and the residence kindly given them by Mr. Gamble will long be remembered. In order that the work might be more thoroughly performed, he received into his family for a considerable time a divinity student, who devoted the greater part of his time to the duties of a catechist and lay reader in the neighbourhood. The fruits of this arrangement soon rendered a place of worship necessary, and Mr. Gamble took in hand the erection of the present humble but commodious church with an endowment by Sir John Colborne of eight hundred acres, which has since proved such a benefit to the community. On the ordination of Mr. Adam Elliott, the student alluded to, Christ Church was placed under the charge of the late Venerable Dr. Philips, in connection with St. Philips, Weston, and remained so till on his death he was succeeded by the late incumbent, Mr. Cooper. After a residence of several years at Mimico, Mr. Gamble, partly I believe with a view of benefitting the health of his family and partly from a desire to embark in a larger sphere of usefulness, removed to Woodbridge, where his zeal in the cause of the Church induced him to pursue the same course, resulting in the formation of a numerous congregation and the erection of a handsome church." The Archdeacon then read a letter written by the Secretary of the S. P. C. K. Society accompanying the announcement of a grant of fifty pounds sterling towards the new building. He then proceeded:—"To the very last Mr. Gamble took the widest interest in the welfare of the church of his affections; he was a truly liberal and enlightened churchman, and his library comprised many works of the soundest Divines which his leisure in the country enabled him to read and digest. His house was always open to the travelling missionaries, whom he ever warmly welcomed and aided in the work. In his place in Parliament he was an advocate for Church interests. He took a lively interest in the operations of the Church Society and Synod, and even at the cost of much exposure when advanced in life attended. After a long and useful life, during which he witnessed a good confession, with a humble but firm faith in the merits of his Divine Master, he departed in peace, assuredly entering

on that rest which remaineth for the people of God."

We regret we are unable to give the whole of this interesting discourse. At its close the usual ceremony of induction took place.

The first of a series of missionary meetings in this denary was held on Friday evening at St. George's Church, Lambton Mills, the Rev. Canon Tremayne, B.A., the newly appointed Rector of Christ Church, Mimico, presiding. This was by far the largest and most interesting meeting which has been held for several years past. The speakers were the Revs. Messrs. Cayley, of St. George's, J. Langtry, of St. Luke's, both in this city, Paterson, of Christ Church, Yonge-street, and Walker, of Springfield.

TORONTO. *Holy Trinity Church.*—At the Annual Thanksgiving Service, noticed in our last issue, the hymns and chants were sung with great heartiness by the choir and scholars. The service ended with Mendelssohn's Chorale, "Now, thank we all our God," which was sung as a recessional hymn.

CONVENTION AND CONFERENCE, TORONTO. — A special service was held on Sunday afternoon in St. James' Church. All the Church Sunday schools in the city were present, and the building was crowded to overflowing. The service opened with the hymn, "Soldiers of Christ, arise." Rev. J. D. Cayley said evening prayer; Rev. Rural Dean Givins read the lesson. The Rev. R. W. Norman, M. A. Oxon, St. James's, Montreal, preached from 1 Sam. iii. 10: "Speak, Lord, for thy servant heareth." He pointed out in eloquent language the great importance of the religious training of the young, who will one day be pillars of the Church and supporters of the State. The sermon was most impressive and exceedingly simple. It was delivered in a manner calculated to strike the youngest child present, and was listened to very attentively. At the conclusion, the Bishop read the prayer and pronounced the benediction. A liberal collection was taken up at the doors for the Mission Fund, the density of the crowd rendering it impossible to make the collection within the building.

On Monday evening a service was also held in St. James' Church in connection with the Conference and Convention. The stormy evening prevented a great many from attending. The Venerable Archdeacon Whitaker and the Rev. Henry Holland said prayers, and the Rev. John Pearson read the lessons. The hymns were, "Come, precious Spirit," and "Holy, holy, holy, Lord God Almighty." The Venerable Archdeacon Sweatman preached from Eph. iv. 11-13: "And He gave some apostles," &c. The unity of the Church, the importance of Sunday Schools, the greatness and importance of the Christian minister's office, formed topics on which the preacher dilated with great eloquence and interest. We regret that we have not space to give both sermons *in extenso*.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

COPETOWN.—On Thursday, the 1st, the Bishop consecrated the Church and Churchyard. The sermon was preached by the Rev. D. Armstrong, of Onondaga. In the Evening the Bishop delivered his lecture in the schoolhouse, "Was St. Peter ever at Rome?"

SYNOD OFFICE, HAMILTON.—Receipts during the month of October, 1877.

MISSION FUND.—*July Offertory Collections:* Jarvis, \$4.45; Cayuga, \$9.35; St. Catharines, (St. Georges), \$6.14. *On guarantee account:* Welland, \$55; Caledonia, \$100; Reading, \$10.50; Alma, \$37.50; Grantham, \$62.50; Merriton, \$88; Cheapside, \$37.50; Lowville, \$80; Nanticoke, \$62.50; Norval, \$75; Acton, \$50; Drew, \$12.50; Fergus, \$112.50; Harriston, \$87.50; Cayuga, \$125; Clifford, \$30; Queenston, \$50; Carlisle, \$25; Eramosa, \$20; Palermo, \$65. *Voluntary payments:* Caledonia, \$8.84; Rockton, \$25.00.

WIDOWS' AND ORPHANS' FUND.—Barton, \$11; Glanford, \$3.32; Barton East, \$2.18; Grimsby, \$10; Cayuga, \$14.62; Chippawa, \$20.30; North

Arthur, \$2; Stamford, \$6.00; Drummondville, \$12.91; Erin, \$3.58; Hillsburgh, \$1.98; Reading, \$2.91; Waterdown, \$18.37; Aldershot, \$2.27; Thorold, \$25.88; Port Robinson, \$7.12; Welland, \$7.73; Fonthill, 94c; Dundas, \$6.00; Palermo, \$2.25; Omagh, \$2.25; Orangeville, \$8.00; Rothsay and Haston, \$6.16; Caledonia, \$8; York, \$8.40; Burlington, \$4.50; Nelson, \$2; Palmerston, \$7; Hamilton—Christ Church, \$20; Church of the Ascension, \$45; St. Marks, \$3.43; St. Catharines—St. Georges, \$24.31; Stewarttown, \$5.00; Jarvis, \$1.86; Ancaster, \$11.10.

EPISCOPAL ENDOWMENT FUND.—Chippawa, \$12.72; Carlisle, \$24.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

CLINTON.—*St. Paul's Sunday School.*—Miss Watts, for many years a teacher in this school, when about to leave Clinton for a protracted residence in England, was made the recipient of the following address and presentation by the officers and teachers of the school:—

*Dear Miss Watts:*—We, the Rector, Superintendent, and teachers of St. Paul's Sunday school, beg respectfully to present you with this address and accompanying dressing case, in token of our appreciation of your long, faithful and efficient services in the school. We would also express our regret at losing you from our midst, at the same time hoping and praying that our Heavenly Father will make the change beneficial to yourself temporally and spiritually.

Whenever you may return among us, we assure you of a hearty welcome, and of the pleasure it will give us to have you once more a fellow-laborer in the good cause.

