

Aug. 7, 1879.

ION OF SPOONS.

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

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

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Vol. 5.]

TORONTO, THURSDAY, AUGUST 14, 1879.

[No. 33

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F. BRAUN, Secretary. Department of Railways and Canals, OTTAWA, 16th June, 1879.

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1879.

Illustrated

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Dominion Churchman.

THURSDAY, AUGUST 14, 1879.

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THE WEEK.

ON the arrival of Lieutenant Carey, at Portsmouth, he was attached, under nominal arrest, to one of the regiments in the garrison, pending the arrival of the instructions of the commander-in-chief.

A curious accident occurred a few days ago at the East India Dock, London. One hundred and fifty feet of the wall caved in, caused by some dredging operations. The damage is believed to amount to a hundred thousand pounds sterling; and had the accident occurred half an hour later, some hundreds of lives would have been sacrificed.

An additional authority has been exercised by Great Britain over Egypt in placing a positive veto on the return of Ismail Pasha to reside there. Ismail seems disposed to take up his residence in Naples.

The meeting of the German and Austrian Emperors is believed to have considerable political significance.

The frigate *Wyoming* with the United States Minister to Turkey on board, is to cruise in the Black Sea. This is the first time a United States man-of-war has entered the Black Sea.

The yellow fever is declared to be epidemic in Memphis. The cold weather has been unfavorable to the sick, and has resulted in a large number of deaths. The total number of cases within the city limits has reached the number of 330, of whom 90 have died. In addition, there have been about twenty cases and five deaths of Memphis refugees located within six miles of the city. The rigid quarantine kept has prevented the disease from being communicated to the towns in the neighborhood.

The failure of the Consolidated, the Exchange, and the Ville Marie Banks, caused for a few days considerable uneasiness in the country. This feeling has now subsided, and it is believed that the banking institutions of the Dominion are on a very safe footing.

The Rumpa rebellion in India is still spreading. The insurgents are not well armed, but carry on the annoying guerilla warfare. When the rainy season is over, so that the troops can follow the insurgents into their places of refuge, more active operations will commence.

The cholera is raging among the troops and natives of Candahar, and is spreading rapidly towards Herat.

Two hundred delegates to the International Convention of the Fenian brotherhood have arrived at Wilkesbarre, Pa. They are called the

Knights of Clontarian. The session will continue for ten days. The majority are Irish Protestants. One of the delegates stated that the charge made by England that Russia paid for the breechloading rifles found among the Zulus was false, as these arms had been paid for by the patriotic Irish of America, who will never cease to harass England. The Zulu surprise is only one of the many they have prepared for her.

M. de Lesseps, says there are energetic Latin races in America who are greatly interested in the Panama canal. He said that he had proofs that the United States does not think of resistance to the undertaking. Such a course would expose them to the censure of the whole southern population of the New World.

It is stated that Panama canal shares are quoted at 5 francs below par. Public buyers are scarce. It is also said that only 160,000 shares of the Panama canal stock has been subscribed. The subscription has closed.

The departure of the Governor-General and Princess Louise for Fredericton was the occasion of a very hearty demonstration on the part of the populace. The route from Reed's castle to the steamer's wharf, a distance of a mile and a half, was lined with people; and upwards of 5,000 persons gathered about the point of departure. The vice-regal party were escorted by a troop of the King's county cavalry. They were received at Indiantown by a guard of honor from the 62nd battalion, under command of Captain Farren, and as they left their carriage they were loudly cheered by the multitude, and the battalion band played the National Anthem. In a few minutes the lines were cast off and the steamer was on her way, the Marquis and Princess bowing as the populace gave vent to their enthusiasm in cheers. His Excellency and Her Royal Highness, speaking to the city officials, expressed themselves highly delighted with their visit to St. John. The members of the Government accompanied the vice-regal party to Fredericton, where a splendid reception was given them.

Some of the United States papers advise their Government at once to surrender the right to fish in Canadian waters, though five years of the privilege have yet to run, and at the same time cancel the right of Canadian fishermen to send fish duty free into the United States. Such a scheme would have the effect of throwing a valuable industry more completely than it now is into the hands of Canadians, as well as killing off their own marine by neglecting to use a valuable school for the training of seamen. Some of our neighbors would perhaps rather resort to their usual piratical practices than to pay honestly for a privilege to which they are not naturally entitled. They got a lot of money for their sham "Alabama claims," to one cent of which they were not entitled, and they have no right to grumble.

The International Congress was opened in London on Monday. Sir Robert J. Phillimore, the distinguished writer on International Law, delivered the inaugural address.

Religious services were held in Quebec on Sunday last. It was St. Lawrence's day, and three

hundred and forty-five years ago the first European vessel entered the Gulf of St. Lawrence.

A secession of tribes has taken place from Liberia. They have issued a grandiloquent manifesto, in which they say:—"We consider our people under the protection of England, to whose flag we will fly, and will also call upon her in our present difficulties.

Andrassy, the celebrated Austro-Hungarian Premier, is expected to retire from office. He is now absent on furlough.

The Irish University Bill was read in the British House of Commons on Monday without a division.

Alarming disturbances have taken place in the north-west of Brazil. The people of Ceara, Maranhon, and Para are suffering great distress by reason of the partial failure of their crops, and a spirit of impatience and revolt has been fomented. Fourteen thousand of the distressed people assembled, and on the 1st ult. broke into revolt against the authorities. The population of the maritime provinces sympathize with the insurgents.

A scheme for the secularization of a number of converts and monasteries belonging to the Greek Church in Russia has been for some time in contemplation by the Russian Government. The number of these houses is reported to be large, and the extent of available lands with which they are endowed is great. The motive of the government is precisely the same as that which prevailed in England three centuries ago—the replenishment of its own treasury.

Great damage and loss of life have occurred in Lancashire and Cheshire from an overflow of the Mersey, caused by the excessive and long continued rains.

THE TENTH SUNDAY AFTER TRINITY.

THE association of St. Paul's admonition about the cultivation of spiritual gifts, with the account of Christ's weeping over Jerusalem on account of the Jews' rejection of His manifold gifts of grace, comes as a perennial warning to churches in their corporate capacity, as well as to individual Christians, calling them to remember that as Jesus had cause to weep over the neglect of His gifts when offered to the Jews, so is such a neglect cause of sorrow, and may be followed by the Judgment which fell upon her of old, who knew not the time of her visitation. The enemies of the Church are ever ready to dig their trenches and compass her around, and lay her even with the ground. Her true strength is that she should ever remember and use all her spiritual gifts—thus knowing the value of Christ's presence in His Church in the time when He visits her with His salvation. Our Blessed Lord wept over Jerusalem because she had failed to recognise the things belonging to her peace. The Prince of Peace had come to her, offering the good gifts which are ever the fruits of His Presence; but now her eyes were blinded by her wilfulness, those gifts of peace were rejected; and now they were hidden from her. The punishment of the Jews furnishes an awful warning to those members or those

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branches of the Church which may seek to lower or even to ignore the high privileges which have been vouchsafed through the incarnation and the death of Christ. For it is the high and awful prerogative of Divine gifts that they curse when they do not bless—that if they are not a savor of life unto life they are a savor of death unto death. “If I had not come and spoken unto them, they had not had sin.”

HOW SHALL THE EVIL BE REMEDIED?

THE clergy, as a general rule, do not complain. They are self-denying and forbearing. They are hopeful and persevering. They are energetic and enduring. But when you come to get at the heart of most of them in the country, you find one evil preying, less or more, on all of them, their wives and children included. And that is, the irregularity practised by the people in paying their contributions to the clergyman's stipend. As regards this matter, there are four classes of parishioners. 1st. (generally few in number), who pay in advance at the beginning of each year. Blessed practice! It blesses their clergyman with peace of mind, and it must doubly bless themselves to know that that duty is performed. 2nd. (Few in number too), who pay half-yearly, at the end of each half year. This is very well. One knows what he has to depend on in both cases. But we notice that the people belonging to these classes have regular incomes themselves upon which they can depend. 3rd. a large number in most of our parishes, who have no fixed income themselves, nor any regular source on which they can depend. They get their money when they can and pay it when they can, if they pay it at all. They are not entirely to blame. They cannot help it. They act under the pressure of circumstances. 4th., Also a large class who are indifferent. They subscribe willingly and swell the list of names as well as the sum expected, but alas, they never pay. The clergyman's case, under these circumstances, can easily be understood. He must go in debt. He promises, in hope of getting his salary. It does not come in. Faith is broken, and very sad results ensue. Experienced clergy say that \$400 paid quarterly from the mission fund, or some other certain fund, is better, and more satisfactory in every respect, than \$600 paid in the above-mentioned way by the people. Then it follows that the clergyman who has a promise of \$600 from the people, actually loses the benefit of \$200 by the way it is paid. The fact is, that if the Church in this country is to flourish, the whole subject of provision for the due and regular payment of the clergyman's salary must receive more attentive consideration than it has hitherto done. It is a question of honesty on the part of the entire Church—on the part of the people that they pay their honest dues—on the part of the clergy, that they teach the people their duty, whether they will hear or whether they will forbear—and on the part of the Bishops, that they also enforce the same lesson, as essential to the well-being of their flocks, to the progress and efficiency of all church work, and essential also to the well-being of the entire body of the Church.

“PURE SAXON” AND THE PRAYER BOOK

THOSE who attempt to teach us what pure Saxon is, and what it is not, ought to have some little smattering of the language themselves; or if not they ought at least to have a Saxon dictionary by their side when they presume to write or talk upon the subject. And

further, those who wish to confine us to Prayer Book language—and we desire nothing better—ought, if they are only just beginning the study of that book, to have a copy of it very near them for the sake of reference, in order to avoid mistakes as to the contents of that invaluable production, many parts of which are so generally ignored. A Saxon dictionary is not a very scarce work. We believe several of them are to be met with in all the large cities of the Dominion as well as in some of the country villages, and the Book of Common Prayer can be had for the sum of eight cents. If some wiseacres who are going absolutely to overturn this part of the world with the profoundness of their erudition, would only consult a dictionary of the English language, they might soon discover that the term *Even-Song* is almost as pure Saxon as any words in our language. The fact is there is not only a large amount of ignorance but there is also a vast amount of affectation with some people about the use of Anglo Saxon—or Saxon, if they prefer the term. In one respect they resemble the late Robert Hall, who among his private friends, was very fond of dilating on the beautiful expressiveness and the exquisite music of Anglo Saxon, but whose style of composition was almost as decidedly a Latin one as that of Dr. Johnston. According to some, the effect of the oratory of Demosthenes was derived from the “pure Saxon” style he used. Of course, reference is thus made to the simplicity and directness of his appeals rather than to the choice of words from a particular language. But however that may be, few of our readers will require to be informed that the term *Even Song* is genuine Saxon.

