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Vol. 4.]

TORONTO, THURSDAY, DECEMBER 19, 1878.

[No. 51.]

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WINTER, 1878.

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1879. MAYOR. 1879.

To the Electors of the City of Toronto.

GENTLEMEN.—In response to a numerously signed requisition, and the general demand of citizens interested in economy and improved administration of civic affairs, I place myself before the public as a candidate for the Mayoralty. As I hope to meet my fellow-citizens in public meetings and otherwise, I will hereafter more fully explain my views on the financial and general interests of the city.

Your obedient servant, JAMES BEATTY, Jr.

1879 MAYORALTY. 1879

To the Electors of the City of Toronto.

GENTLEMEN.—Having been presented with a requisition signed by a very large number of the most influential Ratepayers of the City, asking me to allow myself to be put in nomination for the Mayoralty for 1879, I take this means of placing myself in your hands as a Candidate for that position, being assured, by the signatures to the Requisition (which I shall publish at an early day through the press) that I shall receive your hearty support. I remain, Gentlemen, your obedient servant,

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# Dominion Churchman.

THURSDAY, DECEMBER 19, 1878.

## AGENTS.

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## THE WEEK.

WE are glad to learn that C. J. Brydges, Esq., is expected shortly to take charge of the Canadian Pacific Railway.

The resignation of the Bishop of Durham is reported. The Right Rev. Charles Baring was the eighty-first bishop of the diocese, which was created A. D. 635, and is now of the fixed annual value of £8,000 stg. Formerly the income was seventy or eighty thousand pounds sterling—according to circumstances which were influenced by leases and rents.

The floods in New England during the week have done a great amount of damage. The injury at Brattleboro is more than \$30,000. The Connecticut river at Hartford was twenty-three feet above low water mark. The iron railway bridge was carried away. The Rumford and Buckfield railroad has six wash-outs, and travel will not be resumed for a week. In Pennsylvania a number of mines are deluged, causing a suspension of work. The Susquehanna at Harrisburg was twenty feet above low water mark. All the islands near the city were submerged. The Lehigh Valley railway was submerged, and all travel suspended. The water of the Merrimac reached a point as high as during the freshet of 1869. Bridges and railways in Massachusetts are washed away to a great extent, at a loss of millions of dollars. Families have been driven from their homes and some lives have been lost.

The result of the debate in the British House of Commons on the Afghan war showed a majority in favor of the Government of a hundred and one—nineteen less than expected.

The last Fenian convict in England has been released, and at the present time there is not one political prisoner in the United Kingdom.

Another large failure is reported at Dundee, Scotland. Mr. James Ramsay, merchant, has succumbed to the pressure of the times, with liabilities to the amount of fifty thousand pounds sterling.

The nomination of three candidates, one of whom may be selected by the Pope to succeed the late Cardinal Cullen as Archbishop of Dublin, has been made in the Roman Catholic Cathedral. The voting was confined to members of the cathedral chapter and parish priests of the diocese. The following was the result:—The Right Rev. Dr. McCabe, Coadjutor Bishop of the late Cardinal, *Dignissimus* (43 votes); the Most Rev. Dr. Moran, Bishop of Ossory, nephew of the late Cardinal, *Dignior* (7 votes); the Right Rev. Monsignor

Woodlock, Rector of the R. Catholic University, *Dignus* (1 vote). It is generally believed that Dr. McCabe will be appointed by the Pope.

Snow to the depth of one foot has fallen in Chicago. The snow storm in Kansas City, Mo., is the heaviest ever known in that part of the country. At Fulton and Rock Island the Mississippi River is frozen over, and people walk over on the ice. In Iowa and Missouri the snow is from ten to thirty inches in depth.

The Mayor of Halifax has received four hundred dollars from the Marquis of Lorne, to be distributed in charities.

It appears to be generally felt in Europe that the fulfilment of the Treaty of Berlin is necessary to the continuance of peace throughout the continent. The French Minister of Foreign Affairs, M. Waddington, in his recent speech in the Senate, spoke hopefully of the prospects of peace. He stated that France would take the initiative in the ratification of the Greek frontier, and also declared that he had positive assurance of the co-operation of all the powers.

The trial of the Glasgow Bank directors will begin on the 20th of January. It is shown that the capital and reserve funds of the West of England and South Wales Bank have been lost, and that there is a further deficiency of over a million five hundred thousand pounds sterling, for which the shareholders are liable.

In the Western part of Nebraska Governor Garber has been called on for aid to establish order. In reply he states that he is absolutely helpless, that in order to pursue criminals, men must be hired, and he has not a cent at his disposal for such a purpose. Nor have the Sheriffs of the disturbed counties any funds. The consequence is that the desperadoes kill and burn alive at their pleasure. In one locality nine murders occurred in a single week. One Richards, who is said to have murdered five persons in Kearney County, has been captured by the enraged people, and it is expected that he will be lynched. So much for the blessings of mob rule under the benign shadow of Republicanism!

It is said that an Afghan official has visited General Brown's camp in Jellalabad for the purpose of inviting the British to advance to Cabul and establish a new Government on a general rising against the Ameer. It is also stated that the Ameer has sent a high dignitary to Major Cavnari, at Dacca, begging the British to grant peace on any terms. Both these reports, however, appear to require confirmation.

There appears to be much sickness among the British troops at the front, chiefly from pneumonia. One regiment lost fifteen men in four days, and another has eighty sick.

Reports from Cabul mention eight regiments of Afghan infantry as having shown a disinclination to fight. Many of the nations near the important passes in the South appear friendly to the British. Officials and high personages of the city of Jellalabad have arrived at Dacca, offering submission and assistance to the British troops.

A conspiracy has been discovered in Constanti-

nople, the object of which was to depose the Sultan. It appears to have been set on foot by Pasha Mahmoud Damad and others who had been ordered to leave the city.

The Russians intend to leave fifty thousand troops in Bulgaria at present, and concentrate all their other troops at Adrianople until the definitive treaty is concluded. The British Ambassador at Constantinople, Layard, denies that he is negotiating another treaty with Turkey.

Great sympathy will be expressed by the Church generally with the Archbishop of Canterbury in the affliction with which he is now visited by the loss of his wife. Her only son the Rev. Crauford Tait, died but a few months ago at the age of twenty nine. The devoted mother nursed him with the most tender care through the spring, and has never recovered from the shock of the bereavement, she sunk somewhat suddenly while on a visit with her husband to a relation in Edinburgh. She will be much missed in the Church generally. Her ready sympathy, and indefatigable activity endeared her to her many friends and neighbors, as well as to others in different parts of the kingdom. Public institutions also shared her fostering care.