Commending you to the keeping of Providence, and wishing you health and happiness, we remain, dear Miss Watts, yours most sincerely,

HENRY WALL, Rector.

R. M. RACEY, Superintendent.

INGERSOLL.—The Rev. Canon Hincks, Rector of St. James', has accepted the appointment by His Lordship the Bishop to the Rectory of the Parish of Trinity Church, Galt, and has arranged to terminate his ministry in St. James' on the 25th instant. He has also been appointed by the Bishop Rural Dean of the County of Waterloo instead of the County of Oxford. In consequence of his appointment to the Rectory of Galt, a special meeting of the Vestry of St. James' was called on Tuesday, the 30th ult. At 3 o'clock on Tuesday the meeting was held for the purpose of accepting his resignation. The Rev. Canon Hincks occupied the chair, and opened the meeting with prayer. Mr. Hincks tendered his resignation stating the reasons for his resigning. The meeting closed with the benediction.

Same day at 4 o'clock p. m., a meeting of the congregation was held to take into consideration the supplying of the vacancy caused by Mr. Hincks' resignation. H. Crotty, Esq., was called on to preside. It was resolved, on the motion of Mr. P. J. Brown, seconded by Mr. J. Jarvis, That Messrs. Crotty, Eakins, Canfield, be a committee to confer with the Bishop with reference to filling the vacancy occasioned by the resignation of the Rev. Canon Hincks.

STRATFORD.—His Lordship the Bishop of Huron held a Confirmation Service on Sunday, the 28th ult., when sixty candidates for that Apostolic rite were presented by the Rector, Rev. E. Patterson, for confirmation. The announcement of an intended confirmation service has the effect in every instance of bringing together a large congregation, and the confirmation at St. James' was no exception. The church was crowded. The address of the Bishop was very earnest, and the entire service was such as to make a deep and, we hope, a permanent impression on all.

CLINTON.—*St. Paul's Church.*—The Bishop of the Diocese held Confirmation in this church on Sunday evening, the 4th inst., when a class of twenty five received the Apostolic rite. This was some of the fruit of the labors of the Rev. Dr. Wall who, after a residence in Canada of a little over two years, is about to return to Virginia.



His Lordship the Bishop addressed the class, in presence of an overflowing congregation, in his usual happy style.

## British News.

### ENGLAND.

#### TRAVELERS' SKETCHES.

*Dear Sir:* This will be my last letter from dear old England. By God's preserving mercy I trust to be at work again in Canada before next month opens. In an early letter your correspondent made the very safe assertion, "I am not musical." Although there are no good grounds for amending that assertion, yet I begin to feel that there must be music in all men's phrenological conformation if only it can be 'got out.' During my last week in England it has been my high privilege to attend the triennial Music Festival of Gloucester, Hereford and Worcester, at the first named Cathedral city. These festivals of the three choirs have now been held for 154 years. The object for which the proceeds are devoted must commend itself—the Fund for the Relief of the Widows and Orphans of deceased Clergy within the Dioceses. A few years ago, Canon Barry and others, doubtless from conscientious motives, succeeded in breaking the sequence of the meeting of the "Three Choirs," and resolved the usual sacred performances into a series of special services in the cathedral and concerts in the city of Worcester. This proving a practical failure of the chief objects for which the meetings were originally instituted, has set on foot so strong a reaction in favor of the traditional festival, as to result in the greatest success of the one just closing.

Since the performance of the most sublime sacred music, accompanied by words of Holy Scriptures, cannot and has never failed to leave good impressions on the minds of hearers, it appears to be rather hypercritical to class such performances with those which have very rightly moved the indignation of all who would keep a 'house of God' free from its abuse as a place of amusement. The Bishop of Gloucester and Bristol, in his sermon at the opening service, expressed this very well when his Lordship said: "I should feel myself acting with something more than unkindness to the silent and uncomplaining recipients of this Christian bounty, if at a critical period in the sequence of these Festivals, I fail to put private opinions somewhat in the background, or refused to appear in this place to press upon them the cause of the widow and orphan. The sacred performances are spoken of by the Bishop in most appropriate terms: "A great series of the noblest and most heart-moving forms of praise wherewith it has entered into the heart of man to adore and to glorify his Maker."

The week begins with a full choral service—led by the united choirs of the three cathedrals—at which also the corporations of the three cities were present, and at which the Bishop made his powerful and moving appeal in aid of the charity. The first oratorio was the perennial *Elijah*. This first heard in Gloucester some thirty years since, increases rather than diminishes in popularity. The Cathedral was full, showing that this last work of the great Mendelssohn is always a safe one with which to begin the Festival. The principal singers were Madame Patey, Mlles. Albani, Vernon and Made. Sophie Lowe with Messrs. Santly, Cummings, Lloyd and Meybrick. The orchestra, under the conductorship of the Gloucester organist, was composed of some 200 voices and perhaps a hundred instruments. These voices are all well-trained and the instrumental music the best that can be obtained. A 'critique' of the Oratorio I cannot pretend to write, and I would that I had words at my command to express the grandeur and pathos of the various portion—solo, chorus, instrumental and other notable singers.

Madame Patey's rich contralto in the "Sanctus" at the rendering of which the whole audience rose to their feet, seemed the singer's noblest mode of appreciation, that perfect silence which is felt when at the close, the "bated breath" of thousands is given forth in one great rushing sound. Madame Titiens—the favorite—

had been secured but her illness prevented her attendance. It was a trying moment for Albani when she rose to take Titiens' place in the air "Hear ye Israel" with its inspiring sequel "Be not afraid." She proved herself an excellent substitute for the great *prima donna*.

The next day was taken up in the rendering of Bach's *Passion* and Beethoven's *Engedi*. The evening was given up to Mendelssohn's *St. Paul* and Haydn's *Creation*. Parts of *St. Paul* were most beautiful, especially the air "The Lord is mindful of his own" with all the sublime pathos of the full rich contralto voice of Madame Patey.

Nevertheless coming between the great favorites *Elijah* and *The Creation*, this oratorio was not so enchanting as it would undoubtedly be alone. The first part of Haydn's *Creation* was by the opinion of all "musicals" whom I have since spoken with a "triumph" for conductor solos and orchestra.

The instrumental introduction was a wonderful representation of chaos. The chorus "And the spirit of God moved upon the face of the waters," rising gradually in force and volume until it culminates in the joyful shout "And there was light," seems to lift the hearer and set him down in the primeval world as the first light broke forth illuminating God's good works. Here again Albani surpassed every expectation. Her highest notes are given with but little effort, and throughout she has exquisite taste, displayed in naturalness of manner and that reverential demeanor which must ever be a characteristic of any who truly feel these sublime words, and the place in which they are rendered to the praise and glory of the Almighty Creator. Her power of voice and perfect training are apparent in the marvellous accuracy with which she drops from her highest notes to one far lower. The next day's performance was miscellaneous. The whole is to end with Handel's "Messiah," which, I need hardly say, is the popular favorite, and will undoubtedly again draw the greatest number of visitors. On the last day there is to be a choral service rendered by the full orchestra. In order to secure any comfort at all, it became necessary to admit to this service in the nave by ticket (of course the tickets to this are given). On the day of their distribution it was necessary to protect the two clergymen appointed to give them by a cordon of police, so great was the crowd that pushed forward to secure an entrance to the service. Throughout, the Festival has been a success. The weather, which had been very threatening, was all that could be desired. The congregations were large, and the music excellently rendered. But the most pleasing feature has been the order and most perfect reverence, another of those many signs which go to show a better and more reverential feeling for things sacred, in the populace. O happy England! to be the arena of the most wonderful and healthy revival in true Catholic Christianity, that the world has seen for many generations.