It is also a Prayer-book term; and had it not been for certain statements recently made we should not have thought that any persons calling themselves churchmen would be ignorant of that fact. Some people may prefer the term *Evening Prayer*. But that is purely a matter of taste. Both terms are used in the Prayer-book, and no loyal churchman can object to either. The same may be said of the word *Matins* which although not Saxon is nevertheless a Prayer-book expression. And to this term some people may prefer the expression *Morning Prayer*. But this again is a matter of taste; and we repeat that no loyal churchman will object to the use of either. If the gentlemen we refer to, would read their Prayer Books instead of studying so closely works like “*The Ritual Reason Why*” they might be expected to know more about the teaching of the church to which they profess to belong, and be less eaten up with the Shibboleths and the “views” of their own “party.”

The fact is, all these attacks are part of that disloyalty to the Church which represents all revival of her decided teaching as “a dangerous conspiracy,” while they can find no word of rebuke or censure for those who constantly degrade the Holy Sacraments into the most empty of ceremonies, ignore the plainest rubrics, explain away by a “non-natural” interpretation almost every doctrine of the Prayer Book, whose Divinity Students become Reformed Episcopalians, the logical result of whose teaching is Plymouth Brethrenism, to which many have already gone. Nor can they find a word of rebuke, for men who frankly avow, on a Bible Society platform, that they feel more at home there than in their own church, which their chosen companions are striving to pull down.

CHURCH THOUGHTS BY A LAYMAN.

NO. VI.

MR. GLADSTONE ON THE EVANGELICAL MOVEMENT.

THE last number of the *British Quarterly* contains a very remarkable article by Mr. Gladstone on the history of the Evangelical movement. It is too long for this paper and too interesting to overlook, we therefore shall give a sketch of its main features with extracts and some comments. To those who only know Mr. Gladstone as a politician and differ from him as we do, we may in justice to him say that his true eminence is not that of a statesman. No, we have seen him with listening Senates hanging on his words and thundering applause, we last saw him going to teach a class of children in a Sunday School, and later in the day passing round to pay calls to sick and aged cottagers; the work of the orator will fade as the mist on the hills, but the seed of the Christian sower will blossom into eternal flowers. The paper opens with a reference to the early life of the Reformed Church and its phases up to the Georgian era. Mr. G. speaks of the time of the Reformation extending from about 1580 to 1680, a statement which we ask those to study who incessantly speak and write as though this event had been begun and ended at a sitting of some Reform Committee, a blunder as universal as it is irritating to hear from those who ought to know better. Mr. G. draws attention to the development of high Erastian doctrine in the Church, which we only refer to in order to point out what he has not learned or has overlooked, viz., that the Evangelical party in England had in early days a distinctly political phase. The patrons of Low Church Clergy were *Whigs*, and their strength, if such weakness as theirs as a party can be so called, was largely drawn from the liberal sympathies of the political life of dissent, which is essentially radical. Mr. Gladstone knows well that the only men in the Church who rise above politics are not the Evangelicals but those of the other extreme who think the work of saving souls is nobler than saving votes or money or party power. Of the origin of the Evangelical movement he thus writes: “The course of Wesley takes its rise in the bosom of High Churchism, and this must be regarded as having given the main impulse to the Evangelical movement.” But he adds, “It was not Wesley but Whitfield, Hervey, Romaine, Toplady, *High Calvinists*, who gave the Evangelical party its features,” and very justly adds that the influence of Law's “Serious call to a holy life,” which many regard as the root of Evangelism, is not seen so much in that camp as in the lives of Hook, Keble and their school.

Mr. Gladstone puts the points at issue between the new party and the old thus: “The points on which the evangelical school differed from Anglicanism were the Church, the sacraments, and the forensic idea of justification by faith; but,” he adds significantly, “these are not its strong points.” We should rather say these are the very open chinks in its very open armor. He continues: “It was a strong reaction against prevailing standards of life and preaching. It aimed at bringing back the Cross into the teaching of the clergy and lives of clergy and laity.” With Mr. Gladstone we may say, “herein we rejoice,” in so far as that was its aim, but the marksmen squinted badly, to our thinking, and missed the mark; their cross too was a cross without the Saviour on it, a common error, for it is not the Romanist alone who worships the mere wood of the cross, and in too many cases the cross of the

evangelical preacher was, and is yet, a mere phantasm of theological speculation. We rejoice, as we have said, with Mr. Gladstone in the noble ideal of the best of the early evangelical divines, but how quickly their fine gold was dimmed in lustre! Mr. Gladstone evidently knows little by personal observation of the chief centres of evangelical influence in England; he in fact admits that his personal knowledge is only of Liverpool. Ours is wider, and we have an unvarying experience to record in making systematic enquiry on this head over a large field, or personally observing the phenomena of Church life at home, which is that while the evangelical clergy started to lead a spiritual revolution, and while they amused each other with supposing that they were doing this work, they, save in a very few cases indeed, were merely Methodists without their piety and zeal, or were Calvinists without their fanaticism and energy. They sought to infuse life into the pulpit, but they forgot that life is not mere emotion; they lifted the cross, as Mr. Gladstone says, and there was repeated the spectacle of Calvary, weeping women at its feet, *but the men all at a distance*. Evangelical teaching ignored, and ignores, the brain, the imagination, and all we mean by manliness. Hence, churches where the evangelical clergy got a footing were like the churches of Romanism in Paris, merely attended by women. We could point out churches known as the "Old Maids' Church," the "Miss Dieaway Church," the "Pocket Handkerchief Church," and so on, the wicked sarcasm in these cases revealing the fact that effeminacy had supplanted the gospel. Our own city showed lately a similar spectacle—vast crowds of young females at church drawn by a sensational athlete, a sorry sight for the Church when sex is manifested in any form, in pew or pulpit, or sermon or hymn.

We must turn now to a portion of Mr. Gladstone's paper which ought to be read from every desk in Toronto Diocese. We have again and again said what he does, but not with his power of language or prestige, that the perverts to Rome are not sent out from us but come from the Evangelicals. Listen to Mr. Gladstone: "The Tractarian party was powerfully re-inforced from Evangelical ranks." "Among the leading minds associated with the Romeward movement an over-ruling proportion were supplied by those whose religious life had begun in the Evangelical camp, Newman, Manning, Ryder, Simeon, Dodsworth, Wilberforce, Sibthorp, these men drew hundreds in their train, and as they proceeded from Oxford to Rome they had marched already from Clapham (the great Evangelical Kraal) to Oxford." To this list we add Wesley also as a pervert. We would call especial attention to this earnest testimony of Mr. Gladstone against the popular scandal, the great party cry of the "turbulent Judge" and his friends in Toronto Diocese, that High Church teaching leads to Rome: Mr. G. says, "*The fact stands immovably that it was not Hooks, Kebles or Williamses, all High Church leaders, but Newmans, Mannings, Wilberforces, all Evangelicals, who organized and led the host of seceders to Rome.*"

We have only space for an allusion to Mr. Gladstone's verdict on the culture and learning of this party, which is interesting to us now, that here it is seeking to train up a clergy in its own lines. "Learning and intellectual force were never theirs and were never adequately valued by them." "In lay life it did not ally itself with literature, art, general cultivation, *but harmonized well with money getting pursuits.*" The picture is photographic in detail and accuracy. The eloquent

exposure of the weak points of Evangelical Theology we must reserve to another paper, doing however, this justice to its professors here that they have learned in some points a more excellent way than their party's, the light has been too strong for them to remain in darkness, in spite of their preferences. The bearing of the following quotation on our local condition we need not emphasize. "Observers say they see more Churchmanship, more sense of personal obligation entailed by belonging to a given religious body among Dissenters and Presbyterians than among Evangelicals."

That is our exact position, a Wesleyan or Baptist must be an enthusiastic Wesleyan or Baptist to have honor in his own sect; but the effort is being made to make it dishonour and weakness and isolation for a Churchman to glory in his and His Saviour's Church.

BOOK NOTICES.

HINTS ON LECTURING.—By Henry Pitman, 50c. (J. J. Pritchard, P. O. Box 507 Toronto.)

This appears to be an invaluable little work to all aspiring to become orators, whether in the pulpit, at the bar, or on the public platform.

Diocesan Intelligence.

NEWFOUNDLAND.

The following appointments have been made by the Bishop:—Rev. J. J. Curling, Rural Dean of Strait of Belle Isle; Rev. D. V. Gwilym, Curate in charge of Spaniard's Bay; Rev. William How, S.P.G. Missionary at Greenspond; and Rev. J. G. Cragg, S.P.G. Missionary at Catalina.

MONTREAL.

MONTREAL.—The financial condition of Trinity Church in this city has been, for a long time past, most unsatisfactory.

The Church itself is a splendid building, situate on St. Denis St. in the east end of the city; it was built by the late Doctor Bancroft, who in his life-time, was a very advanced Low Churchman, though a very pious, and worthy man. Through all its days however, Trinity has carried a heavy load of debt—a circumstance which has caused no end of trouble to its immediate friends, and no end of uneasiness to the Diocese at large.

The trouble culminated last month in the public sale, by the sheriff, of the church: and it is now in the hands of the Trust and Loan Compy., who some years ago advanced about \$30,000 in mortgage upon it.

It is now proposed to sell the Church of St. Thomas, and unite that congregation with the Trinity congregation and by so doing raise as much money as will be necessary to wipe out the debt upon Trinity. St. Thomas' Church is not very far from Trinity so that in point of accommodation the members of the former wont suffer any very great loss. St. Thomas' Church was built and endowed by one of the Molsons, and the right of presentation to the living has been, and is retained by the Molson family. That they are now willing to let all this go in order to benefit Trinity Church and congregation, shews an admirable spirit on the part of all concerned.

The example of Trinity should be a solemn warning to churchmen in the matter of costly buildings. If churches are to be built with borrowed money instead of the free and voluntary offerings of the people a most deplorable state of things will sooner or later ensue.

It is unfortunately too true that more than one or two of the Montreal churches are carrying a load of indebtedness which is found exceedingly difficult to bear, and which could not possibly be borne were it not for the self-sacrifice and devotion of our noble-hearted laity. It does seem the part of true wisdom to build a number of *small and inexpensive* churches, rather than large and costly ones. The former plan tends to the in-

crease of the number of the clergy, and the more thorough performance of parochial work; the latter has its logical and necessary outcome in the "popular preacher" who, too often "rants" to catch the public—and fill the pews,—*ne plus ultra*.

The debt of four or five of our city churches if added together, and available in cash, would build ten (10) new churches at a cost of \$10,000 each; and the interest upon would it give us ten additional clergyman at a salary of more than \$1,000 per annum each. Our Mission Fund must languish as long as ever people have so much to pay away for "interest" on their Church debts.

SABREVOIS.—The Rev. Louis N. Tucker, B.A., lately curate at Sorel, has been appointed Incumbent of, and Principal of the mission school in this place. Mr. Tucker is an exceedingly able young man, and his appointment is sure to give satisfaction. He is a graduate and prizeman of the University of Bishop's College, Lennoxville, and an Associate of the Montreal Diocesan Theological College. He is a Prayer-Book Churchman, without the least leaning to any kind of extremes, and under his direction, Sabrevois will certainly rise in the estimation of churchmen generally.