The marriage of the Princess Thyra and the Duke of Cumberland has been deferred on account of the death of the Princess Alice.

The St. Petersburg journals declare all accounts respecting the speech reported to have been made by General Kaufman, in presenting the Afghan Envoy with a sword of honor for Shere Ali, to be fabrications.

## THE FOURTH SUNDAY IN ADVENT.

AS we approach the anniversary of the nativity of the Messiah in the flesh, the character of his immediate forerunner becomes increasingly interesting and impressive. "Make straight the way of the Lord" was the language of the more ancient prophet, but now the words are claimed as the exclusive tones of him who came in the spirit and power of the most remarkable of the Jewish seers. And it becomes to ourselves a more important subject of consideration when we bear in mind that those ministers and stewards of Christ's mysteries, who are preparing the way for the second coming of Immanuel, are called upon to imitate the zeal and ardor, as well as the fearless independence of him whom our Saviour describes as the greatest of those who had been born of women before His own coming. The Baptist had no scruple whatever in bidding all classes in the country in which he lived to repent. It mattered not that their good will might have been of great service to him in a worldly point of view, nor that their opposition might be fatal not only to his temporal prosperity, but even to life itself. Nor did he change his course when he discovered that they were offended at being asked to imagine that they had anything to repent of. He still warned them of the wrath to come. He knew nothing of the false charity of the present day, which would have led him to tell the people they were all right when he knew they were all wrong. Feeling the force of his heavenly commission, we could not imagine the possibility of his being hired by a congregation to tell them just

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what they might bid him say. But on the contrary, he feared not men, but the God who had sent him on an errand which he dared not neglect, and with a message which he did not falsify—a plain proof that his entire life was a standing contradiction to the principles which so many in our day would advocate when they desire a subservient ministry.

A more definite and a more complete fulfilment of the prophecy of Malachi, in reference to the appearance of the Prophet Elijah will doubtless take place before the great and terrible day of the Lord shall come. But of that day and that hour neither man nor angel knows, but the Father only. It is one of those times and seasons which He has put in his own power. But it is not therefore arbitrarily or capriciously fixed in such a sense as to have no relation to the collective life of human beings. In this, as in all providences, God the eternal moral Being works by rule, and we may dare say that the day of judgment will have a real relation to a vast network of previous causes which have led up to it, and still are leading up to it, and requiring it in the name of the moral government of God Himself. The idea of the fulness of time spoken of in Holy Scripture in reference to the Incarnation, is equally applicable to the general judgment. God alone knows when the time is full, when all the necessary probations are over, when all the destined winnowings and separations are complete, when all the measures of iniquity are at the last height of possible endurance—when, indeed, all the process of preceding development is at an end. And when that fulness of time shall come, at that decisive moment, the distant heavens shall be opened, and we shall see the Son of Man coming in the clouds with power and glory.

#### CHRISTMAS DAY.

THIS happy season again brings to our notice all that is joyous in the history of man, and all that is gracious and condescending in the history of God's dealings with us. By the manifestation of the Son of God in the flesh, the chasm between earth and heaven has been bridged over, and a real communication with God through His blessed Son, and Him only, is open to man. And however abundant and however great may be all our other sources of happiness, it is this circumstance which constitutes the chief happiness of this great festival. This it is that makes the anniversary of Christ's birthday so entirely unlike any other in the annals of the world's history. It is not merely an anniversary in human affairs of the very highest order; it makes change in the relations between earth and heaven. The two natures which, in the person of Jesus Christ, are inseparably joined touch two spheres of being—there, the uncreated and divine; here, the created and the human. In virtue of His having these two natures, He is the one, the only Mediator between God and man—He, the Son of God, the son of Man. We lay hold of His pure and sacred manhood—we come into real communion with Deity. We crowd by faith around His cradle; we accompany Him through His active life; we listen to His preaching, His parables, His discourses; we witness over again His miracles; and then we follow Him to His cross, and kneel there in spirit, that on us also, in all our weakness and in all our sin, there may descend some of His cleansing blood; and throughout the whole of this we are holding communion with Deity. It is God's perfection, God's example, God's teaching, God's pardoning love with

which we are thus brought in contact. Each word and act of the human life of our blessed Saviour brings before us some new feature of the character of Him in Whom we live, and move, and have our being. And the system which He came down from heaven both to inaugurate and to finish, has been from the first what it was in the manger at Bethlehem—it has ever had two sides—the one meeting the bodily eye, the other the eye of faith. To those who have failed to see the Divine character of Christianity, its visible, earthly side has seemed to be its all. Throughout the ages of Christendom, the eye of flesh has gazed exclusively on the Infant lying in the manger, while faith has sat watching the angels chanting the song "Glory to God in the highest," around their Lord.

The season of Christmas has not alone a spiritual aspect for us to contemplate: it has also a temporal one. It is an occasion for kindly intercourse, and has a joy and brightness all its own. And each of us may, at this season of the kindness and love of God our Saviour, do some act of benevolence in His honor to our poor and suffering brethren. This year, and every year, there are always special claims on our Christian sympathy—claims which never occurred before, and which will never occur again.

#### CHRISTMAS AT HAND.

THERE are, alas! people who call themselves Christians and would have us believe they are religious, or pious, or something of the kind, and yet keep back the tenth of their income from the Church of God. This tenth is not theirs, and yet while they appropriate it to their own use, they actually expect God's blessing upon their misappropriation of it! They complain of a bad harvest when perhaps they did not give to God and to His Church the hundredth part of the produce of the previous harvest. Such men as these—and there are hundreds and thousands of them in the Dominion—should remember what Almighty God once said by His Prophet Malachi, (3: 8), "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings."

Now, it is an appalling fact that not only is God robbed by Christians keeping back from Him a tenth of their income, but at this present moment, many who are doing their Master's work by ministering in the Sanctuary, are actually in want of bread. While this state of things continues, can any country, can any Diocese, can any Christian man expect God's blessing, either temporally or spiritually?

#### THE LATE PRINCESS ALICE.

THE death of the Princess Alice, the Grand Duchess of Hesse, will cast a deep gloom over the Empire. The Princess Alice shared with the Princess Louise the largest amount of the sympathy and affection of the English people for the female members of the Royal Family of Great Britain. The late Princess was a woman of distinguished accomplishments and of very superior intellectual powers; she had also qualities which endeared her to all who were ever brought into association with her. She almost idolized her late father, the Prince Consort, who passionately and fondly returned the affection of his daughter, which affection was manifested by her on his death bed in a way that far exceeded even the devotion and attention of Royalty itself. The Princess Alice Maud Mary was born April

25th, 1848. She died on Saturday morning last, the anniversary of the Prince Consort's death, and was in her 36th year. On the 1st of July, 1862, she was married at Osborne, Isle of Wight, to Prince Frederic William Louis, of Hesse. At that time, she was one of the best amateur musicians in England, and could converse fluently in five different languages. Seven children were born of the marriage, five of whom survive. The Princess Marie, the youngest of her children, recently died of diphtheria; and in her attendance upon the daughter, the Princess Alice caught the disease which caused the sad event that will give a deep pang of sorrow, not only to the Royal Family which has suffered the untimely bereavement, but in all parts of the British Empire.