Yours truly, W.

Gloucester, Sept. 6, 1877.

In connection with the Cambridge scheme of extension, the foundation of a University has been laid at Nottingham. On the occasion Mr. Gladstone discussed the affairs of the French nation, and gave his version of the Eastern Question.

The young Greenland whale, caught on the Labrador coast, and conveyed to London at great cost and trouble, has died in the Royal Aquarium at Westminster for want of a sufficient supply of saltwater, and fatigue occasioned by the voyage across the Atlantic.

Cardinal Riario Sforza, Archbishop of Naples, whose name has been mentioned as the probable successor of the present Pope, is dead. It was expected that in his person a reconciliation between the Papacy and the Kingdom of Italy would be effected. This hope is gone.

Prince Leopold, who it is said is about to take orders in the Church of England, while on a visit lately to Sir Coutts Lindsay, at Balcanes in Scotland, was about to proceed on a certain Sunday with his host to the Episcopal church, when, it is said, at the

last hour, in obedience to the Queen's commands, he attended the Presbyterian Kirk. The royal Family as a matter of state policy have to change their faith every time they cross the border. On the same principle they would of course attend the Church of Rome in Lower Canada and the temple of Juggernaut in India.

John Whittle, a man of independent means has been fined \$5 and costs, by a bench of magistrates, for "brawling" in church. His object was to drown the voice of minister whilst addressing the congregation.

The Bishop of Rochester, following the advice of his legal advisers has finally refused to license the Rev. Malcom McColl as curate-in-charge of the parish of St. James' Hatcham. To license a friend of Mr. Tooth to the curacy, the Bishop is advised, would virtually be to ignore the requirements of the Public Worship Regulation Act in the case.

A letter was written and signed by several of the leading Evangelical Churchmen, urging the attendance of those of that school of thought at the Croydon Congress in order, "to maintain the Protestant character of the Church of England, and to vindicate it from possible misrepresentation during the proceedings of the Congress." The letter states that "a meeting for the purpose of asking God's blessing on each day's proceedings will be held daily at the Greyhound Hotel at 9 a.m." The object of the meeting is certainly good, but the place of holding it rather of a strange character!

#### FOREIGN MISSIONARY NOTES.

\* FRANCE.—The Archbishop of Bourges, in view of the late elections, that took place on Sunday, issued a form of prayer that God who holds the destinies of nations in his hands would so cause "that the elections may return an assembly, strong, united, conservative, Christian," and that would oppose an invincible resistance to the efforts of Radicalism." Such a prayer in this country, we take it, would be held an unwarrantable interference with the free exercise of the franchise and would doubtless void the elections.

In their Declaration of Principles the Alt-Catholics say, that "as men of reason they reject as unworthy of the Catholic Church, the doctrine and practises of Ultramontanism, called Roman, but not even Christian; doctrines which have given birth to the dogmas of the Immaculate Conception and Papal Infallibility," the consequences of which in a religious point of view have been to "exalt the worship of the Virgin above that of Christ, and the Pope above that of the Church, and in a political point of view, to "subordinate the temporal to the spiritual authority, the power of the State to that of the Church." They declare themselves to be "neither Revolutionists nor Sectarians," but "belonged to that large Catholic family, both ancient and modern, who had always promoted reforms within the bosom of the church, without even seeking to break away from it."

A pigeon proprietor has been charged in a French frontier town with having systematically, evaded the duty on imported tobacco by flying them across the boundary, each laden with a packet of the article tied to its body.

UNITED STATES.—The Church Almanac, prints the following statistics of the American Church for 1876: Dioceses, 45; Missionary Districts, (including Africa, China, and Japan), 13; Bishops, 60; Priests and Deacons 3,192; whole number of Clergy, 3,251; Parishes, about 2,800; Ordinations 214; Churches consecrated, 53; baptisms (reported), 41,453; Confirmations (reported) 26,954; Communicants (reported) 284,836, (estimated) 286,000; Sunday School Teachers (reported), 24,894; Sunday School pupils (reported), 296,509; total contributions for all purposes, as reported, \$6,804,448.

The American Consul at St. John's Newfoundland, has purchased from a seaman who was wrecked at Hudson's Bay two spoons supposed to be relics of the Franklin expedition, one of them



being marked J. G. F. It is said that an Esquimaux living in the neighbourhood of Repulse Bay got them from a native chief at whose camp the original owner, a white man had died of scurvy.

GERMANY.—The Emperor, on his late visit to Baden, in reviewing the troops, made the following short but significant speech, Your Royal Highness agrees with me, I know, in most heartily wishing that a long and lasting peace may be in store for us, but you will also feel with me, after these exercises, that with such excellent troops we may look forward to the future with perfect confidence that in case of need the troops of the 14th army corps would again defend the Fatherland as efficiently as they did in the campaign of 1870-71.

The President of the Italian Chamber of Deputies, Signor Crispi has paid a visit to Berlin. The parliament was not in session, but he was received by the Deputies in town. Fraternity between Germany and Italy was well toasted on the occasion. The President dined with the Crown Prince, and had an interview with Bismark. The promised bill, founded on the law of guarantees for the administration of church property, is one in which both Italy and Germany are interested.

Hossbach, the most pronounced nationalist of Berlin, and lately called by the congregation of St. James, has had the call vetoed by the Consistory.

A Roman Congregation has pronounced against the canonization of Christopher Columbus.

The coal of the Indian Mines at Grahamstown has by experiment been found to be equal to the best English coal.

In the school Board of Glasgow, it was proposed by the Independent Minister, and seconded by a Romish Priest to abolish the use of the "Shorter Catechism" in the Board schools. The resolution was rejected by eight to three.

INDIA.—Although in many parts of India the prospect is still very gloomy, on the whole the prospects are brightening. The famine fund in England has exceeded a quarter of a million pounds.

By the storm wave which passed over Eastern Bengal in 1875, and by cholera the number of deaths occasioned was 165,000. A perfect system of relief works has been established. All able bodied destitute persons are employed on regular professional works. A separate fund is being collected for the better nursing of young children who are generally the first to succumb to the pressure of want.

CONSECRATION OF ST. LUKE'S CATHEDRAL, PORTLAND, DIOCESE OF MAINE.—Thursday, October 18th, 1877, the Festival of St. Luke, was a memorial day in the history of the Church of Christ in the city of Portland. On that day the noble Cathedral Church of St. Luke was solemnly consecrated to the service of Almighty God. The corner stone of this Cathedral was laid on August 15th, 1867, about seven months after Dr. Neely had been consecrated Bishop of Maine. It was open for Divine Service on Christmas Day, 1868; it could not, however, then be consecrated as a heavy debt remained on it. In April last the Bishop of Maine inaugurated an effort to pay off the debt. The Churchmen of Portland nobly responded to this appeal of their Bishop. Several personal friends of the Bishop in New York, Boston, and Philadelphia, also came to the aid of their brethren in Portland; and thus the effort commenced in faith and courage has been crowned with a complete success.