There is only one church in the whole of this Diocese in which morning and evening prayer are said "daily, throughout the year," and that is at the Church of St. John the Evangelist in Montreal. I am not a defender of all that is said and done by the reverend clergy of St. John's, but I do not want to say they deserve great praise for their quiet, patient, zeal and steadfastness in this matter—of the daily services. Winter and summer, storm or sunshine, every morning and evening the common prayer of our church is said, —plainly and simply—without any attempt at either Ritualistic "effect," or musical "effect," or any "effect" whatever, other than that contemplated by the Prayer-book itself. Why cannot this be done at all our city, and many of our country churches as well? It is not because the clergy are lazy, for lazy they are not: and it is not because they are unwilling, for unwilling they are not! I am afraid the true cause is that the people would not approve of daily service; many would look upon it as "Romish," and miserable party papers, which fatten and thrive upon the spirit of schism and division, would publish long and silly leading articles every week, holding up the movement and those interested in it, to the indignation of all true protestants, and (so called) Evangelicals. However, it has got to come, and it will come before long. So also will the weekly celebration of the Holy Communion; the observance of the days of fasting and abstinence; and, in short, everything required by the Prayer Book.

If the Church only has fair play, and is honestly and faithfully administered in all her parts and offices, she will cure the spiritual dry-rot now existing in many places within her own borders.

It is not a wise proceeding to patch on to our system, the usage and customs of Dissenters. It is not fair to Dissenter, and it is most unfair to the Church. To illustrate; in one of our largest city churches a prayer meeting is held occasionally, on week nights. This meeting is presided over by the Incumbent of the Parish, or in his absence, by some other clergyman, and is generally held in the vestry or ante-room of the church. Any one present at the meeting can "lead in prayer," a privilege of which even ladies sometimes avail themselves. All this might pass unnoticed so far as adverse criticism is concerned if the evening prayer ordered by the church, and provided in the Prayer Book, were first said, and if even a collect or two were used.

Surely no Incumbent has a right to treat the Prayer Book thus; if there be time for a prayer-meeting, there is time for the order of Evening Prayer!

Many of us are very ready to condemn Ritualistic transgressions as tending towards the false system of Rome, but we are not always so ready and willing to condemn those, who by their conduct and teaching, render our people an easy prey to the shallow clap-trap of Dissent.

When license is free liberty is fettered.

ONTARIO.

(From our own correspondent).

BILLING'S BRIDGE.—The Incumbent, Reverend H. B. Patton, begs to acknowledge on behalf of the Building Committee, with very many thanks, the receipt, during the past few weeks, of the following *ex-parochial* contributions towards the completion of a Church edifice in this place—Diocesan lay-Delegates: Edward Davis, \$1; Edward Mott, \$1.00; W. H. Radenburst, \$1.00; Thomas Blackburn, \$1.00; Thomas Bogg, \$2.00; Albert Geen, \$1.00; Judge McDonald, \$1.00; J. M. Gunn, \$1.00; Dr. Ruttan, \$1.00; James Rosamond, \$1.00; James Henderson, \$1.00; T. C. Johnson, \$1.00; R. Pope, \$1.00; Anon. Brockville, \$2.00; J. Bowland, \$1.00; C. McMann, \$2.00; and other donations as follows: W. H. Griffin, \$2.00; Hon. J. Hamilton, \$20; D. Kemp, \$5, second instalment; Mrs. Macaulay, \$5, second instalment; S. Y. Chesley, \$10.00, third instalment; J. Walsh, \$2.00.

The erection of this small but comely brick Gothic Church, with stone basement, was commenced nearly two years ago, and has been carried on, as funds permitted, with varying success ever since. It is intended, D. V., to hold the opening services on Sunday, August 24th. The furniture of the Church remains yet to be provided. The Mission is financially one of the poorest in the Diocese, and unable to do much more in helping itself.

May it, therefore, be allowed once more respectfully to invoke the kind sympathy and generous assistance of those readers of the DOMINION CHURCHMAN, who are ever ready to assist the weak, and who act upon St. Paul's injunction, "Bear ye one another's burdens."

BELLEVILLE.—*Union S. S. Pic-nic.*—Upon the 5th instant, the Church Sunday Schools of Belleville, Napanee and Picton, held their annual picnic together at Massassaga Point on the Bay of Quinte. It had been proposed by the Rev. Rural Dean Bogert, and the proposal was warmly seconded by the Rev. Dr. Clarke, that all the Church S. Schools round the Bay should have a grand combined festival at some central spot accessible by water. For various reasons this admirable scheme could not this season be carried out in its completeness. Only the above mentioned schools were able to join for the occasion; which, notwithstanding the absence of the others, was one of great interest and gratification. The place selected for the rendezvous was Massassaga Point, a lovely and extensive woodland promontory on Prince Edward side of the Bay, about five miles below Belleville. Here, early in the morning of the day appointed, the Union Jack was hauled aloft upon the flag-pole by Mr. Pretty, the lessee of the grounds, to float its welcomes to the voyagers. The first boat to arrive at the Landing was the Steamer "Transit," containing the schools of St. Thomas' and St. John's Churches and a large number of friends. Next, the "City of Belleville," with flags and banners streaming, gracefully wound into the wharf with a full freight of passengers and the numerous S. Schools of Christ and St. George's Churches. This boat, like the former, hailed from the Bay City. An hour or two after, about 12 o'clock, "The Maud" was descried in the distance cleaving her way rapidly towards the Point. Her appearance was truly charming as she steamed onward upon the sunlit sea, decked in her holiday bunting, and thronged above and below with merry youngsters and their elders, who waved their handkerchiefs in response to the salutes of those who lined the shore. "The Maud" brought the Napanee and Picton Schools, in charge of their respective pastors, Messrs. Bogert and Loucks. The Revds. D. F. Bogert, A. Elliot and T. Godden, were also among the arrivals. The gathering was now complete. There were upon the ground at least 500 scholars with their teachers, and 800 people besides. The proceedings were of the usual description. First, the "feeding of the multitude." Next, games of various kinds, in which many boys and maidens distinguished themselves, and received appropriate prizes. The scholars of Christ Church and St. George's S. Schools, Belleville, of which Dr. Clarke is the Pastor, did credit to themselves by

their proficiency in hymn singing. After the exercises for an hour or two, the visitors and children amused themselves strolling about among the groves or along the shore, or reclining in groups beneath the umbrageous clumps, conversing and watching the white sails flitting about the Bay. But now the hoarse scream of "The Maud" announced to her passengers the arrival of the hour of re-embarkation. Her summons was answered by a general movement towards the landing. Soon her decks were once more crowded with people, who surrounding her bulwarks, turned towards the shore to answer the farewells waved from the landing. The next boat to depart was the "City of Belleville," with Christ Church excursionists. Last of all, "The Transit" turned from the now silent and deserted point with St. Thomas' and St. John's schools. All arrived safely home again without accident, and in excellent time. The occasion was truly a most enjoyable and interesting one, and the weather was all that could have been desired.

"The sun shone bright upon meadow and tree,
And the fields smiled green as green may be;
And the dear little decky birds carolled with glee,
And the lambs of the flock skipped merry and free,
Without all was joy and harmony."

Yes, "joy and harmony" seemed to pervade the entire scene. It will long be remembered with delight by the hundreds who joined in its wholesome pleasures. The success of the festival will doubtless encourage Rural Dean Bogert and Dr. Clarke to attempt at a future season to carry out in its entirety the large-hearted scheme mentioned above, of which this gathering may be considered the fitting prelude.

STIRLING.—Messrs. Bull and Boldrick, for some years church-wardens of St. John's Church, on the 26th inst. sent their resignation to their clergyman. At a subsequent meeting called to accept it, Messrs. R. P. Gilbert and Hiram Smith were elected in their stead.

TORONTO.

SYNOD OFFICE.—Collections etc., received from 21st July 1879 to 9th August 1879.

MISSION FUND.—*July Collection.*—Toronto, St. Stephen's \$5.29; Trinity East \$29.47; All Saints' \$49.05; St. Thomas's 75c.; Trinity College School Chapel, Port Hope \$14.66; Christ Church, York Township \$13.00; Cobourg \$49.94; Ashburnham \$1.50; Otonabee \$4.00; North Orillia and Medonte, St. Luke's \$7.07, St. George's \$1.70; Bradford and West Gwillimbury, St. Paul's \$1.22; Grafton \$6.00; Uxbridge \$10.53, Goodwood 35c. Keswick \$4.00; Brampton \$6.00; Cartwright \$6.15; Scarborough, Christ Church \$3.67, St. Paul's \$2.55, St. Jude's 83c.; Grace Church, Markham \$4.86; Streetsville \$6.00, Churchville \$5.90; Lindsay \$8.00; Cookstown \$2.24, St. Luke's 95c., Braden's \$1.06; Georgina, St. George's \$5.34, St. James's \$3.41, St. James's S. S. Children 61c.; Darlington, Bowmanville \$6.96, Enniskillen \$1.82; Batteaux \$2.76, Duntroon \$1.53; Perrytown \$2.00, Elizabethville 50c., Clarke \$1.50; Whitby \$5.72; Holland Landing \$2.12, Sharon 34c.; Cavan, St. Thomas' \$4.00, St. John's \$2.50, Christ Church \$3.00, Holy Trinity \$1.20; Galway, Kinmount 59c. Rennie's School House 56c., Swamp Lake Road 59c., Silver lake 25c., Oswald's School House 25c.; York Mills \$5.60; Penetanguishene, All Saints' \$5.35, St. James's 75c., St. Luke's 90c.; North Essa, Christ Church \$2.04, St. Jude's 75c.; Haliburton \$2.07, West Dysart \$1.00, Guildford School House 39c.; Shanty Bay, St. Thomas's \$9.25, St. Mark's \$2.81; Collingwood \$14.45; Stayner \$2.90, Creemore \$2.30, Banda, 80c.; Fenelon Falls \$4.40; Manvers, St. Paul's \$1.00, St. Mary's \$1.00; Newcastle \$35.35; St. Stephen's, Vaughan \$2.00; Melville's School House, East Stanhope (Minden) 25c.; Carleton \$1.89; Bobcaygeon \$7.50, Dunsford \$1.50. *Parochial Collections.*—Bradford and West Gwillimbury, additional \$7.00; Grafton, additional \$10.00; Lindsay, additional 50c. *Special Appeal.*—Tecumseth, per Rev. Dr. Hodgkin \$11.50; Cookstown, per Rev. Dr. Hodgkin \$22.00. *Missionary Meetings.*—Brooklin \$1.00, Columbus \$3.40; Colborne \$6.70; Port Whitby (Missionary Sermon) \$3.38. From Church Association per B. H.

Dixon, Hon. Sec. for Rev. W. H. French \$50.00; Rev. J. E. Cooper in full to 1st June on account of Minden \$16.66.

PERMANENT MISSION FUND.—Rev. Professor Jones, Toronto, second half-yearly instalment of subscription for 1879, \$20; Beverley Jones, Toronto, on account of Subscription \$36.