#### THE MISSION FUND AND THE SERVICE AT ALL SAINTS', TORONTO.

THE notice we gave in the DOMINION CHURCHMAN of the choral service which was announced to take place in All Saints' Church, on Thanksgiving Day, has occasioned us a great deal of correspondence upon the subject; and we have been appealed to in reference to the service, almost as though we were responsible for what actually took place. The fact that the Bishop's circular directed the offertory upon the occasion to be devoted to the Mission Fund would naturally lead Churchmen to expect that such would be the case, unless a pretty extensively circulated notice should certify that it was to be devoted to another object. The Venerable the Archdeacon of York evidently understood that the offertory would go to the Mission Fund, or he would not have preached the very eloquent sermon he did upon the subject. And we may also add that the three choirs of St. George's, Holy Trinity, and St. Luke's, would not have assembled there had it been generally known that the service would have been in aid, not of the Mission Fund which is in so much need, but of All Saint's Organ Fund. We have no wish to open a correspondence upon the subject, as some who complain of having been misled in the matter think we ought to do. But it is certainly not too much to say that considerable injury was done to the Mission Fund of the Diocese by the very strange proceeding; as service would have been held, and collections for the Mission Fund would have been made in four other Churches, (including St. Stephen's) if it had been known beforehand that the offerings at All Saints' would have been given, not to a common object, such as to the Missions of the Diocese, but to a local Organ Fund. We can only say that such misappropriation of the offertory on the occasion was, under the circumstances, highly reprehensible, and that it has occasioned no small surprise and disappointment that so laudable a service, with the union of several congregations, should be attended with so unsatisfactory a result.

#### THE LATE DR. LANGSTAFF.

THE Church has lost a true and faithful servant in the death of Dr. Langstaff, of King, County York. This gentleman from a youth showed a desire to do all that lay in his power for the maintenance and extension of God's cause. In early life, for a number of years, he and two other young people walked several miles on each Lord's day to St. Stephen's Church, Vaughan; and through their zeal kept up the Sunday School with much success. For many years past the Doctor has enjoyed a large practice in medicine at the above named place.



But it is as a consistent Christian, loyal to God's Church, that his many friends would desire him to be known. His great delight for many years has been centered in the little Church at King. About seven years since he was the chief instrument in its complete renovation, externally and internally. His influence also procured a valuable organ and a very beautiful stained glass chancel window. A very large portion of the cost of these, and everything in connection with the Church, he bore himself. His liberality was such that his pastor found it necessary to insist upon his being less forward in assuming responsibilities in connection with the Church; as there are in every parish those who love a generous, noble-hearted man, thus situated, to bear the burden alone, and so escape payment themselves. The Doctor's house was a happy home for the clergy. They were ever welcome to his hospitable board, ever courteously received by him and Mrs. Langstaff. He was most genial and kindly, and could not do enough for others; indeed he would cheerfully suffer inconvenience himself in order that he might make those about him happy.

His knowledge of Church doctrine, or, in other words, Bible truth, was amazing. Of late years he could read, talk and think of little else. His soul was full of love to God and man. Would that the Church had many such devout, sincere and intelligent Christians! From how much sorrow and misrepresentation would many a poor misunderstood missionary be spared if there were a layman in the mission like our dear lamented friend, Lewis Langstaff, who had grasped Catholic truth, and, in conjunction with the parish priest, circulated freely sound Church literature and used every opportunity to spread abroad the knowledge of the whole truth.

His was a blessed, peaceful death-bed, and the large number of weeping, grief-stricken friends at his burial bore testimony to the love in which he had long been the leading spirit. Oh! how comforting sounded the words of our grand burial service, "Blessed are the dead which die in the Lord, even so saith the Spirit, for they rest from their labors."

BOOK NOTICE.

The Night Sides of City Life. By T. DeWitt Talmage. 8 vo: pp: 161. St. John, N.B., J. & A. McMillan, 1878.

Of their kind, these are the most extraordinary addresses ever delivered from a pulpit. In scathing denunciation and exposure of vice, and daring intrepidity of utterance, these sermons stand unequalled and alone.

Diocesan Intelligence.

QUEBEC.

SHERBROOKE.—On Wednesday, the 11th, the Church Society held their annual service and meeting in Sherbrooke. The service was held in St. Peter's church at half-past ten. Morning prayer was said by the Revs. A. C. Scarth and J. Foster, the lessons were read by the Rev. A. Stevens. The Holy Communion was celebrated by the Right Reverend the Bishop of Quebec, assisted by the Rev. C. P. Reid, Rural Dean, and Dr. Lobley. A very able sermon was preached by the Right Reverend the Bishop of New Hampshire, on the words "Seek ye first the kingdom of God." The chief subject of the sermon was, the Power of a truly Christian life to advance the cause of Christ's ancient Church amongst those outside her fold. The sermon was marked by the greatest courtesy to those who did not enjoy the privileges of the Church's teaching and systematic

training. In the course of the sermon the bishop remarked that the Church, by holding firm to the Catholic Faith, and by allowing the minds of her members the fullest freedom of opinion on those numerous matters which form no part of the Faith, had solved a difficult problem, by showing how a Catholic Christian might be liberal without heresy, and orthodox without narrowness.

In the evening a well attended missionary meeting was held in the city hall. The Bishop of Quebec took the chair at half-past seven, and closed the meeting, according to the promise given, before ten o'clock. After the opening exercises, the Rev. E. C. Parkin read a very interesting report of the St. Francis Association, showing the general progress of the Church of England in the Eastern townships. The chairman then gave a brief address, after which the Bishop of New Hampshire gave a vigorous address on Unselfishness as the root-principle of Christian life, showing how this was implied in being made members of Christ, the Crucified One, and opening up at length the Christian duty of giving to missions as the natural outcome of this Christ-like unselfishness. A missionary hymn, which had been composed for the occasion by a member of St. Peter's Church, was then sung. The next address was given by the Rev. N. F. Putman, of St. Johnsbury; he briefly but forcibly detailed the successful planting and vigorous growth of the Episcopal Church in that town. It appeared from Mr. Putman's remarks, that in the past two years and a half about a hundred communicants have been gathered into the Church in St. Johnsbury, and a centrally situated and commodious church built and nearly paid for without outside aid. The last address of the evening was given by the Principal of Bishop's College, Dr. Lobley, on the recent extension of the missionary work of the English Church in Tinnevely, in Southern India. For eighteen months past, about 600 converts a month from Paganism have been gathered into the Church of Christ; whole villages have turned to God from idols; and those on the spot, best able to judge, give weighty reasons for believing that this work of conversion will be a permanent work. The offertory at the anniversary service, and the collection at the missionary meeting, were both devoted, as usual, to the missionary work of the Church in the great diocese of Algoma. They amounted together to \$74.