Exclusive of numerous memorials and gifts, the cost of the church and ground of St. Luke's Cathedral has been \$125,000. In its extreme length and breadth it is 140 ft. by 63. It is of the early English style of architecture; a massive simple building of bluestone, with trimmings of free stone from New Brunswick. As at present arranged it seats 800 persons: by a different arrangement of the seats, which are all open and

movable, it could easily seat 1000. On the day of consecration 1200 persons at least were seated within the sacred walls. Its noblest feature is this, that throughout, and forever, it is a True Church. It is a House of God where rich and poor are alike welcomed. It is supported entirely by the free-will offerings of the people, given through the Church's appointed way—the weekly offertory. Exclusive of special offerings for the building fund, the average yearly offertory amounts to \$8000. It has over 330 enrolled communicants, of whom a very large proportion have been gathered into the Church from the sects. This tells its own story of the progress of the Catholic Church in the uncongenial soil of Northern New England. There are weekly and festival celebrations: and daily Morning and Evening Prayer are in a side chapel under the same roof as the Cathedral.

It is rich in memorials and gifts, of which the principal are the following: The altar and reredos presented by the Sunday-School children of St. Luke's cost \$1500. The altar is a massive slab of white Italian marble, with crosses of red marble inlaid, supported on a handsome cornice of Caen-stone. The reredos is of Caen-stone supported by pillars of jasper. The credence table presented by one class in the S. School as a memorial of one of their members, cost \$225. The chancel pavement of encaustic tiles, presented by Miss Folsom, of Clewer, in memory of the Hon. G. Folsom, cost \$1500. Three complete sets of embroidered frontals for the altar, pulpit, and faldstool presented by several ladies, cost \$1500. Those used on the day of consecration were very handsome; they were presented by the sisters of Clewer. Organ presented by several persons cost, \$4000. Organ screen of dark ash oiled, corresponding with the wood-work of the rest of the Cathedral, presented by several ladies, cost \$750. A large metal cross on the super-altar, was also a memorial, cost \$150. Wheel-window over the altar, representing our Lord's Ascension, presented by St. Chrysostom's Mission Chapel, New York, with which Bishop Neely was at one time connected, cost \$600. Brass lectern in memory of Bishop Burgess, the first Bishop of Maine, cost \$600. The Font of Caen-stone supported by pillars of jasper and green marble, was presented by two sisters in memory of a third, cost \$500. The altar plate of silver was presented by a lady in memory of her brother, cost \$450; the alms basin by three sisters in memory of another sister, cost \$200. The stained glass in the aisle windows is only temporary with the exception of one memorial window to the north aisle. A very handsome memorial tablet to Commander Weld Noble Allen, is placed under the west window.

On the day of the consecration the weather was all that could be desired, one of the bright and balmy days of the early fall. The service began at half-past ten and lasted till half-past two. Long before the service commenced the cathedral was filled to its utmost capacity with the exception of the seats reserved for the bishops, other clergy and the choir. The ladies of the cathedral had decorated the house of God for its dedication day. The decorations were very beautiful, and singularly appropriate. They consisted, for the most part, of evergreen, dahlias of every hue, bright scarlet ash-berries that contrasted with the white snow-berries and chrysanthemums and the dark green of the evergreen background, with fine effect. In the windows were banks of evergreen with dahlias intertwined. The centre of the reredos was embedded in green, on which rested a superb cross of scarlet flowers. On the super-altar were tall vases filled with salvias, dahlias, and other flowers. The altar was dressed in white cloth, magnificently embroidered, and bore a new and elegant brass book-rest, a gift just presented to the church. The front of the organ loft was festooned with evergreen, with a basket of beautiful flowers depending from the centre. The parapet wall of the chancel was banked with evergreen, snow-berries and chrysanthemums, and red ash-berries, and an arch, erected over the chancel entrance, was composed of dahlias and ash-berries. This arch was surmounted by a cross, and from the centre depended a basket of beautiful flowers. Large bunches of autumn leaves decorated either side of the pulpit arch,

and were disposed around the sides of the church, at intervals. The pulpit was also prettily wreathed, and a basket of superb flowers was suspended over the choir-room door.

The procession was formed at the bishop's residence in State street; at the south porch the bishop was met by the wardens and vestrymen of St. Luke's. The procession then entered the church and marched up the centre aisle in the following order: The Rev. C. Ketchum, deacon of the cathedral, bearing St. Luke's banner; the Bishop of Maine, the bishops of Fredericton, New Hampshire, Vermont, Massachusetts, Rhode Island, Wisconsin, Iowa, and Colorado; the preacher the Rev. Dr. Dix, of New York; the officiating clergy, the choir, the clergy in surplices not officiating, the clergy not in surplices, the wardens and vestrymen of St. Luke's. About seventy-five clergy in all were present, about 20 from Maine; the Dioceses of Albany, Vermont, New York, Massachusetts, North Carolina, Maryland, Rhode Island, Missouri, Wisconsin, Nebraska, and California were also represented among the presbyters. Of clergy from the Church in this Dominion we noticed Dr. Ketchum, of St. Andrews; Canon Medley and the Rev. T. Neals, of N. B., and the Rev. Isaac Brock, of Sherbrook.

The 24th Psalm was sung as a processional. The instrument of donation, which had been handed to the Bishop at the porch by the Senior Warden, was, on reaching the altar, handed by the Bishop to his Chaplain, the Rev. Canon Hayes, and read by him. Amongst other matters, this instrument recited that St. Luke's was to be a parish church with the Bishop as Rector, also a cathedral church for the Diocese of Maine, that it was free of all debt, that no private ownership was to be at any time allowed, that all the sittings were to be for ever free, that it was vested in the Rector, Wardens, and Vestrymen till a cathedral corporation should be incorporated by the Legislature of the State of Maine. The Bishop then offered the prayers appointed in the Consecration Office; after which the Rev. S. Upjohn, of Augusta, Maine, read the sentence of Consecration.