ALGOMA FUND.—From Society for promotion of Canadian and Foreign Missions per E. M. Chadwick \$50.00; Anonymous, \$5.00 (subscription for Rev. Thos. Lloyd.)

Day of Intercession Collection.—Church of the Ascension, Toronto, \$2.50; Grafton, additional, \$1; Brampton, \$1.05; Lindsay, \$6; *Shingauk Home.*—Lindsay, \$5.00. *Wawanosh Home.*—Lindsay \$5.00. *Book and Tract Fund.*—Craighurst, for Sunday School Library Books, \$10.00.

RESPONSE.—F. Farncomb, Esq., of Newcastle, has forwarded \$100 towards the \$500 asked for in last week's paper.

IRISH SOCIETY.—This society has been established under the auspices of the Archbishops of Armagh and Dublin, for promoting the Scriptural education and religious instruction of the Irish-speaking population, chiefly through the medium of their own language.

Received from the Churchwardens of St. James' Cathedral, proceeds of sermon by Rev. S. D. Potter, D.D., \$30; from Lewis Reford, Esq., Church Warden of Trinity East, \$12; collected at meeting in All Saints School House, 75c. Total, \$42.75. J. H. McCollum, Hon. Sec. for Canada. St. Thomas' Church, Toronto, Aug. 11, 1879.

NEWMARKET.—A presentation and address were made on Sunday the 3rd inst., to a gentleman very highly respected in this town, Mr. C. W. Lee, who is about leaving this village, to reside in Toronto. The presentation was a neat souvenir, a silver inkstand, the gift of St. Paul's Sunday School, with which Mr. Lee has been connected for a number of years. It was presented by the Rector, Rev. H. B. Owen, on behalf of the school. Mr. Lee, though taken by surprise, made a very suitable reply.

Newmarket, July 27, 1879.—DEAR MR. LEE:—Before your regretted departure from amongst us, for Toronto, we, the members of St. Paul's Church Sunday School, wish to convey to you, in some suitable manner, our sincere appreciation of the valuable services rendered us for over six years, first as teacher, and subsequently as superintendent of our school, and our high esteem for you personally, as a friend and faithful worker in this the nursery of the Church. We therefore desire you to accept this silver ink stand as a slight token of our love—trusting that you will think more highly of the kindly motive which prompted the gift, than of the intrinsic value of the article itself. Our confidence in you has been inspired by your kind words and actions, and your many good qualities of heart and mind; and though the parting is painful, yet we know you will not cease to work in so good a cause, and we pray Almighty God to direct and prosper your future efforts as a lay worker, to the benefit of his Church, and to abundantly bless you and yours.

BROOKLIN AND COLUMBUS.—The new Parsonage at the village of Brooklin is progressing. The walls are built and ready for roofing. The red and white brick cause it already to make quite a pleasing appearance. The total cost is about \$1600. The Rev. Frederick Burt, will, in all probability enter a permanent residence in the first days of October next, the time specified in the contract. We shall watch for that event to announce the welcome news.

NIAGARA.

HAMILTON.—Receipts at Synod during July 1879:—

MISSION FUND. *Offertory collections.*—Fergus, \$1.80; Port Colborne, \$1.80; Marshville, 40c.; Niagara, \$23.37; Thorold, \$7.50; Port Robinson, \$2.50; Hornby, \$25.16; Elora Sunday School, \$6.00; Drummondville, \$11.60; Stamford, \$6.75; Waterdown \$1.87; Aldershot, \$1.52; Omagh, 50c.; Palermo, 50c.; Burlington, \$8.60;

H. French \$50.00; st June on account

Rev. Professor early instalment of Beverley Jones, Total \$36. Contribution for promotion of St. Paul's per E. M. Chadwick \$5.00 (subscription)

Church of the Grafton, additional, say, \$6; *Shingwauk Wawanosh Home*.—*Tract Fund*.—*Craig*.—*Library Books*, \$10.00.

Esq., of Newcastle, the \$500 asked for

ty has been established by the Archbishops of the Scriptural interpretation of the Irish-brought the medium

ardens of St. James' by Rev. S. D. Poterford, Esq., Church; collected at meeting-house, 75c. Total, on Sec. for Canada, Aug. 11, 1879.

on and address were, to a gentleman town, Mr. C. W. Lee, village, to reside in as a neat souvenir, St. Paul's Sunday as been connected as presented by the behalf of the school. prise, made a very

DEAR MR. LEE:—I am glad to hear from amongst us, of St. Paul's Church convey to you, in some appreciation of the work done here for over six years, and as superintendent, enough esteem for you as a faithful worker in this cause. We therefore desire to stand as a slight token of our appreciation that you will think we which prompted the value of the article has been inspired by you, and your many mind; and though now you will not use, and we pray prosper your future the benefit of his as yours.

The new Parsonage progressing. The roofing. The ready to make quite a total cost is about Burt, will, in all residence in the time specified in for that event to

nod during July

collections.—Fergus, \$1.00; Marshville, 40c; Port Robin, \$1.50; Elora Sunday, \$11.60; Stamford, \$1.52; Aldershot, \$1.52; Burlington, \$8.60;

Nelson, \$1.55; St. George, St. Catharines, \$8.00; Barton and Glanford, \$4.00; South Cayuga, \$3.00; Dunnville, \$5.00. *Parochial collections*.—Welland, (additional) \$1.00; Acton, Rockwood and Eramosa, \$53.50. *On guarantee account*.—Erin, \$75.00; Dunnville \$125.00; Stewarttown, \$100.00; Harriston, 85.00; Rockwood, \$25.00; Clifford, \$32.00; Port Colborne, \$87.50; Cayuga, \$125.00; Caledonia, \$108.34; Nanticoke, \$62.50; Acton, \$40.00; Hillsburg, \$12.21; Eramosa, \$20.00; Reading, \$13.00; Luther, \$18.00; Drew, \$25.00; Lowville, \$53.00. *WIDOWS AND ORPHANS FUND*.—Louth and Port Dalhousie, \$3.00; Dunnville, \$5.00.

ALGOMA FUND.—Nanticoke, \$5.63; *Intercessory collections*.—Louth and Port Dalhousie, \$143; Elora, \$1.65; Welland, \$1.10; *Good Friday collection*.—Louth and Port Dalhousie \$4.38.

HURON.

(FROM OUR OWN CORRESPONDENT.)

PETROLIA.—The Rev. Mr. Turnbull who has been Incumbent of Christ Church, Petrolia, for the last four years, preached at afternoon service on the Seventh Sunday after Trinity, in the Chapter House, London. He has resigned the Incumbency of Christ Church, "owing to want of a feeling of sympathy," between him and the congregation to whom he ministered.

ALVINSTON.—The Church Sunday School of Alvinston enjoyed their annual picnic on Wednesday the 30th ult., on the Island east of their village. They had more than the ordinary pleasures of a picnic day, as a rich feast was provided by the ladies of the congregation, and all the innocent games that S. S. Scholars delight in. An organ was brought to the picnic grounds and music from the choir gave additional pleasure to the large assembly. In the evening they had also the band. The Sunday School is prosperous and the Incumbent, Rev. W. J. Taylor has our hearty congratulations for his successful training of the young members of his flock in the way therein they should go.

WESTMINSTER.—The Sunday School commenced by Mr. Richard Biddulph and his family in the Section School house has been carried on with all zeal and diligence and is another proof that the Sunday School if faithfully conducted on Church principles is the nursery of the Church. As a result of the opening of the School, there has been Church service in the schoolhouse. On Sunday afternoon last his Lordship the Bishop preached in the schoolhouse an excellent *extempore* sermon. The house was crowded to its utmost capacity and all his hearers were deeply impressed by the sermon and solemn service. The Bishop expressed himself delighted with the good work originated and carried on by a faithful layman and his family. There is doubtless work within the Church for all her faithful sons and daughters.

LONDON.—*Christ Church*.—The Sunday School of Christ Church had their annual picnic on Wednesday, the 23rd inst. Teachers, Scholars and friends, about 300 in number went in our Thames steamer down to the camping ground and spent a very pleasant day. The Sunday School is very prosperous, and demonstrates that the Rector, J. W. P. Smith is truly a Sunday School Minister.—The slight commendation.

BLenheim.—Last Sunday, August 3rd, was a red letter day to the Church in this village. The Right Rev. the Lord Bishop held a Confirmation Service at 11 a.m., at Christ Church, Chatham, when 47 candidates were presented. The Rev. Henry Bartlett preached at Holy Trinity Church, North Chatham. After lunch at Mr. Andrew's, of Chatham, they drove to Trinity Church, Blenheim. They robed at Mr. R. Johnson's, and, as they entered the church, the congregation rose *en masse*, the choir singing "Onward Christian Soldiers." The Rev. Mr. Bartlett, Incumbent, read the morning service to the third Collect, when the choir sang "The Pilgrims of the Night." The Lord Bishop then administered the Apostolical Rite of Confirmation to 25 candidates, several of whom had been lately

baptised, they having been brought up in other communions: there would have been 37 presented, but from a nervous misapprehension that they were to be Catechized before the large congregation by the Bishop, they were not present. The choir then sang "My Church! My Church! My dear old Church! My father's and my own!" after which the Bishop addressed especially the candidates. He welcomed them into the Church, and earnestly exhorted them to lead a really Christian life, remembering that, first love to God, then love to the Church, and thirdly love to one another were indispensable.

While the offertory was received the Bishop addressed a few words to the congregation on Christian education. In the course of his remarks showing that while it was the aim of himself and all in authority in connection with the Ladies' Colleges of the Church of England, to aid and maintain the authority of the parents over their pupils; the authorities of the Convents invariably stepped in between the parent and the pupil, and undermined the influence of the former in order to win their children from their own religion; therefore, his Lordship said, "I would rather follow my child to the grave than send her to a Convent to be educated." Moreover, the Bishop begged them to remember that the education they received at these Convents was as could be proven—very superficial. The Church was densely packed with a reverent congregation; in fact, many were standing outside at the windows: and more went away for want of room.

After service, the Bishop was driven to the Parsonage where the officers of the parish were kindly invited to dine with his Lordship.

Divine Service was again held at 7 p.m., and, notwithstanding a heavy thunder shower coming on just at the hour named, there was a large congregation. The service was read by the Incumbent, and his Lordship preached a beautiful and eloquent sermon from 1st St. John iii, 13 and 14.

The choir rendered equally choice and lovely hymns in the evening, reflecting great credit upon their teacher, viz.: their highly esteemed and popular pastor. Miss Flora Johnson presided at the organ.

Thus ended a day that will be long remembered by the Church of England people of this Village and adjacent parts.

SEAFORTH.—On Friday, July 18th, Rev. A. C. Forbes was ordained to the priesthood by the Bishop. Mr. Forbes was educated in Huron College, and since his ordination to the Diaconate he has held the incumbency of Bayfield, but did not present himself for ordination to Priest's orders at the ordination in the Trinity Chapter House in June. Many of the neighboring clergymen were present at the service at St. Thomas' Church.