MONTREAL.

MONTREAL.—Thanksgiving Services.—St. Martin's Church.—In the Sermon by the Very Rev. Dean Bond (Bishop elect), from the 37th Psalm, 5th verse: "Commit thy way unto the Lord," he said gratitude was one of the most prominent manifestations of a true heart. Where there was no thanksgiving there was no gratitude. A bountiful harvest was one of the richest blessings of God, and he believed that a joyous thanksgiving went up to-day from all hearts in this city. He paid a high tribute to the work of the Bishop of Algoma, and requested a hearty offering for missionary aid in that diocese.

At the presentation by the Bishop elect of the address of the Dean and clergy of the Church of England, the deputation was one of the largest that waited on his Excellency, and comprised the Very Rev. Dean Bond, Bishop elect, Ven. Archdeacon Leach, Rev. Canons Anderson, Ellegood, Norman, Baldwin and Evans; Rev. Messrs. Lindsay, Empsom, Belcher, Dumoulin, McLeod, Baylis, Craig, Fulton, Radford, DesBrisay, Wainwright, Dixon and others. Having heard their address His Excellency replied in the following terms:

To the Dean and Clergy of the Church of England:

MR. DEAN AND REV. SIRS.—As representative of the Queen, I thank you most warmly for the address just presented, for in the sentiments it expresses are to be found that loyalty and attachment to the Throne which have ever characterized the Church of England, and which, changed the Dominion of Canada, tell me that you are faithful and true subjects as in times past when Church and State were linked together by the same ties that bind them in the mother country. True

always to her old traditions, the Church of England in Canada, while working out her separate existence, has continued steadfast in her high and noble calling, and I pray that God may continue to bless your labors in all parts of this great Dominion. In conclusion, I beg to thank you for your kind prayers on behalf of the Princess and myself, and I trust that, aided by Him who alone giveth wisdom, we may obtain His blessing in carrying out the great and important duties which have now devolved on us.

(Signed) LORNE.

30th November, 1878.

His Excellency was then presented to each of the members of the deputation by the Bishop-elect, and shook hands with all of them.

The Bishop of Fredericton, who is the senior bishop of our ecclesiastical province, has informed Dean Bond, the bishop elect of Montreal, that his consecration will take place on the 25th of January next.

The Band of Hope connected with Trinity Church gave a very successful entertainment on Tuesday evening last, which was well attended, notwithstanding the unfavorable state of the weather.

St. Jude's Band of Hope held its first meeting this season on Wednesday evening, 11th inst. Appropriate addresses were delivered by the Rev. Messrs. Belcher and Dixon, and by Mr. Elliott, the Superintendent of the school.

HEMINGFORD.—The Annual Missionary Meeting which was to have been held on Wednesday, the 11th inst., had to be postponed until January, in consequence of the almost impassable state of the roads by recent rains. Farmers have suffered great inconvenience through the dreadful condition of the roads, which they scarcely remember to have seen worse.

MONTREAL.—At the Cathedral on Sunday morning 8th Dec., the sermon was preached by Rev. Mr. Waters, of New Orleans. He remained but a few days in this city, and had just come from Baltimore, to which city he in company with three other clergy, had brought the remains of their late Diocesan, Bishop Wilmer, of Louisiana.—Mr. Waters is well known in both Toronto and Montreal, and will be long remembered for the alacrity and fearfulness he displayed in returning from the latter city to minister to his flock at New Orleans when the yellow fever was raging in the south; this action elicited at the time much public admiration, and has stamped him to be a brave Christian soldier.

A most unsightly building, to be used, it is said as a skating rink has just been erected under the very shadow of the Cathedral, disfiguring the entire locality. Of course men do what they please with their own, provided they keep within the law, but it is a poor encouragement to people who would like to erect handsome houses, or who take pride in keeping up their premises in a tasteful manner, to see the neighborhood disfigured by such unsightly buildings as this now complained of. It is a surprise to many to see wooden buildings allowed by the Corporation within the city limits.

It is calculated that there is a large accumulation of work before the new Bishop, the Diocese having been so long without episcopal ministrations.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

KINGSTON.—The Rev. Mr. Fair recently delivered a lecture in St. Paul's Church in reference to the missionary work in which he has been engaged in Africa. In the course of the lecture, he remarked that in early ages some of the most vigorous branches of the Church flourished on its northern coasts, and that its sons furnished some of the most brilliant preachers and theologians who had ever shone upon the world. Four hundred and eighty bishops in the golden days of the

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African Church presided over northern sees, among whom were the great Tertullian, Cyprian and Augustine, whose influence has survived the oblivion which has closed over their branch of Christ's communion. The cause of the destruction of the African Church is ascribed by Bishop Wilberforce, to the want of a missionary spirit, and which was in such contrast to the propagandism which marked the Abyssinian Church which still exists, though in a feeble condition. The first to attempt the conversion of the Africans in modern times were the Portuguese, whose missionary priests had gone among the inhabitants of the western coast in the fifteenth century, and baptized large numbers. But they had been content with baptism, and the inefficiency of their work was attested by the disappearance of all traces of Christianity where they had laboured. In the beginning of the present century the English having established the colony of Sierra Leone for freed blacks, planted missionary stations, the result of which was the first See at present presided over by a bishop. Besides this there were at present five English Bishops in South Africa where the Church had a strong hold. The United States Church had not been so energetic, and during the last year and a half the speaker and his wife had been the only representatives there of that part of the Church. Now, however, there were three additional missionaries on their way to Liberia where he had been working. Liberia was a republican colony of freed American negroes on the west coast of Africa, and it was among the inhabitants of this country as well as the savage tribes surrounding them that he had been working. Anglo-Saxons seemed to think that the African had no intellect, and could never be raised by means of education, but his experience had taught him very differently. He knew of a chief of a tribe of Zulus, called Chaka, who having been banished while young from the limits of his own territories, went north and learned the European mode of warfare. Coming back home on his father's death, he was made chief, he immediately began to train his men to fight in regiments, battalions, and divisions. So great was the perfection of his discipline, that beginning with 600 men, he conquered all the part of Africa in which he lived, and in a short time could put 80,000 trained warriors in the field. Had this man been a European he would have been called Alexander the Great, or Napoleon the Great, and his able generals would have rivalled Parmenio or Scipio, but being an untutored black, he was only considered the leader of a savage rabble. The speaker had learned the intelligence of the Africans in the facility with which he was able to teach them. He read a sensible and remarkably well written composition on "The Clouds" in English, by an African girl of sixteen, which had been performed as one of the closing exercises in June, 1878. At present, the Rev. Mr. Fair said he had returned to America to raise funds for the erection of a new building in Liberia, the old one being decayed and in a ruinous condition.