Morning prayer was then said: the first part by Dr. Hodges, of Baltimore, the second by Canon Medley, of Fredericton. The first lesson was read by Dr. Beers, of San Francisco, the second by the Rev. C. F. Leffingwell, of Gardiner, Maine. The Introit was part of Psalm 26. "I will wash my hands in innocency" The Bishop of Maine read the first part of the Communion office. The epistle was read by the Bishop of Massachusetts, the Gospel by the Bishop of Rhode Island. The sermon was preached by the Rev. Dr. Dix, from Psalm 118-24 and Genesis 28-16. It was a sermon of great eloquence and power, and eminently appropriate for the occasion. After congratulating the good Bishop on the success so far, of his efforts, and wishing him and all his fellow-helpers, God speed in His labors for Christ and His Holy Church, the preacher went on at some length to show what a mighty sermon a real Church, as distinguished from a mere lecture-hall, preached to this proud material age, of Christ and God, and the powers of the world to come. He unfolded in words of great beauty, the symbolical teaching of the different parts of a great Church. He then went on to tell the Churchman of Portland, that they had built more than a church, they had built a cathedral—which told a grand story of progress in the Church-work, this led him to refer to the difficulties of old colonial days, when for 150 years the Church in this land was left without the fostering care of the apostolical episcopate: only now and slowly was the Church outgrowing these difficulties of the past, and becoming from Maine to Georgia, from New York to San Francisco a mighty power in the land. This led the preacher on to show that the Church of God alone could successfully grapple with the great evil of our day—The spirit of independency and self-sufficiency, which was leading to a despising of all authority, which was training up conceited young men and pert young ladies who all thought it proper to have "their views." The Church in her Catholic unity as the Body of Christ, in her denunciation of sins of heresy and schism would alone deal with that spirit of individualism, which in its last analysis is a rejection of all authority. The Church can say, "I have the truth which makes men free, Come hither to



me. Here is no mere lecture-hall. Here is a holy place, the shrine of the supernatural. Restless, troubled ones, come hither, and take your place as meek scholars in the School of Christ." The preacher concluded by a reference to St. Luke, "The beloved physician"; and to the General Convention then in session in Boston, a Convention singularly marked by peace and harmony and the absence of all party opinion; and said that surely the work now accomplished here, and the work now going on at the great Council of the Church should lead us reverently to lift our eyes to Jesus, the good Physician, who binds up our wounds and gives us the deep and blessed peace we now enjoy in our branch of His Holy Catholic Church. After the sermon an anthem was sung, "Thou, O God, art praised in Zion." The offertory was then taken up for the Home and Foreign Missions of the Church, the Bishop of Vermont reading the sentences. As the alms and oblations were being presented to the Lord on His Holy Table the whole congregation rose and sang, "Praise God," &c. After the prayer for the Church Militant, a pause was made for non-communicants to withdraw; over 250 remained. The exhortation down to the sursum corda was read by the Bishop of Wisconsin. The celebrant was the Bishop of Fredericton. The Trisagion and Sanctus were sung to music by Marbeck. We should have mentioned before that the service was choral. After the consecration prayer a hymn was sung, "Bread of heaven," &c. The celebrant was assisted by the Bishop of Maine and the other Bishops in the distribution of the consecrated elements. The Gloria in Excelsis was sung to music by Tallis. The post communion prayer was read by the Bishop of New Hampshire. The Nunc-Dimittis was sung as a recessional while the procession marched from the chancel, down the centre aisle, and back to the Bishop's residence.

The service throughout was of the most dignified, impressive, and yet hearty and earnest character. Many Unitarians, Congregationalists, and others, were present, and could not fail to have been impressed by the solemnity and grandeur of the service, as well as by the simple yet sublime beauty of that great cathedral of Northern New England.

In the evening of the day the Bishop of Maine had a large reception at the spacious rooms of the Falmouth Hotel, where many had an opportunity of congratulating the Bishop on the great event of that happy day. We were glad to learn from the Bishop that Dr. Dix's sermon will in all probability be shortly published in pamphlet form.

## Correspondence.

### THE CLERGY AND POLITICS.

SIR,—Telegrams say that the Roman "Archbishop of Quebec, in concert with the other Bishops, has ordered all the priests in charge of cures not to meddle in any way with political matters or elections."

Now how can they be made implicitly to obey such a mandate, I have heard of one who having received such a command told his people "henceforth you are to allow no one to bribe or to influence you—you must vote strictly according to your consciences—and recollect that a good conscience is needful or you cannot enter heaven—to which we all wish to go; and above all things beloved remember that the heaven to which we all wish to go is *blue, blue*, and the hell which we all wish so much to avoid is *red, red, red*." In short, will not such an order be evaded? Must it not be so? Will not every man of every denomination, in one way or other, advance the cause that will most benefit his ideas in religion, education, nationality, &c.? We all know they will, and *must*; let us therefore not be lulled into a deceptive security that our Roman friends will not advance their own political interests; but let us ever be vigilant, nor let the public imagine that when ordination admits one to the ranks of the clergy he thereby forfeits his political rights as

A MAN.

### CACOETHES SCRIBENDI.

DEAR MR. EDITOR,—Under this head you have an article which I infer alludes to a sheet which I have great pleasure in stating does not serve to fan the flame of irreligious hate in this neighborhood. Can it be that the editor has any "ancient grudge" against the "Right Reverend Preacher at the Provincial Synod?" I have heard remarks made upon the bishop's expression "kitchen table"—as if his lordship meant to say an *altar-form* table alone was fit to be used. I feel sure this was not the way the term was applied. To those who knew England well 40 or 50 years ago the expression conveyed the just idea that in those days the Lord's table was often of the commonest material and workmanship, covered, at best, with a piece of green baize, and dragged out as a writing table on every occasion of a parish meeting. Indeed the writer has a specimen in his vestry in the diocese of Nova Scotia, which has only of late been replaced by something a little better. Nor need we go 40 or 50 years back (as proved by the following extract) to show that churches at home were quite deserving of all that Bishop Medley said of them and more too. The words are from a speech at a late meeting of an English Archæological Society:

"The Church, dedicated to St. Margaret, is very simple in its form and architecture, and of the Early Decorated period. The tower fell in 1850, and was rebuilt in 1851. On my coming to the parish in 1855 I found the whole church in a wretched state, filled with square pews, while, to use the words of Heygate's old Essex clerk, "First came clerk's desk, then the parson's, the pulpit top o' that. Like yer neck, and then yer face, and then over all yer hat."

The chancel, although not in ruins, was held together by iron rods across from wall to wall. That something has been done to make all things decent and in order I leave the members to judge; but I did my best to restore on old lines."

Yours, &c.,

ORDER.

### ACKNOWLEDGMENT.

MY DEAR SIR,—Will you allow me through your columns to thank the unknown "Member of St. Luke's, Toronto, who was so thoughtful of me in the wants and distress occasioned by the sudden burning of the Kitley parsonage during the night of the 3rd of October, and the consequent prolonged illness of my wife. We both feel deeply thankful to God that our lives were preserved when everything else so quickly perished, and for the numerous, thoughtful and kind remembrances of friends, some of whom are unknown to us. I shall pray for these friends, and am sure that God will not forget their kindness to His ministering servant. I am, dear sir, yours truly,

J. W. FORSYTHE.

Carleton Place, 31st Oct., 1877.

### CORRECTION.

DEAR SIR,—Archdeacon Sweatman, in his sermon last night, speaks of "Cotterill Senior Wrangler, Bishop of Graham's Town". He certainly was Bishop of Graham's Town at one time, but he was several years ago promoted to the first Diocese of the Episcopal Church in Scotland, that of Edinburgh, where he is much beloved and esteemed, not only by his own people, but by all who know him.

SCOTUS.

Toronto, Nov. 6th: 1877.