INGERSOLL.—The Rev. E. M. Bland, Rector of St. James', has returned home to his parish, having been ten days on a visit to Galt.

BERLIN.—The Rev. Dr. Beaumont has been appointed Incumbent of the Church of St. John the Evangelist, Berlin, by his Lordship the Bishop. He is cordially welcomed by the Church members in Berlin, being highly recommended by the Bishop as a learned and eloquent divine. He commenced duty on Sunday, the 3rd inst.

CHATHAM.—His Lordship the Bishop held a confirmation in Christ Church, Chatham, on Sunday, the eighth after Trinity, at morning service. Forty-four candidates were admitted to the communion of the Church by the Apostolical Rite of the Laying on of hands. There was, as is too often the case, a great disparity between the numbers of male and female candidates—thirty females confirmed and only fourteen males! Several of those who were confirmed were adults. The Bishop preached from the Epistle of Paul the Apostle to the Hebrews, x. 23, "Let us hold fast the profession of our faith without wavering; for He is faithful that promised." The sermon was, as all his addresses on similar occasions, earnest and impressive, addressed especially to the young soldiers of the cross, while applicable to all. The

congregation was very large. There was, as always after Confirmation Services, the celebration of the Holy Communion. At evening service the preacher was the Rev. Mr. Forneret, a missionary at Fort Chod, Saskatchewan.

SANDWICH.—Rev. W. Johnstone has been appointed Incumbent of St. John's parish. He was to enter on his duties on Sunday the 3rd instant.

STRATFORD.—Rev. E. Patterson, Rector of St. James' Church, Stratford, while walking, exposed to the intense heat, was suddenly prostrated, having all the symptoms of sunstroke. Medical aid was obtained as soon as possible, and he was taken home. He has recovered from the attack.

PETERSVILLE.—The teachers and scholars of St. George's had their annual picnic on Tuesday the 5th instant. They went by the steamboat "Princess Louise" down the Thames to the Waterworks, accompanied by members of the Church and other friends, and spent a very pleasant day a-gypsysing in the woods. The feast beneath the trees, and the holiday sports and games were heartily enjoyed.

The Church Cemetery.—A special Vestry meeting of St. Paul's was held in Bishop Cronyn Hall, on the evening of the 7th instant, to receive the report of the Committee appointed to select a site for a cemetery. Rev. Canon Innes presided. The attendance was not large. Richard Bayley, Esq., Churchwarden, read the Report of the committee. Seventeen different lots had been offered for the purpose and had been examined. They reported that having made every enquiry, and having personally inspected such properties, the positions of which render them desirable for cemetery purposes, they came to the unanimous conclusion to recommend that two lots, containing fifty-six acres, lying between the Pipe Line Road, and the River Thames, only two miles from the Court House, be secured. The site is not only available but it is also an exceedingly beautiful one. Mr. Bayly, in moving the adoption of the report, said that the committee had secured the best, most available and most beautiful site that could be found. After some remarks by Messrs. Smylie, Dyas, Reed, and Rev. Canon Innes, the report was unanimously adopted.

SIMCOE.—*Sudden and melancholy death of the Rev. Canon Grasett, Rector of Woodhouse, and Incumbent of Trinity Church, Simcoe*.—On Sunday evening, August 10th, the Rev. Canon Grasett breathed his last, at the residence of the Rev. J. F. Renaud, Incumbent of St. Paul's Church, Port Dover. The deceased clergyman had gone to Port Dover, apparently in his usual health, on the morning of the day, there to be present at a Confirmation Service to be held by the Lord Bishop of Huron. At an early part of the service he was noticed to appear somewhat unwell, and he soon retired to the vestry, from which he was assisted to the residence of the Incumbent, near by. Drs. Walker and Battersby were summoned, and they pronounced him to be suffering from an attack of apoplexy. He rapidly became worse, and at length unconscious, so that by the time the Bishop of Huron left to attend the Consecration and Confirmation services at St. John's Church, Woodhouse, in the afternoon, it was feared that he would not long survive. His family was immediately notified, and Mrs. Grasett and others at once proceeded to Port Dover, but he remained unconscious and rapidly sank, till he breathed his last between the hours of nine and ten o'clock. His death has cast a great gloom over the congregations to whom he had ministered for upwards of twenty years, and, indeed, over the whole community. As a christian minister and gentleman he was universally respected for his genial and loving disposition, and for his unceasing acts of kindness and generosity to the poor of the town and neighbourhood, who, whether members of the Church of England, or not, ever found in him a friend, and by whom he will be sadly missed.

The "Jewish Times" computes the whole number of Jews in the world at 6,508,600.

SASKATCHEWAN.

An ordination was held at St. Mary's Church, Prince Albert Settlement, by the Lord Bishop, Sunday July 20, when Thomas Clark, formerly of the Church Missionary Society's training institution, at Reading, and lately their lay missionary to the Indians at Eagle Hills, were admitted into the order of deacons. The candidate was presented by Rev. John A. Mackay, chaplain to the Bishop, and the ordination service was preached by his Lordship. There was a large congregation present, and over fifty members of the church partook of Holy Communion. On July 20, the festival of St. James the Apostle, Charles Quinney was also ordained Deacon by the Bishop. Mr. Quinney did not arrive in time for the ordination of the previous Sunday, as he was detained by the bad roads. He has had large experience as a city missionary in England, and is intended for a new Indian mission west of Battleford. Before leaving the Diocese to attend the Provincial Synod at Winnipeg, the Bishop made arrangements for building the Diocesan Training College at Prince Albert settlement. The main building will be fifty-five feet long, thirty wide and eighteen high, with a separate residence for one of the tutors. The site of the buildings is the church land on which St. Mary's Church is built. The Bishop has also contracted for the erection of a parsonage near the church. James Flett, late tutor in St. John's College, has been appointed one of the tutors of the Training College, and Rev. John A. Mackay, chaplain to the Bishop, is to be the tutor in Cree. A finance committee has been formed for the management of the business of the Church Missionary Society within the Diocese of Saskatchewan, and its first meeting was held at Prince Albert settlement, July 7th, under the presidency of the Bishop.

British and Foreign.

GREAT BRITAIN AND IRELAND.

The following definition of an Anglican clergyman by Bishop Waltham How will be read with much interest: "He reverences the Church Catholic, but he thanks God that his lot is cast in the purest branch of it. He glories in the historic continuity of his Church, but he does not hold medieval teaching and customs to be therefore glorious. He believes in the Divine origin and spiritual endowments of the Church, but he is not ashamed to agree with the Reformers in appealing to Holy Scripture and (after Holy Scripture) to the primitive fathers and purest ages of the Church. He believes the Church of Rome has erred grievously, but he does not, therefore, affirm the orthodoxy of Dissent. He does not esteem the Church of England faultless, but he marvels at the fewness of her faults. He loves his Church with all his heart, but that does not make him uncharitable to Romanists or Dissenters. He is very thankful for the great Church revival of the last generation, but he does not undervalue the awakened life and unwonted preaching of the Cross of Christ which were due to a different school in the previous generation. In his services he aims at reverence and solemnity and not at display. He welcomes all that fosters a spirit of true worship, and avoids all that has the look of a meretricious following of Rome. His ritual is simple and dignified, not complicated or distracting. He thinks no pains too great to bestow upon the reverent and devotional rendering of the services, but dreads dissipation of devotion by profuseness of ceremonial. His church is comely, orderly, attractive; manifestly a house of prayer; a place where reverent kneeling is at least as carefully provided for as comfortable sitting; a home of the poor; daily open to the 'two or three.' Festival and fast are well marked, and the seasons of the Christian year miss not their fitting decorations. The Anglican has long learned to pay due honor to the Holy Sacraments, which he holds to be two. He delights to provide for his flock frequent and early Communion, though not teaching the necessity of fasting reception; and his baptising of infants is itself a sermon. He refuses not to learn new lessons from any. He knows how spiritual life is helped and deepened in retreats. He has proved how souls are rescued from Satan, or brought nearer to God, in missions. He is not obstinately conservative, though he dreads novelties as such. He is no Erastian, yet he dares not defy all law and authority."

The Bishop of Lincoln, Mr. Beresford Hope, M.P., and the Earl of Glasgow have allowed their names to be added to the list of Vice-Presidents of "The City Church and Churchyard Protection Society." The Bishop of Lincoln writes: "I am quite ready to unite

in any attempt to preserve city churches from destruction."

On St. James' Day, July 25, four Bishops were consecrated in St. Paul's Cathedral: the Rev. W. Waltham How, as Suffragan Bishop of Bedford; the Rev. Joseph Barclay, as Bishop of the Church of England in Jerusalem; the Rev. John M. Speechly, as Bishop of Travancore and of Cochlin; and the Rev. William Ridley, D.D., as Bishop of Caledonia, British Columbia. The Archbishop of Canterbury and the Bishop of London took part in the ceremony.

It is not generally known that in Ireland there are still found some followers of Wesley who have never seceded from the Church of their founder. They are a small body, as so lately as a few years since the larger section of the Irish "Primitive Methodists" finally seceded from the Church and joined the ranks of the nonconforming Wesleyans. The remnant who remained faithful are now known as *Primitive Church Methodists*; and they have held their annual conference in Dublin during three days of the last week, the Bishop of Kilmore being their president. After arranging the stations of their preachers for the coming year, and concluding their other business, they passed a resolution to the effect that the conference recorded its "decided disapproval of any endowment of Roman Catholic education, whether in school, college, or University."

It may be remembered that Canon Dobbin, of the Diocese of Cork, bitterly complained in the last General Synod of the mode of conducting divine service in a certain military chapel at Ballincolig, in his vicinity. Due enquiries being made, Bishop Clough, as Chaplain-general, has written in full explanation to the Archbishop of Dublin, stating that the services in question were arranged for without any authority, and were even unknown to the army chaplain in charge of the station. Canon Dobbin is still unsatisfied, and seems to require some further legislation to prevent the possible recurrence of what was quite exceptional and private, and therefore compromising to nobody.

A parishioner of St. Mary's, Dublin, has published a correspondence in which he sets forth at great length his complaint of the closing of a chapel-of-ease in that parish during the present summer season. The Archbishop's reply is brief; declares no apology necessary on the complainant's part, while explaining that the temporary closing of the chapel was allowed at the express desire of the select vestry, backed by that of the incumbent, Dr. Monahan. In the present dearth of curates, and of money to pay them, it is probable—although the fact is not stated—that the incumbent could in no other way secure a summer holiday.

The Bishop of Manchester stated at a recent consecration that he had consecrated 81 churches in nine years. He had also ordained 312 ministers and had confirmed 97,400 persons.

UNITED STATES.

The late Bishop Wilmer, of the Diocese of Louisiana, announced that during the twelve years of his episcopate, he received into our communion over 400 Romanists. Two of our youngest parishes in New York city, not over four years old and of respectable numbers, are formed entirely of the same converts. Three years ago St. Joseph's Church, at Rome, N. Y., was formed of fifty families who came in a body from Romanism, and asked admission to our Church; and now they remain "absolutely faithful."