The Rev. Mr. Hannington, of St. Bartholomew's, New Edinburgh, has been appointed by their Excellencies, Domestic Chaplain at Rideau Hall. A special service for the household at Government House is held at 9 o'clock every morning.

#### TORONTO.

SYNOD OFFICE.—Collections etc., received during the week ending December, 14th 1878.

MISSION FUND.—*Thanksgiving Collections.*—Toronto, St. Stephen's \$32.84; Trinity East \$7.00; St. Bartholomew's \$7.29; St. Matthew's \$3.75; York Mills \$2.64; Cobourg \$58.42; Collingwood \$19.40; West Dysart 72 cents; North Essa, Christ's \$2.77; St. Mark's, Port Hope \$7.00; Christ Church, York Township \$18.85; Cavan, St. Thomas \$8.00, St. John's \$4.00, Christ's \$4.00; St. Philip's, Unionville \$2.80; Georgina \$7.50; Brampton \$11.00; North Orillia and Medonte, St. Luke's \$17.12; St. George's \$3.50; Alliston \$4.10, West Essa 85 cents; Dunsford \$1.00; Grafton \$11.00; Kinmount 50 cents, Swamp Lake 50 cents; Barrie \$26.00; Brooklin and Columbus \$1.76; Weston \$5.71; Trinity College School Chapel, Port Hope \$49.20; Trinity Church, Mid-

land \$1.50; St. John's, Berkeley \$7.24; Omeme, Christ Church \$5.00, Emily, St. James' 45 cents; Fenelon Falls \$4.00; Cartwright \$5.50; Holy Trinity, Toronto \$90.58; Thornhill \$12.00, Richmond Hill \$5.00. *Parochial Collections.*—Cameron and Dunsford \$18.00, East Ops \$7.00; Haliburton \$20.00. *Special Appeal.*—Judge Dartnell's subscription per Rev. I. Middleton \$5. ALGOMA FUND.—*Day of Intercession Collection.*—Cobourg \$25.00; North Essa, Christ's \$1.65, St. Jude's 68 cents; St. Philip's Unionville \$1.70; Georgina, St. George's \$3.05, St. James's \$4.07; North Orillia and Medonte, St. Luke's \$10.00; Alliston \$2.18, West Essa 87 cents; Brooklin and Columbus \$3.30; Grafton \$7.00; Woodbridge \$2.00; Kinmount \$1.32, Swamp Lake 48 cents; Toronto, St. George's \$39.70; Church of the Ascension \$6.57; St. James's Cathedral \$14.81; Church of the Holy Trinity \$7.30; Parkdale Mission Chapel (St. Anne's) 50 cents; Weston \$1.83; Omeme, Christ Church \$3.41.

WIDOWS' AND ORPHANS' FUND.—*October Collection.*—St. Mark's, Port Hope, \$15; Brooklin and Columbus, St. Thomas', \$1.85, St. Paul's, \$2.04, St. Stephen's, 61 cents; Church of the Holy Trinity, Toronto, additional, \$2.

SHINGWAUK HOME.—Offering from St. George's Sunday School, Grafton, for Indian children, \$4.

CHRISTMAS OFFERING.—Circular to the lay members of the several parishes and missions in the Diocese of Toronto:—

Dear Brethren,—I beg to remind you of the resolution of the Synod of this Diocese, that the offerings on Christmas day should annually be given to the clergyman of the parish. Although this recommendation has been very generally and liberally responded to, I cannot forbear expressing my hope that, year by year, it will be the effort of each congregation to render this offering as bountiful as possible. The inability of the Mission Board to pay its grants in full, constitutes a peculiar and most pressing reason for increased liberality on the part of congregations, whose ministers are, from this cause, subjected to serious embarrassment and anxiety. Proofs of warm-hearted and affectionate sympathy will, at such a time, be deeply appreciated, nor may we doubt that God will richly bless them to the permanent establishment of more endearing relations between the clergy and the people.

I remain, dear brethren, your faithful  
friend and Bishop, A. N. TORONTO.  
Toronto Dec. 11th, 1878.

#### NIAGARA.

DUNDAS.—On Sunday, the 8th inst., the Lord Bishop of Niagara held a confirmation in St. James' church, when twenty-four young persons ratified their baptismal vow. The service was most interesting and impressive. The candidates, who had been carefully prepared by the rector, the Rev. F. L. Osler, appeared to feel the responsibility they were assuming. The church was crowded, and the bishop preached a most appropriate and practical sermon from II. St. Peter iii. 17 and 18. After the service his lordship called those who had been confirmed to the church rails, and presented to each one a book of prayers for their private devotions, with the name of the candidate written on it, and as presented by the Bishop of Niagara, with also the text from which he had preached, asking them all to remember it, and make the apostle's injunction the rule of their lives. The number of candidates would have been much larger had not so many church families been obliged to leave the town owing to the great depression in the manufacturing works, and also that the rector thought it better not to present any under 15 or 16 years of age. The little book of prayers presented by the bishop to the candidates is that lately compiled and published by the Rev. C. S. Whitcombe, missionary of Stoney Creek.

BURLINGTON.—We are glad to hear that Rev. Geo. Bull, M.A., Rural Dean, who has, for upwards of a quarter of a century, ministered to the spiritual wants of the Episcopal charges of Barton and Glanford, has been offered and has accepted the incumbency of this place, rendered vacant

by the death of Dr. Green. A better appointment could not have been made, although the reverend gentleman's flock on the mountain will very much regret his departure. Mr. Bull will begin his duties at Burlington on 1st January next.