### THE MISSION ST. PAUL'S, LYTTON, BRITISH COLUMBIA.

DEAR SIR,—Will you kindly permit me through your columns to inform our church friends in Canada of the urgent need I have long had of a light conveyance for enabling me effectually to shepherd the ever increasing number of Indian converts connected with our mission in this vast inland District of B.C., as well as to visit the white town and settlements which are also under my care.

Having exceeded my means already in establishing this Mission, I am under the necessity of appealing to the Church to supply my lack. I humbly trust by means of a dollar subscription to raise a sufficient amount by next spring to provide the outfit I require, and I shall be deeply thankful to any one who will forward this sum to my friend and former-fellow-student, the Rev. R. H. Pollard, of Ottawa, for transmission through the Bank to me. To save trouble they need only with their contribution enclose their card with the word, "For Mr. Good's outfit, &c.," written on the blank side, and Mr. Pollard will duly advise me of all so subscribing, who will not be forgotten by me in days to come.

Commending myself and work to the prayers and sympathies for all who desire the extension of Christ's Kingdom amongst men. I am, dear sir, yours respectfully, J. B. Good. P.S.—Native communicants, 140; native confirmed, 350; native baptized, 470.

J. B. G.

Oct. 15th, 1877.

### BISHOP OF FREDERICTON'S SERMON AT MONTREAL.

MY DEAR EDITOR:—"Poor Parson," in your issue of yesterday is evidently unaware that the sermon of the Bishop of Fredericton has been published in pamphlet form by His Lordship's kind permission.

The 1st edition having been bought by members of the Provincial Synod, a 2nd edition was published, 200 copies of which are for sale at Miss Bond's Church Literature Depository, 254 St. John St., Quebec; the cost, including postage, is 5 (five) cents per copy. I am yours very truly,

SIGMA.

Quebec, Nov. 2nd., 1877.

## Family Reading.

### THE PENNANT FAMILY.

#### CHAPTER IV.—THE FOUNDLING.

The sacred drawer in Mrs. Pennant's bed-room was unlocked with trembling fingers; but that good woman stood long before it ere she pulled it out. When she did so at last she sank on her knees, and burst into tears. "Phœbe, my child! my darling!" she cried looking upwards, as if to explore the heaven where her little one dwelt. Then she rose and turned towards the bed where the foundling lay. The child was still asleep. There was colour on her cheeks and lips, and a slight wave on her hair, giving promise of future curls. One chubby little hand lay close to her cheek and mouth on the pillow, which drew from Mrs. Pennant the words—"How strange! little Phœbe sucked her thumb." This fact seemed to give her courage to return to the drawer. She drew out its contents slowly, one by one, while her tears fell upon them, and her sobs broke the stillness of the chamber. She tried to repress them, however, for the sake of the living child who was to wear the pretty clothing of the dead. There was true pathos in her act and manner. As she touched each tender memorial of the mortal now made immortal, she kissed it, and then laid it reverently on the snowy covering of the chest. By degrees she grew calm, and she was surprised to feel that the effort she had made had relieved her of a burden that had hung about her for four years—the burden of a suppressed grief. Everything belonging to her little Phœbe had been hidden from her sight because her friends feared lest the melancholy that seized upon her should end in loss of reason; and so her mind had preyed upon memory until all she did had become mechanical. The touch and sight of what had belonged to her child had removed the machine, and laid bare the waters that it worked. In all cases what is natural is best, and wisdom lies in thinking and speaking of those who have gone before us just as if they were still amongst us, which, virtually they are, in the "communion of saints."

A call to breakfast broke in upon her hallowed grief. It was followed by the entrance of Caradoc. "Mother *fach*, what are you doing?" he said. "Oh, Carad, I am better!" she sobbed. "It



is for the child: they will fit the little orphan."

Caradoc kissed his mother, and they went together to look at the foundling.

"How pretty she is! Look at her dimples! She is laughing in her sleep!" he cried, ecstatically, and awoke the little sleeper.

She looked from one to the other, inquiringly at first, then with a sort of terror in her blue eyes. The dimples disappeared, and she began to cry.

"Mamma—where is mamma? Ayah, I want mamma," she said, sitting up and looking about her.

What does she say? asked Mr. Pennant.

"She is an English child, and we cannot understand her. I will learn English at once—this very day," answered Caradoc. "I know so little of it."

Mrs. Pennant tried to soothe her in Welsh; but the strange tongue startled her. She responded, however, in one still stranger. It was Hindostanee; and the mixture of ancient Eastern and ancient Western speech would have delighted a philologist, but greatly puzzled all the speakers.

Caradoc left the room, while the child was crying pitifully for her mamma, and returned, bearing her doll. The sight of it brought back the smiles. She stretched out her little arms; and Caradoc, enveloping the doll in a shawl that lay on the bed, put the damp burden into them. She embraced it, and began to rock it maternally.

"Go down to breakfast, and send Marget up with the child's," said Mrs. Pennant.

Marget nearly let fall the tray when she appeared, at the sight of Phoebe's clothes.

"Name o' goodness, what's all this?" she exclaimed, looking anxiously at her mistress, whose face reassured her.

The little girl hid her's behind Mrs. Pennant, at the sight of Marget in her Welsh costume.

"Bo-peep!" cried Marget, setting down the tray, and also put her face behind Mrs. Pennant.

In after years when Marget described the scene, she was wont to say, proudly, "The words came to me natural-like, but I never knew where I learnt them, unless it was at the castle." She had twice in her life been within the walls of that baronial seat.

"Bo-peep!" repeated the child clapping her hands.

A new laid egg, and fresh-milk, and dainty brown bread-and-butter, further distracted her from her grief. Mrs. Pennant broke the egg, and was about to feed her, when she lisped, "Daisy tan do it."

She took the spoon from Mrs. Pennant, and began her breakfast with evident appetite.

"She eats and drinks like a little lady," said Marget, as the child again politely declined aid, and taking up the cup of warm milk in her chubby hands, drank with avidity. "Go you down, mistress, and show the master how bright you look."

Mrs. Pennant obeyed meekly, as she had been in the habit of doing during her illness. Indeed, she had been, so to say, almost set aside, while Marget had assumed the reins of government.

She found her man-kind in earnest conversation; for Caradoc had been detailing how he had seen her surrounded by little Phoebe's clothes, and in tears.

"The Lord be praised!" was old Mr. Pennant's exclamation as her daughter-in-law entered the hall.

Her husband rose from his breakfast to meet her, in order to conceal his own emotion; for, strange as it may sound, he had prayed for those "tears" by night and by day.

"The earl will have nothing to do with the child, so we must keep her till she's claimed, mother," he said. "His lordship likes the dead better than the living."

"She is just Phoebe's size, and she sucks her thumb," said innocent Mrs. Pennant; and her friends could not have been more delighted had she told them the child was cased in guineas.

"Moses says the wreck has been cast up, father; and they are busy carrying the things to the castle," said Michael.

"Then we shall hear no more of them; the earl manages to hide his treasures, like a miser that he is!" rejoined Caradoc.

"Thou must not speak ill of thy elders and

superiors; remember thy catechism," said his grandfather, gravely; and Caradoc was silent.