Bishop Clarkson of Nebraska, recently admitted to the order of Deacons Rev. Joshua V. Himes, who for over thirty-four years had been a missionary and editor of the sect known as Second Adventists, and who prior to that time, for a period of twenty years, had been a preacher in the Campbellite or "Christian" sect. Mr. Himes is 74 years of age! but bears his years as though he were a man of not more than sixty. He says he reverently hopes he will be able to work hard for sixteen years in the Church Apostolic. He has been assigned to a Missionary District in Dakota. A few years ago a son of this veteran—William Lloyd Himes—left the Second Adventists and sought orders in the Church; and now he is pastor of St. James' Church, South Groveland, Massachusetts. Of course, this had great influence in turning his father's attention to the Church of his fathers; but to the proselyting works of Bishops Cox and Kip the aged missionary says he owes his "leading" into the Apostolic Fold. Rev. Joshua V. Himes was a comrade of Miller's; and when that premillennium advent enthusiast died, his mantle of leadership fell on the shoulders of this most intimate and able of friends and co-workers. Bishop Clarkson says that "Bro. Himes is mighty in the Scriptures;" and many a rescued soul in the Eastern border towns of Kansas can testify in support of the Bishop's eulogy, from a hearing and experience during the candidacy term of "Bro. Himes" in 1878-9. The Bishop says that, from one cause and another some have "failed" in the part now assigned to the veteran; "but Bro. Himes will not fail."

A Romish priest, the Rev. E. M. W. Hills, of Cincinnati, has withdrawn from popery, and has been received by Bishop Jaggard into our own Church, where he will soon enter upon the work of the ministry.

Mary Clemmer, the poetess, has been confirmed by Bishop Pinkney in Washington, D. C.

MISSION WORK.

The North China *Herald* prints letters from Canon Scott, Mr. Hill, and Mr. Richard, who are in Shansi engaged in distributing the Famine Relief Fund. Though the worst was over there was still grievous distress in some localities. In parts of Honan province it was supposed that six-tenths of the people had perished, and in Shansi eight, or even nine-tenths. Human bodies lying unburied, land untilled, villages without inhabitant, or with only three or four families remaining, wolves devouring children, food still at famine prices, and the people living on the seeds of thorn-bushes or wild herbs mixed with a little corn flour, such are the terrible details of the picture. Mr. Hill writes: "One other matter in connection with this village relief work I cannot but allude to. It impressed me deeply as I pondered over it. In the second or third village I visited I asked the head man, 'Have you any opium smokers here now?' 'No,' he replied, 'they are all dead, and we have issued a notification that any person smoking henceforth shall be prosecuted according to law.' 'Have you sown any opium?' I enquired. 'No, not a grain, and we have prohibited its being sown,' was his reply. After leaving the place I made enquiry as to the respective values of a wheat and an opium crop, and found that these Shansi villagers, with starvation staring them in the face, refuse to cultivate the drug which they know is blighting their land, though it would yield them more than double the money value of a crop of wheat. From Shansi the Governor sends a report on the measures taken to extirpate the poppy, printed in the *Pekin Gazette* of Nov. 18th, which states: "Early in the year instructions were sent to all the authorities throughout the province to visit their respective districts, and in the reports received from them it is stated that some of the cultivators had spontaneously ploughed over their poppy fields and put in other crops. In some instances, when the officials were proceeding to pull up the plants, the women attempted to stop them, and it was not until they had been reasoned with that they desisted. Another plan adopted was to pay so much a load for all the young shoots brought in. The farmers finding that others would come and pull up their plants thought it better to pull them up themselves and claim the amount offered for each load. In the last volume of commercial reports by Her Majesty's Consuls in China, the Consul at Chefoo says: One thing, however, may be predicted with tolerable certainty, and that is that much less opium will be grown in Shantung, Shansi, and Honan, for the next few years at least, than has been done lately. The two famines in Shantung and Shansi following close on each other, with all the fearful suffering they entailed, have taught the agricultural population a lesson that will not soon be forgotten. It is a widespread belief among the Chinese that these famines are a just judgment sent from heaven for the increasing cultivation of the poppy plant. The Imperial Government too has lately issued a stringent edict inculcating in most absolute terms the observance of previous prohibitions on this subject."

The Bishop of Bloemfontein held an ordination at his cathedral on Trinity Sunday, when the following were admitted as deacons:—William Henry Robins, Charles Barton Shaw, John William Stenson, and Henry Peter Higginson, all of St. Cyprian's Theological College, Bloemfontein, and the last-named also of St. Bee's Theological College, Cumberland. The Archdeacon of Bloemfontein (Dr. Croghan) preached the sermon.

The Bishop of Victoria is in want of a chaplain for Yokohama. *Bishop Burdon* writes:—"The English-speaking community there is a large and important one, and needs much an earnest, active, liberal-minded clergyman. Now that all Government help toward obtaining chaplains is withdrawn from British communities in the East, the salaries are not so large as they once were; but I appeal to my brethren at home on behalf of a community that has helped itself well hitherto, and is desirous, amid much difficulty, to keep up the services of the Church of England, which have been continued from the beginning. Will not some one try the work at least for three years?"

THE AUSTRALIAN CHURCH.—The first Bishop ever consecrated for that part of the world was our own Bishop Broughton, whose death in the prosecution of his apostolic labors, was as true a martyrdom as that of Bishop Patteson. When the Roman Communion first sent a Bishop to Sydney, Bishop Broughton, with his clergy, made a formal protest against the intrusion into his diocese, as a violation of the canons of the Catholic Church.

Correspondence.

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

MONTREAL DIOCESAN COLLEGE AND THE UNIVERSITY OF BISHOP'S COLLEGE, LENNOXVILLE.

DEAR SIR,—The remarks of your Montreal correspondent in to-day's CHURCHMAN as to possible relations between this University and the Diocesan College seem to call for some notice from some one here.

No proposal has been made so far as I know on the part of the Diocesan College to this University, nor have I any idea whether your correspondent speaks the sentiments of any of those who have the management of the former institution. But it may serve to show your readers that there is no desire here to "insist upon a policy of obstruction" if I quote the resolutions concerning Affiliated Colleges which were passed by our Convocation at its annual meeting in June, 1878.

1. "Students of Affiliated Colleges may matriculate as members of the University on their fulfilling the requirements of the Statutes relating to Matriculants."

2. "Any such student having resided for not less than three terms in Bishop's College, and the remainder of the prescribed period of three years in the Affiliated College, and having passed three annual examinations to the satisfaction of the College Council, shall be admitted to the degree of Bachelor of Arts."

3. "Students of Affiliated Theological Colleges being graduates of an University, or persons recommended by the Bishops, may in like manner become "Licentiates in Sacred Theology" of this University, after a residence of not less than two terms at Bishop's College, and the remainder of the prescribed period of two years at the Affiliated Theological College, by passing the required examination."

I am, dear sir, faithfully yours,

J. A. LOBLEY,

Dean of the Faculty of Arts in the University of Bishop's College.
The Lodge, Lennoxville, Aug. 7, 1879.

THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

FROM "THE CHURCH QUARTERLY REVIEW."

(Continued.)

The same process of disintegration was at work from the first in Lady Huntingdon's connection. The Tabernacle at Norwich furnished many pastors and congregations to the Independents and Baptists. Her Ladyship laments that her preachers are leaving her in large numbers during her lifetime. Berridge replies that her preachers are Dissenters in heart now, and at her death will become so openly. They were so long before.

[NOTE. Berridge writes:—"You say the Lord is sending many Gospel laborers into the Church. True: and with a view, I think of calling his people out of it; because when such ministers are removed by death or transferred to another vineyard, I see no fresh Gospel laborers succeed them, which obliges the forsaken flock to fly to a meeting, and what else can they do? If they have tasted of manna and hunger for it, they cannot feed on heathen chaff, nor yet on legal crusts, though baked by some starch Pharisee quite up to perfection. What has become of Mr. Venn's Yorkshire flock? What will become of his yelling flock or of my flocks at our decease? Or what will become of your students at your removal? They are virtual Dissenters now, and will be settled Dissenters then. And the same will happen to many, perhaps most, of Mr. Wesley's preachers—But you reply some of my best preachers leave me in my lifetime—perhaps they may. God did well in sending mint among the Dissenters to revive a drooping cause. Be glad, my lady. Lift not up your hand against them for the Lord's sake, nor yet for consistency's sake, because your students are as real Dissenting preachers as any in the land, unless a gown and bands can make a clergyman." Life and times of the Countess of Huntingdon, vol. ii p. 423.]

For, on Lady Huntingdon's claim to appoint an unlimited number of chaplains, and to withdraw therefrom Episcopal control, being negatived in the ecclesiastical court, Lady Huntingdon, with the sanction, and apparently with the advice of Lord Dartmouth, Mr. J. Thornton, and other leading laymen, and with the approbation of Shirley, Berridge, and other clergy, commanded all

her preachers and congregations to secede, declaring she had no alternative—a monstrous declaration from the lips of a churchwoman. Surely there was the alternative of placing her people under the control of the heads of that communion of which she professes to be so earnest a member. Several of her chaplains at this time took the oath as Dissenting ministers. In imitation of Wesley, she sent out her servant to preach, and he became the favored instrument of founding 113 Baptist congregations. Turning to Wales, where the Countess and the Calvinistic clergy labored assiduously, Philip tells in a tone of triumph, that "the history of Methodism is the history of Dissent in Wales; that in 1836 there were only 6 meeting-houses in all North Wales, and not more than 35 in the whole Principality, the churches numbering 850; that the poor on a Sunday morning were more constant in their attendance at church than the gentry. The inhabitants are represented as religiously inclined and very superstitious, and therefore the more liable to be influenced by the exciting preaching and peculiar tenets of the Methodists. In 1800 the Evangelical party could boast that they alienated from the church the greater portion of the people and had increased the number of meeting houses from 35 to nearly 1,000. In 1832 they exceeded 1,400. But we cannot linger longer with the Countess. Suffice it is to say that during her life this Dissenting Society recruited considerably the different sects, especially Baptists, and at her death, split into three portions, of which one became independents.

Passing to Venn, we read that, on leaving Huddersfield, in lieu of exhorting his flock to abide in the church, he sanctioned the erection and assisted in building a meeting house, and "when another Vicar came, from whom he would never have wished the people to secede, but few returned to the parish church." No less than thirteen young men converted by Venn entered the ministry, chiefly as independents. This to some will seem amazing, but astonishment will cease when we remember that Mr. Venn, in the week the meeting house was opened in Huddersfield, published an affectionate pastoral letter to the people, most cordially recommending the Rev. Mr. Moorhouse, one of his converts, and now a Dissenting preacher as their minister, in which office he continued with great acceptance for fifty years; and when further we bear in mind that many of the Calvinistic clergy habitually attended the meeting house. Danbeny replies to one pleading the rank of the churchmen who did so, that it did not lessen the sin, but made it more conspicuous. Butt, vicar of Kidderminster, and the King's chaplain, habitually in full canonicals held the plate at the door of the Kidderminster meeting houses. Mr. Mills, knowing the Gospel would not be preached by his successor, on resigning the curacy of St. Agnes, sold his family plate to build a meeting house. Mr. Ingham, a priest, an Oxford Methodist, placed himself at the head of eighty four congregations formed on the Moravian pattern, of which, all but thirteen left him and became Sandemanians. From Robinson's congregation at Leicester, a hundred at a time would pass to the meeting house from the church.