The Lord Bishop of Niagara will hold his next general ordination in St. George's Church, Guelph, on Sunday, the 19th January. Candidates for orders are to present themselves at the Rectory on the preceding Wednesday, at 10, a.m., provided with the usual testimonials.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

SEAFORTH.—St. Thomas' Church was re-opened on Sunday last. This church has been greatly enlarged and beautified. It now has accommodation for 400 persons. The improvements were commenced about the end of August last, and no time has been lost in completing them. The Building Committee, consisted of Messrs. F. Holmsted, J. H. Benson, D. D. Rose, C. Strong, and A. G. Vanegmond. The total outlay is in the neighborhood of \$1,300. At all the re-opening services the congregations were large. In the morning more than 400 attended, and it is estimated that there were more than 500 persons crowded into the church at the evening service. At the morning service, prayers were said by the Rector; Archdeacon Sandys, D.D., of Chatham, reading the 1st lesson; Archdeacon Sweatman, M.A., the Bishop's Commissary, reading the 2nd lessons. The Ven. Archdeacon Sandys preached from 1 John i. 8-9. The morning's service was concluded with the administration of the Holy Communion. In the afternoon a children's service was held, at which addresses on S. S. work were delivered by Rev. C. R. Matthew and Archdeacon Sweatman. At the evening service prayers were said by Archdeacon Sandys—the Rector reading the lessons. The Ven. Archdeacon Sweatman preached from Haggai ii. 9. The morning collection was \$87.59, and the evening offering \$38.00. In addition to these offerings a collection was taken up at the afternoon service in aid of the S. S. funds. At all the services Miss Hallen, the organist of the Church, presided at the organ, and the musical portion of the services was admirably rendered by a full and efficient choir.

LONDON.—*Christ Church.*—The Rev. Mr. Lampman, of Toronto, preached at morning service, having assisted the Rector, Rev. J. P. W. Smith, saying morning prayer. Mr. Lampman was for some time incumbent of St. Mary's and of Lucan in this diocese, and was missionary in the early days of the Church's mission to the colonists in the Huron District. The number of years devoted to the good cause seemed not to have abated his zeal and energy.

*Protestant Home.*—Second Sunday in advent. The Rev. Mr. De Lom, Assistant Minister of the Chapter House, administered the Sacrament of the Lord's Supper to the inmates of the Home, who are members of the Church. There were thirteen communicants. There are in the Home eighty inmates, of whom thirty-three are adults.

Y. M. C. E. A.—On Tuesday evening, the 10th inst., the Rev. De Lew, incumbent of Glamworth, Westminster, delivered a lecture on "Luther, the hero of the Reformation," in Bishop Cronyn Hall, under the auspices of the Church of England Young Men's Association. The President of the Association, Mr. George Laing, presided. There was a large audience, and the lecture was well appreciated. The lecturer has created a favorable impression in the city by his lectures.

A Correspondent of the London (England) *Guardian*, referring to missionary services lately held at Baden-Baden, Germany, says: "At the conclusion of the services the Bishop of Saskatchewan was awarded the honor of a private interview with the Empress of Germany, who graciously presented to the Bishop, through her Chamberlain, a special donation for the Diocesan Training College for native helpers." The Bishop of Saskatchewan was formerly Assistant Minister of St. Paul's, in this city.



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The regular Quarterly Meeting of the Standing Committee of the Incorporated Synod was held in the Chapter House, on Thursday, December 5th, 1878, at 2.30 p.m. Present: The Ven. Archdeacon Sweatman (Bishop's Commissary) in the Chair; Ven. Archdeacons Elwood, Marsh and Sandys; Rev. Rural Deans Canon Caulfeild, W. Davis, D. Deacon, R. Fletcher, Canon Grasett, Canon Hincks, Canon Nelles, E. Patterson and J. W. P. Smith; Revs. W. B. Evans, A. S. Falls, F. Harding, Canon Innes, A. E. Miller, E. E. Newman, J. B. Richardson and J. T. Wright; Messrs. J. Beard, H. Crotty, W. Grey, V. Cronyn, W. H. Eakins, J. D. Noble, R. Ashton, G. F. Ryland, James Hamilton, Dr. A. C. Poussett, T. Moyle, H. S. Hughes, C. F. Complin and the Sec.-Treas.

After prayers, the minutes were signed by the Chairman.

The Sec.-Treas. submitted a statement of postage and contingent expenses for October and November, 1878, amounting to \$33.53. An account of \$4 65 from the Free Press printing office was ordered to be paid; and one of \$528.15 from M. D. Dawson & Co., Synod Printers, was referred to the Printing Committee with power.

The Sec.-Treas. submitted a report of the Land and Investment Committee, showing the investments made since June, 1878.

*Business arising from previous Meeting.*—[1.] Report of Committee on Assesment for Management of Funds: The following resolutions were referred by the Synod to the Standing Committee, with full power to carry such alterations into effect as are deemed desirable:

Moved in Synod by Rev. J. T. Wright, "That such collections as are made in connection with 'Parochial Associations' for Missionary purposes in the Diocese of Huron be not credited as heretofore to the General Purpose Fund, but directly to the Mission Fund, and that to meet expenses incurred in the management of the Huron Diocesan Funds, all the said funds be rateably assessed.

At the September meeting of the Standing Committee the above resolutions were referred to a Special committee, who submit the following report:

1. The committee recommend that the General Purpose Fund be maintained as at present, crediting it with the Parochial Association annual collections, and charging it with (1) the assessment for management; (2) the payment to the W. and O. Fund (now paid to Mission Fund debt account) (3) grants to Sunday Schools, etc.; (4) balance to be paid to the Mission Fund.

2. That a Synod expense account be opened, to be credited with (1) the assessment of the various funds for management; (2) the Synod Assessment; (3) the interest from the G. P. Fund investments; and to be charged with all the general office and working expenses of the Synod (including the expenses of the Provincial Synod, estimated at \$200 per annum).

3. The Committee recommend that the scale of assessment for management of the income of the Diocesan funds be as follows:—

For funds producing income under \$1000, two per cent.; for funds producing income over \$1000 and under \$3000, three per cent.; for funds producing income over \$3000 and under \$5000, four per cent.; for funds producing income over \$5000, five per cent. Signed, ARTHUR SWEATMAN, Chairman. CHAPTER HOUSE, NOV. 5, 1878.

On motion the report was read clause by clause, and the first two clauses carried.

On reading the third clause, it was moved by Mr. W. Grey, seconded by Mr. J. Beard, "That the report be amended so that the Trust Fund only be assessed, and that the assessment be a fair equivalent, say four per cent. for the labor required in the management." This was lost.

Moved by the Sec.-Treas., seconded by the Ven. J. W. Marsh, that the report be received and adopted, Carried.

The yeas and nays having been called for, the names were read with the following result:—For the adoption of the report.—Ven. E. L. Elwood, Ven. J. W. Marsh, Rev. W. B. Evans, Rev. J. W. P. Smith, Canon Nelles, Rev. R. Fletcher, Rev. A. S. Falls, Rev. E. E. Newman, Rev. W. Davis, Rev. F. Harding, Rev. J. T. Wright, Canon Grasett, Rev. D. Deacon, Ven F. W. Sandys, Rev. A. E. Miller, Messrs. H. Crotty, J. D. Noble, R.