The breakfast table was well supplied. Steaming porridge, rashers of bacon, fried potatoes, oatmeal, and wheaten bread, tempting butter, and a cut-and-come-again cheese, were spread on the board, which was covered by a cloth of home-spun damask. A century ago when machinery was in its infancy, the spinning-wheel turned in every farm and cottage, and oh, how long its fabrics lasted! Home-made linen and woolen became heir-looms, and never wore out.

"Now to school boys," cried the farmer, when Caradoc had wound up his porridge by potatoes and bacon, and the more delicate Michael by bread-and-butter. But they were stayed in their obedience by the entrance of Marget with the little girl in her arms dressed in Phoebe's brown frock. She had it spread out before the child, who had shown instant signs of a desire to put it on; so she had washed and dressed her quickly and brought her down, feeling instinctively that the sooner it was over the better.

The child glanced round the hall with a bewildered air. She had her doll in her arms, sole relic of her past. Her bright fair face and golden hair contrasted with Marget's bronzed cheeks, and they were a picturesque couple. As the inmates of the hall crowded round her, she began to cry, and hid her face on the woman's shoulder.

"Mother, why have you dressed her in Phoebe's clothes?" asked the sensitive Michael.

A sob from Mrs. Pennant was the answer, at the sound of which the little girl looked up.

"Don't ky," she said, holding out her hands to her new friend, who took her in her arms, bending her head to conceal her emotion.

"May God bless you both!" prayed old Mr. Pennant, laying his hands reverently on the heads of the twain.

And so the foundling was adopted at the farm.

Later in the day it was honoured by a visit from the Countess of Craigavon and her daughter, the Lady Mona Rhys. As this was a rare event, Mrs. Pennant was much disturbed, the more so as they were accompanied by a maid, who acted as interpreter on such occasions, for the countess spoke no Welsh. When she opened the door she had the little girl by the hand, who accompanied her to the parlour, and stood by her, gazing inquisitively, but not rudely, at them.

"Pray sit down, Mrs. Pennant," said Lady Craigavon, waving her hand towards a seat; and Mrs. Pennant obeyed the sign mechanically, not understanding the words.

The countess was a tall, erect, elegant woman of about five-and-thirty. She had been, and indeed still was, a beauty. Her complexion was of surpassing delicacy and fairness, her features regular, her figure faultless. But her face lacked expression; the light blue eyes might have been turquoises, the lips a folded pink shell, for any life they possessed. She was always magnificently dressed. On the present occasion she wore a rich blue silk pelisse trimmed with swans-down, and a black velvet hat with a plume of ostrich feathers. The Lady Mona was a pale child, dressed in white with a pink sash and a pink wreath round her broad straw hat. She carried a small white French poodle in her arms, and was altogether a dainty figure. Mrs. Morris the maid, stood behind her ladies, and looked stiff and sly, in her plain lavender suit. Morris would have patronised Mrs. Pennant, but the Pennants would not be patronised by great or small.

"I wish we had this view instead of our dreary prospect," said the countess, glancing out of the bay window in which she had seated herself. She was always wishing for what she had not.

"Puff! Puff! Is it Puff?" asked the foundling, suddenly running from Mrs. Pennant's side to stroke the dog in Lady Mona's arms.

The creature growled.

"No, it aint Puff," she added turning to Mrs. Pennant.

"Who are you? What is your name?" asked Lady Mona; but the child retreated to Mrs. Pennant, and stood looking steadily from the countess to her daughter.

"Have 'ou dot mamma?" she asked, at last; "have 'ou dot Ayah?"

"Come to me and I will tell you," said the countess.

The child, who seemed strangely observant and staid for her years, went cautiously.

"Interpret what she says to Mrs. Pennant, Morris," said her ladyship to the maid, who did so.

"What is your name?" asked the countess.

"Daisy. What is 'our name? 'Ou are 'ike mamma."

"Daisy. *Llygad y dydd*—the eye of day," grimly translated Morris; for such is the Welsh of the "wee, modest, crimson-tipped flower."

"Where is your mamma and Ayah, little girl?"

"In the big ship."

"And your Papa?"

"Pappy far, far away!"

The child sighed, and pointed across the sea.

"Was Ayah your black nurse?"

"Ayah dood. I 'ove Ayah."

She ran to Mrs. Pennant, and looked at her appealingly, then climbed into her lap.

"How pretty she is! She shall come to the castle," said Lady Mona. "Tell Mrs. Pennant to let her come and play with me and Miss Manent, Morris."

The little girl nestled closer to Mrs. Pennant, and seemed to look on the visitors as intruders.

"I o'ny do to mamma and Ayah," she said.

Any resistance always strengthened Lady Mona's will; and she condescended to rise and take her dog to the child, by way of conciliation.

"Its name is Blanche, and not Puff," she said.

"Tank 'ou—pretty Blanche!" said the little girl, politely, stroking the dog.

"Lord Penruddock tells me your eldest son is very clever, Mrs. Pennant," said the countess. "What does your husband mean to make of him?"

"A Christian man, I hope, my lady," was the reply, satirically rendered by Morris.

"Oh, of course; I mean as to—trade, or—profession."

"A farmer, I hope, my la'cy."

"And the second a harper, I hear?" pursued the countess, glancing at a Welsh harp in one corner of the room. "He might replace Blind David at the castle."

"I hope he also will be a farmer, my lady," He only amuses himself with music," said Mrs. Pennant.

As nothing more was to be extracted from the foundling, the countess rose to go. Mrs. Pennant accompanied her through the garden and a path skirting the farmyard, to the road, where the carriage waited. Daisy clapped her hands when she saw the horses, and began to talk Hindostanee. Then she ran toward a powdered footman, as if expecting a friend, but drew back disappointed at sight of a stranger. The countess nodded to Mrs. Pennant, and ordered the coachman to drive to Penruddock, the nearest town. And the four horses picked their way with some difficulty through the rough road that led into the highway—for the Earl and Countess of Craigavon never appeared with less than four horses—while Mrs. Pennant said, thankfully, "That is over. They came out of curiosity to see thee, my little *Llygad y dydd*."

(To be continued.)

A Stoical Scotchman was addressed by his wife: "Oh! John, I shan't leave this bed alive." "Please theeself, Betty, and thee'll please me," returned John, with great equanimity. "I have been a good wife to you, John," persisted the dying woman. "Middlin', Betty, only middlin'."



## Children's Department.

### LITTLE MISCHIEF.

Little Mischief's run away,  
With a lot of treasure;  
Now's the time for fun and play  
Without stint or measure.  
In the bathroom on the floor  
Who can see him?—may be  
No one ever thought before  
What a *thief* was baby!  
First he gave the doll a bath  
In the big tin dipper;  
Then he soaked the rosette off  
Mamma's brodered slipper;  
Tied the nurse's old night-cap  
O'er his unkempt tresses,  
Knit his brows and filled his head  
With mysterious guesses.  
Ah! a watch—the very thing—  
Mamma's handsome lever:  
Ticking such a pretty tune,  
Wasn't he *right* clever?  
On his tip-toes reaching up,  
Seized the shining beauty;  
To investigate the toy  
Was his *bounden* duty.  
Yes, it opens very nice,—  
Looking at it steady,  
Thinks some water'd do it good;  
'Here's a *spoon* quite ready;  
Drop by drop he pours it in.  
Dear me! It stops singing!  
And—oh, how unfortunate,  
Here's the *door bell* ringing.  
Mischief! Mischief! where are you?  
Bless me how offended  
Naughty baby boys can be  
When their play is ended.