Rowland Hill answers to the description given by a Bishop of Chester of too many at this period, "who sought the orders of our Church with a view to set at defiance her ordinances, to depreciate her ministry, and to seduce her members into their unhallowed coventicles under the arrogant and false pretensions of being themselves exclusively Gospel preachers," (Bishop of Chester's Charge, 1790.) He had his meeting house in London, and certain congregations in the country. He, after some difficulty obtained Deacon's orders. Six Bishops refused him: was it honest in him to seek Episcopal ordination with the opinions he held?

The condition of Olney, after enjoying for sixteen years the teaching of good Mr. Newton, is not encouraging. "It swarmed," says Scott, "with Antinomians. The professors of the Gospel were Dissenters, I had to attempt to raise a new congregation in opposition to the Antinomianism and Antichurchism which prevailed. In a population of 2,500, often not 100 get together on a Sunday morning until the end of the service,

and half these from other places." Scott, himself, by his own confession did little better. But it is needless multiplying instances of what Dissenting historians affirm and Berridge foresaw, and we leave our readers to determine what the teaching must have been to produce such extraordinary results. The impulse given to lay preaching was immense. From Salisbury alone, there issued forth, on a Sunday morning, between fifty and sixty preachers, to promulgate their conflicting opinions in the neighboring villages. In the year 1796-7 about 400 six penny licenses were taken out at the New Session house, Clerkenwell, some by men who could not read, and some by lads of 17. Complaint is made that the Spa Fields, the avenues leading to Islington, Hackney, &c., are infested with itinerant preachers, most of them beardless boys and ignorant mechanics. The rapid spread of this wild fanaticism greatly incensed Wesley. With withering scorn he exclaimed, "Let a pert, self-sufficient animal, who has neither sense nor grace, bawl out something about Christ, His blood, or justification by faith, and all his hearers cry out, What a fine Gospel sermon." But Wesley's denunciations were vain, he was as one rebuking the winds. To the multitude, these were undoubted manifestations of the Spirit; and he speedily discovered a force had been called into existence which he could neither guide nor repress.

(To be continued.)

Family Reading.

GOLD IN THE SKY.

CHAPTER IV.

"UNDER THE MOON."

Gwendoline Majendie returned home, mentally determining to visit Basil Crawford's two sins upon his head—his sin of omission being his failure to accompany her to Heathcot, and his sin of commission that of presenting Bessie Vernon with a photograph of himself which he had not even shown to her.

But "the best laid schemes of men and mice gang aft a-gley," and Gwendoline was very soon aware that she had returned to a different atmosphere from that which she had left in the early morning. Nothing could have been more friendly and hearty than Basil Crawford's manner when she had left him at the garden gate that morning, but she returned to find a certain stiffness and formality which was very far from being a part of his own natural self.

It certainly was hard. Believing herself to be the injured party, she had returned home expecting he would do his utmost to make reparation and seek reconciliation; it was therefore certainly unaccountable to find that he was evidently considering himself a much-injured individual.

They went up to the Hall to dinner that night, Gwendoline and her mother driving, the doctor following on foot at the latest possible moment, and accompanied by Basil Crawford, who had waited to walk with him. Both Gwendoline and her mother were somewhat vexed and surprised that he preferred the doctor's company to theirs, and Mrs. Majendie expressed her feelings on the subject on the way uphill, but Gwendoline felt that a dignified silence was the only way to treat such extraordinary young men.

Atherton people were always punctual; unexpected business and important occurrences did not disturb the even tenor of their way; the daily excitements which beset the lives of dwellers in large towns did not trouble them; they laid plans, and carried them out in peaceful calmness; they retired to rest as clocks struck ten; they woke up punctually at the same hour each morning, without a warming tap on the door from the housemaid's knuckles; and if they were invited out to dinner at six o'clock, they made their arrangements accordingly, and at ten minutes to six, to a nicety, they were placidly well arranged in their friends' drawing-rooms.

The small party was gathered in the grey drawing-room this day punctually at ten minutes to six, Gwendoline and the Vernon girls critically scanning each other's dresses in the moment of meeting. They well knew each other's wardrobes, and all that they contained; they know all about the old dresses,

and what new ones were in prospect, but there were certain little constructions of ribbon, lace, and muslin, which were wont to surprise one another. Their fingers were apt and quick at these small toilette appointments, and as there was a strong desire "not to be outdone" in these matters, the first glance at meeting at such times as these would be a rapid one, in some fear of receiving a check. This evening, however, a certain satisfaction on each face, after the usual inspection, told that each was comfortable in the assurance that her own share of muslin and ribbon was on all points equally satisfactory.

"The doctor is going to be late, and keep us waiting for our dinner," complained Mrs. Majendie, as the first stroke of six chimed, and the doors above the Swiss clock flew open, and a little mountaineer rushed out and struck up a vigorous tune on his bugle.

"Oh, I am not in the least alarmed on that account," answered Claude Egerton; and the clock ceased, the bugle ended, the mountaineer made a hasty retreat, slamming his wooden carved doors after him in a most rude manner. At the same instant the deawing-room door opened wide and softly, and "Dr. Majendie and Mr. Crawford" were announced.

The doctor's punctual appearance was the signal for the usual jokes on his extraordinary punctuality, and, with a general smile, each one tried to say something clever. The doctor, with rapid step, had soon greeted his friends, and nipping off all budding jokes, he said, in his vigorous voice, "I was very nearly putting you all to the test to-day by giving you a new subject to joke about—I was within a pip of being late for dinner."

"I was sure of it; I was sure of it!" said Mrs. Majendie.

"This young gentleman," he continued, pointing to Basil, "must needs have a difference of opinion with an unoffending person we met coming along—a perfect stranger to the place too. I cannot conceive who he is. Have any of you seen a certainly unpleasant-looking town-bred man about?"

"A sulky, ill-tempered, disagreeable lout," added Basil Crawford.

"Well, a 'self-contained' sort of fellow, at any rate," added the doctor.

"Oh, it must be that man!" cried Gwendoline, looking at Claude Egerton.

"That is what I call a lucid explanation," said her father.

"Oh, he must be Jem Sawyers; he is going to be the new under-gamekeeper," said Cyril.

"Well, well, nothing is decided yet," said his brother.

"If you will take my advice you will have nothing to do with him," said Basil Crawford. "The Doctor spoke to him three times before he would give any answer, and when I asked him what his name was he would not give any answer at all. Now I dislike a fellow who does not speak when he is spoken to."

"He is not so pleasant as he might be," said Claude; "but for the same reason he is more to be pitied than any one else."

"He is a man to give a wide berth to; he is up to no good," continued Basil.

"Nonsense!" said the doctor, laughing; "you townspeople are so suspicious. Why should he be up to no good?"

"Bad face, bad head, bad expression," was the answer.

"I wonder how he would photograph?" remarked Gwendoline.

"With the exception of Cyril, no one seems predisposed in his favour," said Claude Egerton, "but for this very reason I am beginning to take some interest in him; the man is evidently at odds with his fellows and with prosperity. If I do try him as under-keeper, I shall give his chief a strong hint about him; Merton is a very decent fellow, and will stand no nonsense, and will soon get him into shape. You see, if one does not give these sulky natures a chance, they never give themselves one, and if everybody throws them off, they must go to the bad." He still spoke in his light pleasant manner, and then the conversation turned, for dinner was announced.

Gwendoline sat next Basil Crawford at the table, strictly maintaining her dignified silence. She was quite stern over the haunch of mutton, and rather sarcastic when he asked her whether she would not have preferred boiled fowl.

He hastily changed the conversation, and made a remark about Bessie Vernon, to the effect that she was such a bright piquant girl, and one of the most amusing girls he had ever met.

"What connection can there be between boiled chicken and Bessie, that you speak of them in a breath?" said Gwendoline.

"I really cannot tell," he said, rather humbly, "unless—is there not some legend of a chicken's having a merrythought? and that made me think of the merry girl."

"You evidently want a support, to keep your thoughts from wandering—a rod of iron, like the thing the photographers use when they wish to make one look particularly idiotic." She had previously determined to make no mention of the photograph, but for all that she could not resist the temptation to hover round the subject, and thereby, perhaps, induce him to start it.

"There are far stronger things than rods of iron," he remarked.

"You mean your admiration of Bessie's bright piquancy."

"No; stronger even than that."

"I cannot guess riddles, I never could do so." she replied, "they are out of my line, so I give up your rod."

"And cease fishing for compliments?"

"When did I fish for compliments? I never yet found the necessity to do that. And I am perfectly certain that you never had any experience of me in that way, for I should never have been silly enough to fish in such shallow waters."

"How came you to be sure of shallowness?" he said; "I suppose in proof of the proverb, 'Set a thief to catch a thief?'"

It was not nice of him to speak generally in such a callous unfeeling tone, or to turn the joke against her; and having something of an ill-regulated mind, this young person immediately trampled on all her resolutions, and dashed into the subject of the photograph, by saying, "I was not certain until I saw your photograph, and they say that all one's traits, however unflattering, appear in one's photograph very distinctly."

"Oh, you are talking of photographs!" cried Bessie, from the other side of the table. "Did Gwendoline tell you how she disliked yours, Mr. Crawford? I thought it so good, but she said it was downright ugly—hideous!"

"Did she? Well, that is the reason I did not offer her one."

Gwendoline's temper was not improved. Everybody was disagreeable, the dinner was horrid, the day was a failure. She said, "My opinion of the photograph was never asked; if stray reports of what I said to myself reach your ears, it becomes simply a game of Russian scandal."

"Well, well," he answered, "there is a time for all things, so we will not talk scandal till after dinner."

Nor did things go better in the drawing-room, later on. Dr. Majendie was one of the last to leave the dining-room, and on entering the drawing-room he gave one quick comprehensive glance around. Mrs. Majendie, as usual, was the central figure and chief ornament of the room, and the circle round her was composed of nearly ever one in it. But there remained a few isolated members of the party, and of these his eye fell first on his own daughter, sitting studying the paper, and further on, at the open window, but with, her back to it, was Naomi Vernon. The Doctor was a great reader of character, and had a rapid way of understanding situations, and after the first glance he had taken he crossed the room toward that open window, but long before he reached it he was aware that she was watching one particular person in the group round his wife. There was a strange unsatisfied expression on her face, and she was so absorbed in her thoughts that she scarcely noticed his approach, and started when, standing at her elbow, he said, "Naomi!"

"Dr. Majendie!"

"Come and look at the moon."

"Moon!"

"Yes, moon; did you never hear of the moon before?" He walked towards the open windows which led to the gardens.