Ashton, Dr. Pousette, T. Moyle, R. S. Hughes, and the Sec.-Treas. (22.) Against the report: Rev. Canon-Caulfeild, Rev. Canon Hincks, Rev. E. Patterson, Rev. J. B. Richardson, Messrs. J. Beard, W. Grey, V. Cronyn, W. H. Eakins, James Hamilton, C. F. Complin. (10.)

2. On the case of St. Luke's, London East, the following opinion of the Chancellor was read by the Sec.-Treas.:—DEAR SIR,—You inform me that the petition of the congregation of St. Luke's Church, London Township, asking the Synod to admit them to share in the surplus income of St. Paul's Rectory, has been referred to me for my opinion as to whether the Synod can legally comply with same. In reply I beg to refer you to the opinion of the late Hon. J. H. Cameron, obtained by me at the request of the Synod in 1872, and which I think is conclusive (so far as the opinion of counsel can be conclusive) that no part of the income can be paid to the Incumbent of any church situated outside of what were the limits of the City of London on the 16th of Aug., 1866, the date of the passage of the Act for the sale of the Rectory lands.

The following is the opinion of Mr. Cameron: "After examining the patent creating the Rectory of St. Paul's in London, and endowing it with four hundred acres of land in the Township of London, and the provisions of the statute of the late Province of Canada, 29 and 30 Victoria, Cap. 16, I am of opinion as follows: First, That the Rectory and endowment of St. Paul's belong to the City of London, and that if the Rectory is vacant, the next Incumbent will be entitled to receive three thousand dollars per annum of the income derived from the sale of the lands. Secondly, That the residue of the income is divisible among the other Churches in the City of London, in such proportions as the Incorporated Synod of the Diocese may order and direct, either equally or in irregular or unequal proportions. (Signed) J. HILLYARD CAMERON, Kingston, 9th April, 1872."

I am, Dear Sir, faithfully yours, V. CRONYN.

Moved by Dr. Pousette, seconded by Mr. J. D. Noble, That in view of the opinion of the Counsel laid before the Committee on the petition of the congregation of St. Luke's Church, the Committee decline to take any action on the said petition. Carried.

3. In the case of Wardsville, the matter was referred to a special committee, to examine and report at the next meeting, the committee to consist of Ven. A. Sweatman, Ven. J. W. Marsh, V. Cronyn, J. Hamilton and the Sec.-Treas.

*Widows' and Orphans' Fund.*—The Secretary announced that Mrs. Halpin was entitled to be placed on the Fund. The Committee placed her name on the list from Oct. 1st, 1878.

*S. P. G. Grant.*—The Secretary reported that a further reduction in the grant would be made, and that the Diocese would only receive £300 for the year 1879.

*Superannuation.*—The Rev. F. G. Elliot applied to be superannuated. Moved by Ven. J. W. Marsh, seconded by Rev. E. L. Elwood, that in accordance with the Canon on Superannuation, the Rev. F. G. Elliot do procure a medical certificate from Dr. Coventry, and that the application be laid over until the next meeting. Carried.

*Blythe.*—The Incumbent and Building Committee of the church now building at Blythe applied for leave to mortgage the church lot for \$1500. Moved by Rev. W. Davis, seconded by R. Ashton, Esq., that in accordance with the provisions of Cap. 216, Rev. Stat. Ont., and of Cap. 25, 41 Vic. Ont., 1878, the Standing Committee of the Diocese of Huron hereby consent that the Trustees of the Church of England at Blythe may encumber the land held by them in trust, and on which the said church is built, for the sum of \$1500, and the said committee also assent to the making of the said mortgage. Carried.

*Kirkton.*—Another application was made to sell the parsonage lot and apply the proceeds towards the building of a new one. The committee consented to the sale at \$300 cash, whenever the conditions had been complied with that were required by the Land Committee on the former application.

#### APPLICATIONS FOR GRANTS.

1. *Listowel.*—The Rev. H. Cooper applied to have his grant continued at \$300. Moved by

Rev. E. Patterson, seconded by Rev. J. T. Wright, that the grant to Listowel be made up to \$200. Moved in amendment by Mr. J. Beard, seconded by Mr. R. Ashton, that the application of Rev. H. Cooper be laid over until next meeting, and that Mr. Cooper be requested to furnish further information as to his income this year. The amendment carried.

2. *Port Rowan.*—The County of Norfolk Missions Committee reported their visit to the various stations of this mission, and recommended a grant of \$300. The committee agreed to accept their recommendation.

3. *Aldborough.*—The County of Elgin Missions Committee having visited this mission, made their report, recommending that this be made a travelling mission with a grant of \$400. The committee consented to increase the grant to \$300.

4. *Port Burwell.*—The Rev. G. W. Wye applied to have his grant remain at \$300. The committee consented to increase the grant to \$200.

5. *Onondaga.*—The Rev. D. Armstrong applied for a continuance of his grant of \$300. The committee increased the grant to \$250.

6. *Kincardine.*—The Rev. G. C. Mackenzie applied for the fulfilment of the promise made in 1874, on Kincardine forming itself into an independent rectory, that he should be relieved of Pine River, or failing that, that a grant of \$200 should be made to Pine River. The committee regret that they cannot see their way at present to make any other arrangements for supplying the services at Pine River.

7. *Haysville.*—The Rev. E. Softley applied for a continuance of his grant of \$300. Moved by Rev. J. T. Wright, seconded by Rev. E. Patterson, that the grant to Haysville be increased to \$250. Moved in amendment, that the committee regret that they cannot comply with Rev. E. Softley's request, inasmuch as the state of the mission fund will not permit them to exceed the amount stated in the Canon, viz., \$809, Mr. Softley's income being already in excess of that amount. The amendment carried.

8. *Dresden.*—The Rev. J. W. Beaumont applied for a grant from the mission fund. The committee regretted that they could not comply with the application.

#### NOTICE OF MOTION.

The Rev. W. B. Evans gave notice that he would at the next meeting move, that a committee be appointed to assess the various parishes of the diocese, with a view to deciding what amount each should contribute to the stipend of the Incumbent thereof, so as to secure a satisfactory basis on which to make the grants from the mission fund.

Business being over, the chairman pronounced the benediction, and the committee adjourned.

#### ALGOMA.

The Rev. Wm. Crompton, travelling clergyman, desires to acknowledge the receipt of \$1.00, per the Rev. J. D. Cayley, M.A., Rector of St. George's, Toronto, from an anonymous donor, for his work in Muskoka.