### ASKING GOD'S BLESSING.

Charlie was going home with his uncle. They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. Those little beds are called berths. When it was time to go to bed, Charlie undressed himself.

"Make haste and jump into your berth boy," said his uncle.

"May'nt I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes sir," said Charlie, "but mother always tells us not to take anything without asking."

Uncle Tom had nothing to say to that, and Charlie knelt down, just as he did by his own little bed at home. God's bounty and goodness and grace you live on day by day, my children but never take it with first asking.

### THE TWO PAINTERS.

"The sunlight is pleasant, cousin Bell."

"Yes."

"And the moonlight and starlight."

"Yes, all just as pretty as can be," said cousin Bell, smiling.

"Indeed, the world is full of pleasant sights," continued Julius, thoughtfully. "But for all that, I think strange things happen. I don't see why so many dear little children die just as they have grown to be such treasures to everybody."

Julius looked sad as he said this. Bell knew he was thinking of his dear little sister who had died only a few weeks before. "Then," he continued, as though he did not want to think longer about so sad a thing, "you see people with many friends and everything they want, and soon, perhaps, it is all gone."

"Julius, dear, let me tell you an old story," said cousin Bell. "Two dear friends were once employed to fresco the walls of a grand cathedral. They were fine artists, and loved their work. They went to it, day after day, with an earnest purpose to do their very best. And so the walls grew in beauty hour by hour. Now it happened on a certain day that one of these artists was very much interested in looking at his work. He would stand near, and then he would move a

little distance away. Step by step he got further from the picture, and nearer the edge of the high scaffolding on which he stood to work.

"All at once, his friend saw his danger; another step back, and he would have been over the edge! What should he do? Call? No; he might then take the step in alarm. Quick as thought, the friend seized a wet brush and threw it against the wall, spattering the very picture that had cost the other so much work and time! What could he mean? His friend sprang forward in a great rage, and began to cry out, in bitter words, against such a cruel deed.

"There was no other way to save you," said the artist. "Look behind you! See how near you were to death."

"When the man saw his peril, he fell upon his friend's neck, blessing him for what a moment before seemed such an unkind act. Now, Julius, this is just a little like the way in which our Heavenly Father often treats His children. He sees that sometimes they are so much pleased with earthly things, that they cannot see the dangers near at hand. The only way to save them is by spoiling the pictures and images that look so beautiful. But after a while they will be glad, maybe in this world, maybe not till they reach the golden city, the New Jerusalem."

### POOR LITTLE DICKY-BIRDS.

Poor little dicky-birds out in the snow,  
Where do you come from and where do you go?  
Where get your food from? I'm sure I don't know,

Poor little dicky-birds out in the snow.

I have warm clothing and I am well fed,

I've a nice fire and I've a nice bed;

But what do you do? I'm sure I don't know,

Poor little dicky-birds out in the snow.

Poor little dicky-bird, when the day's gone.

What do you do to keep yourself warm?

Where do you get when the night winds do blow?

Poor little dicky-birds out in the snow.

"Why, little girl, I have a nice nest

Under the housetop where I can rest;

For God who takes care of His creatures, you know,

Cares for the dicky-birds out in the snow."

F. B.

### A PARROT'S ADVICE.

I was once on a visit to a friend who kept a parrot said to be fifty years old, and which he had obtained from a manufacturer who employed a great many boys. I went up to the bird, and said "Well Polly, you have lived a great many years in this world; will you give me the result of your fifty years experience, and advise me what to do?"

Polly listened attentively, and then with a knowing look turned her head and exclaimed, "Go and work! go and work!"

Follow the parrot's advice, my young friends; and whatever you do worthy of your attention, do it, not carelessly, but in a workmanlike manner, and "work while it is called to-day."

### FIGHTING FOR THE TRUTH.

There is not usually much good to be derived from attacking people. It is but natural that if they be assaulted they will return blow for blow, and the result must then depend on strength, and capacity for holding on. We may preach and teach our own beliefs, letting other people do the same with theirs, and no disturbance will follow, but when we begin to call them out and challenge their combativeness, by denouncing their doctrines and convictions in direct personal assault, there must necessarily be a conflict. Many of our old fathers, in their zeal of dislike to error, drove away neighbor Christians who wished to be friendly by habitually reminding them of their heterodoxy when they might as well have conciliated their prejudices by saying nothing about them.

Conformity to the world has, in all ages, proved the ruin of the Church. It is utterly impossible to live in nearness to God and in friendship with the world.—[Rowland Hill.]

### GOOD LIFE, LONG LIFE.

He liveth long who liveth well;  
All else is life but flung away;  
He liveth longest who can tell  
Of true things truly done each day.

Then fill each hour with what will last,  
Buy up the moments as they go;  
The life above, when this is past,  
Is the ripe fruit of life below.

Sow love and taste its fruitage pure;  
Sow peace and reap its harvest bright;  
Sow sunbeams on the rock and moor,  
And find a harvest-home of life.

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

AFFECTION.—We sometimes meet with men who seem to think that any indulgence of affection is weakness. They will return from a journey and greet their families with a distant dignity, and move among their children with the cold and lofty splendor of an iceberg surrounded by its fragments. There is hardly a more unnatural sight on earth than one of these families without a heart. Who that has experienced the joys of friendship, and values sympathy and affection, would not rather lose all that is beautiful in nature's scenery than be robbed of the hidden treasure of his heart? Who would not rather follow his child to the grave than entomb his parental affection? Cherish, then, your heart's best affections.

—What is the decease of a saint but a translation out of a valley of death, a Golgotha, a place of skulls, a region where death reigns, into the region of perfect and everlasting life? It is not to be called death simply or absolutely, but with diminution: it is only death in a certain respect, it is a *birth* rather, a dying out of one world, and a being born at the same time into another—a much more lightsome, a purer, and more glorious world. It is being made from an earthly, mean mortal thing, heavenly, spiritual, incorruptible, and immortal.

—No well-bred person will be insolent to his inferiors. On the other hand, he will observe a scrupulous tenderness of manner toward them—a care of word and action that will lighten the burden of humanity which they must necessarily feel, as much as possible. The refinement of heart is the most prominent characteristic of a high and noble spirit. It is the only mark of a lady or gentleman that is wholly unequivocal.

—We are not saved by faith without works, for there is no such faith in Christ. Nor are we saved by works but those that flow from faith are acceptable to God.

### MARRIAGE.

Married by the Rev. R. Rooney on the 29th inst., in St. George's Church village of Haliburton Mr. George Dummett of the Tp., of Snowdon to Miss. Elizabeth Sedgewick of the Tp. of Dysart.



Church Directory.

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

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

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, 11 a. m. and 7 p. m. Even song daily at 5.30 p.m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge, M.A., Assistant.

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

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

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

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

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

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M.A., Incumbent.

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

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

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

SAULT STE. MARIE, ONT., May 4th, 1876.

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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