She followed him out of the window under the verandah. It was twilight, and the faint new moon gave but little light at present.

"Naomi, I wonder what you were worrying yourself about when I came up to you just now?" He

stood a few paces before her, and looking straight across the well-kept lawns and flower borders. There was no answer, so, without looking round, he continued—"I will tell you what I noticed: you were watching with an all-absorbed interest one particular person; there was trouble and sadness on your face. At all events, you do not deny what I say, as some girls would have done, but I know you too well, we are too old friends for you to try to deceive me. Once upon a time you used to say you told me all the secrets; will you tell me this one?"

"No!"

"Will you speak about it if I tell you that I know all about it? You know I have a dictionary in which I can discover all secrets, and I have not searched in it for this secret to-night for the first time; I learnt it long ago, and sometimes I have wondered if you would ever come to your old friend and talk about it. I do not know that I should ever have said anything to you about it had I not seen that expression on your face to-night."

"Oh, hush!"

"But, Naomi," he continued, unheeding her interruption, "take my advice: try to think of something else, try to occupy your time and mind; you are clever and able to do many things; interest yourself chiefly with some one occupation, work seriously at it."

"I cannot," she said, with sudden movement, and walking a few paces along the gravel walk before him; but he walked beside her, and added in his own vigorous voice, "Cannot does not exist. Now, Naomi, you compose capitally, stick to that for a time; go home and think about a song—of course it will be a love-song, never mind that, it is what songs are meant to be—write it to-morrow, and let me hear it a week hence."

"How can one put out of one's head the things one cares most to think about and put uninteresting ones in their places?"

"By work!"

"And give up all the brightest things and take to an uninteresting life?"

"By following the footsteps of every one who has gone before you, how can you judge which is best for you? how can you even know which way may prove the brightest? How many times have we all had occasion to thank Providence that the desires we once had have not been fulfilled! We all desire blindly for things never attained; and the impossibility of anything ever satisfying us proves our immortality. Here we are only preparing for satisfaction."

"You are patient!"

"I have learned to become so."

"Dr. Majendie, why did you give me this advice to-night?" she inquired, coming to a sudden standstill in the path beside him, and looking earnestly at him.

"Because"—and he turned away and again looked across the grass and flowers—"because I feel sure that he is not for you nor you for him."

There was a short silence, and feeling sure that, whether she believed his words or not, they had given her pain, he continued, "And I feel sure you are deceiving yourself too. Few cares and some idleness have let you run away with the notion that you care more than you really do for a certain person. It is surprising how far wise people can carry the farce of persuading themselves that they are in love when they are nothing of the kind. It would not astonish one in the case of some people, but it certainly does astonish one in the case of people capable of better things—yourself, for instance, Naomi."

"You always say I am capable of better things," she answered, in a low voice, and with an attempt at a smile, "but I am sure you have had no proof of it in any way; I have done nothing worth doing in all the years that I have lived in the world. I feel as if I had had no opportunity, and never should have a real opportunity of doing anything worth doing."

"That is precisely the state of mind people are so apt to get into; they say 'there is nothing that I can do,' and then they rest comfortably on their oars, ready at a moment's notice to bring up and air that sentence, and to bewail themselves over it, until they fully persuade themselves such is really their case. Meanwhile, time is short, opportunities slip by, and powers dwindle. Naomi, do not let that be your case!"

(To be continued.)

Aug. 14, 1879.

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Children's Department.

A ZULU CHIEF—SOUTH AERICA.

We are sure that our young folks have heard a great deal about the Zulu people lately, in consequence of the war that England has been carrying on with them for some time; and we are equally certain that they will be very much obliged to us for giving them a portrait of a Zulu chief, who has on his war dress and is prepared for battle.

We must remind our young readers, that the Zulus, although they live in Africa, are not Negroes. Indeed, except their thick lips, they have nothing of the Negro character about them. Nor, although they live in South Africa, are they in any near degree connected with the Hottentots or with the Bushmen, or Bojesmans. They are closely related to the Kaffirs and the Bechuana races. Indeed, they are often regarded as a branch or tribe of the great Kaffir nation, although others speak of them as embracing the Kaffir people. One fact we may mention, is that the word Kaffir is an Arabic term, and means *infidel*. It is generally applied by the Arabs to the uncivilized and heathen races of Africa. English writers and travellers generally use it in reference to the tribes who inhabit the lower country between the mountains and the sea, north of Cape Colony. The word Zulu means *high* or *sublime*, and was originally confined to the tribes inhabiting the hills adjoining Kaffirland or Kaffraria, or rather forming a part of that country.

The whole Kaffir nation, including the Zulus, are a fine race of men, chiefly distinguished for their military organization. Their appearance is highly prepossessing. They are tall and beautifully formed, with firm eyes and open countenances. Their movements and aspect generally are all indicative of vigor and animation. The men generally exceed the stature of Europeans, and the women are elegantly formed.

In the year 1835, there was great trouble between the Kaffirs and the English. The Zulu chief Chaka was a very powerful and enterprising man, and had an army of seventy thousand fighting men. Boys of sixteen are reckoned their best troops, and it is said that they send into the field one in six of the entire population.

Some efforts have been made to Christianize

thp Kaffirs and Zulus. But those efforts are as nothing compared with what they ought to have been, and we trust that our young people will take a much greater interest in missionary enterprise among the African races than they have hitherto done.

The church has two or three Bishops among these people. Bishop Callaway was sent to Kaffraria in the year 1873. The war has put almost a complete stop to his operations. He is still however, doing all he can; and now the war appears to be over, he will doubtless find obstacles in the way of his advancement greater than he met with before the war. Dr. Wilkinson is also Bishop of Zululand, since 1870, and Dr. Macrorie Bishop of Maritzburg from 1869. Each Bishop has clergymen working with him under his direction.

Bishop Callaway recently writing to a friend in England says:—"Umtata, 24th December, 1878. You will be glad to know that I have concluded in faith to begin our College Building on January 1. I was considering what I should do at the end of the year. For I have been living from day to day during this year and things did not seem very promising for the coming one. But just as I concluded it was of no use to be anxious, but that it was the wisest thing to go on doing the best I could with the means at my disposal, I received intelligence that two ladies, sisters, who have been very liberal donors to the Mission from the first, had sent me £1,000. This cheered me. I looked at the matter fully in the face, and it appeared that the funds were such as would enable me to meet the current expenses of 1879. Well, as we have to live only a day at a time, I concluded I was justified in determining to build, and in trusting that what was required would come. In February last, I did not see how I should meet the amount due at the end of March. But it was met. In June I did not see how I would get over September. But the means came. So I thought that it would be right to trust that the required funds would come as they were wanted. A few days after, a good Scotchman came, a stonemason and bricklayer, asking for employment. I engaged him to come with his four fellow-workmen in January. And we purpose to put up *half the building* first. It would be better, doubtless, to put up the whole. But we must be prudent as well as trusting. This step, of course, involves

great responsibility. But I trust my English and Scotch friends will feel it a duty and a privilege to share it with me, and then all will be well.

We have 53 boys, of whom 16 are boarders, 38 girls, of whom 2 are boarded at the expense of Institutions. There are, besides, 37 natives engaged as laborers on the place. We expect at least 4 other boarders at the re-opening of the School. At this place the Government allows us £200 a year, and we shall be able to get a larger grant as soon as our buildings are up.

"I have travelled at least 900 miles in a 'Spider,' drawn by four horses, since July. This may not sound much to you, who have railways and all kinds of conveyances, and good roads. But for us it is a great deal, when we have to go over roads made simply by the passage of others before us, over rivers without bridges, through bogs, up and down hills of very considerable gradients. Besides travelling, my daily work at home is considerable. I am engaged in revising the Kxosa Cafir Prayer Book. This will interest you and those other friends who helped me to establish a press at Springvale some years ago, for printing the Zulu Bible, and where the Pentateuch, and Book of Joshua, the Prophets and the Gospels, together with the greater part of the Prayer Book, and many hymns were printed. But I have not been able to put up my Press here, and my printing material is still unpacked.

"But we are, notwithstanding, just entering on a really good work by means of the Papyrograph. I revise the Collect, Epistle and Gospel, in time for their use, and copies are sent out to all the chief Missionaries. They read them to their people, and I get criticism back in a course of time. It is to me a great cause for thankfulness that the revision is so very generally appreciated. And I shall thus, by the end of the year, have prepared nearly the whole Prayer Book, and shall have it revised by others, and criticised, and then I think we shall be ready to go to press with a really good version of it. We are also trying to get hymns out; we send one out almost weekly. In this work I am greatly helped by Mr. Cameron. He is a born student, and loves work somewhat as I do. I have just ordained him Deacon."

A few days later a hurricane did much damage. The Papyrograph is thus helping to make ready for printing, but it must not in any way be considered a substitute for the press. At present that is packed away in the open air under a tarpaulin. £600 is needed for the erection of a suitable building, £100 of which is promised by some friends of the Mission, provided the £500 can be obtained quickly. Bishop Callaway, when at Natal, made such good use of his printing press, that it is doubly vexatious that now, when so much is ready to be printed at Kxosa, as well as in Zulu, that it should be idle and useless. A recent letter from Durban, quoted in the March number of the *Mission Field*, says, that Bishop Callaway's edition of the Prayer Book in Zulu is nearly all sold and copies of it are scarcely to be had; and there is a great want of a Zulu hymn-book, compiled by the Church. In default of it, a hymn-book published by the American Mission has to be used.

The death of the Prince Imperial among these people a short time ago was one of the saddest of recent events that have made themselves known over the world. He was brave, pious, patriotic, indifferent to danger—so much so indeed, that his death must be attributed more or less to warrantable carelessness.

Father Hyacinthe's lectures in Paris on Religious Reform are crowded to overflowing.

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On Wednesday the 6th inst., at the residence of the bride's mother, Newmarket, by the Hon. and Rev. T. P. Hodge, Incumbent of Holland Landing, assisted by the Rev. Anthony Hart, Incumbent of Markham, Lieut.-Col. J. W. Selby, of Toronto, to Charlotte, only child of the late Mr. John Miller, of Markham.

Church Directory.

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

St. Paul's.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givens, Rector, Rev. T. C. DesBarres, Incumbent.

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

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

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

St. John's.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

St. Stephen's.—Corner College street and Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

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

Church of the Redeemer.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

St. Anne's.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

St. Luke's.—Corner 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. T. W. Paterson, M. A., Incumbent.

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

St. Bartholomew.—River St. Head of Wilton Avenue. Sunday services, 11 a. m. and 7 p. m. St. Matthews.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

St. Matthias.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 4 & 7 p. m. Daily services, 6.30 & 9 a. m., (Holy Communion after Matins), and 2 & 8 p. m. Rev. R. Harrison, M. A., Incumbent, 38 Lumley St.

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

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

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

Church of the Ascension.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M. A., Incumbent

St. Mark's.—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. The Lord Bishop, Incumbent. C. L. Inglis, Lay Reader.

Trinity College Chapel.—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boys, M. A.

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