Aspdin, Dec. 14th, 1878.

## British and Foreign.

#### ENGLAND.

The Bishop of Melanesia (Selwyn) was expected in England at the end of last month.

Mr. Roe, with his usual generosity, has offered, in case a friendly suit is brought to test the legality of the screen and window in Christ Church Cathedral, to pay the law expenses on both sides. Good news for the lawyers! If it is decided by the Ecclesiastical Court of Appeal that the structures in question are illegal, they will be at once removed; if not, they must remain in their present positions.

The Bishop of London presided the other day at Sion College at a conference of the clergy of the three City rural deaneries, when the burials question was informally discussed, no resolutions being moved. Prebendary Irons suggested a scheme by which the responsibility should in reality be thrown on the Bishop, but it was pointed out that, however good in theory, it was impracticable. The Revs. W. H. Milman and Malcolm MacColl advocated concessions



practically amounting to the proposals of Lord Granville's amendment. The Archdeacon of London (Bishop Piers C. Claughton), while considering, as did the Bishop of London, that some concession was necessary, would rather see the clergyman left to make it of his own good feeling. Dr. Worthington and one or two City rectors spoke against any concession, but that was not the general tone of the meeting.

An important conference has been held at Derby, the Duke of Devonshire in the chair, to consider the question of sub-dividing the diocese of Lichfield. After a lengthened conversation the following resolution was unanimously agreed to:

"That in the opinion of this meeting the scheme embodied in the Act of Parliament of last session offers the only practical mode of subdividing the dioceses of Lichfield and Lincoln, and it is desirable that steps should be taken for providing the requisite endowment." (Moved by Mr. Beresford Hope, M.P., and seconded by Archdeacon Baltston).

A largely attended meeting in aid of the Zanzibar Mission was held in the parish school-room at Huxley, Berks, on 14th ult., the vicar in the chair; many of the clergy and gentry from the neighbourhood being present, as well as parishioners of all classes. The Rev. E. Seymour L. Randolph, whose departure for Africa has been delayed till the 28th, addressed the meeting, and in a simple but highly interesting speech told of the great and practical work being carried on by Bishop Steers. At the conclusion of the meeting no less than £17 17s. were collected: this amount will be devoted, by Mr. Randolph's special request, to the purchase of a traction engine for carrying stone to build missionary settlements, to be adapted for sawing, &c., as well as for purposes of locomotion. The sum of £6, to be paid annually, for the education of one of the children in the Mission school, was promised in the room.

The nineteenth devotional conference of the Cornish clergy was held last week at Launceston. The conference commenced with a choral service at the parish on the Tuesday evening, when the Bishop of Bloemfontein preached. After Morning Prayer and Holy Communion, the conference opened on Wednesday at ten with an address by the Bishop of Truro. The Bishop of Bloemfontein then spoke on the value of intercessory prayer for Missions, and the Rev. E. N. Dumbleton on intercessory prayer at the time of Holy Communion. In the afternoon the Rev. Dr. Martin read a paper on unconscious influence, and the Rev. W. M. Birch on toleration. Mr. Dumbleton gave a meditation at six o'clock in the church. On Thursday a paper, on confirmation was read by the Rev. F. V. Thornton, rector of South Hill. Canon Tynne spoke of the value of the Bible in the sick room. At the closing session the Rev. E. Townsend read a paper on the work of the clergy in small country parishes, and, in the absence of the Rev. W. L. Lath Szymra, the Rev. W. M. Birch read his paper on Bible Classes.

"M. A." warns the readers of the *Ecclesiastical Gazette* respecting an advertisement in its last issue from the so-called Bishop Gregg, of the Reformed Episcopal Church, for a clergyman to take charge in the suburbs of Liverpool. The *Rock* publishes the following advertisements respecting this same "Reformed Episcopal Church":—

"Notice is hereby given, that the Book of Common Prayer, together with the Constitution, Canons and Appendix of the Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland, with the name and title thereof, have been duly registered, entered, and enrolled, by Thomas Huband Gregg, D.D. and M.D., the Primate of the said Church, according to the provisions of the Act 5 and 6 Vic. cap. 45, and all other Acts of Parliament protecting the rights and copyright thereof."

"Reformed Episcopal Church.—Communications relating to this Church should hereafter be addressed to the Right Reverend Bishop Sugden, Teddington. The new scheme, recently set forth by Bishop Gregg, of Southend, has no sanction from the Reformed Episcopal Church, as now existing in the United States, Canada, Bermuda, and Great Britain."

"The Free Church of England.—Information as to opening new places, &c., may be obtained from the Bishop President, Ilfracombe; or the Rev. T. E. Thoresby, secretary, the Parsonage, Spa-fields, London, W. C."

It would thus appear that there are already three distinct "Reformed Episcopal Churches" in England.

Ely Cathedral in England is the direct successor of a Saxon monastery founded by St. Etheldreda over 1,200 years ago. The present authorities have revived the custom of commemorating the foundress's day, and on that occasion last month, a magnificent celebration took place, which was attended by a large body of soldiers and volunteers in uniform, and a crowd of choristers in white surplices. The splendid edifice brilliantly lit, presented a striking *coup d'œil*. Cathedrals have been wonderfully popularized in England of late, and the aisles turned to account for preaching to immense audiences.

The Bishop of London, in an address delivered at the opening of the new mission room in St. Saviour's parish, South Hampstead, on Saturday, spoke with the utmost satisfaction of the growing use and recognition of lay-work in the Church, and referred to the gradual disappearance of the old feeling of distrust with which the movement had been regarded in its earlier stages. As a proof that the practice of authorizing laymen to conduct religious services was in no wise foreign to the custom of the Church, the Bishop said that in the registry of his former diocese of Lincoln there were records of licenses granted to laymen as diocesan preachers, with a commission to preach not merely in mission-rooms but in churches.

A return just issued shows that in the year ended March 31, 1878, the Excise and Customs duty from spirits in the United Kingdom was £20,675,928; while the duty on malt produced £7,721,549; on wine, £1,628,295; the Excise duty on sugar used in brewing, £526,208; Excise licenses on brewers and maltsters, and for the sale of beer, spirits, tobacco, and wine, £1,941,912; and the tobacco duty, £8,006,836. The total revenue from these sources is £40,504,600, to which England contributes £29,726,753; Scotland, £5,569,594; and Ireland, £5,208,253. The estimated population of England on June 30th last was 24,854,397; Scotland, 3,593,929; Ireland, 5,433,640. Total, 33,881,966.

The Archbishop of York recently addressed a large assemblage of working men in the Corn Exchange of the ancient city. He said there was no doubt that the position of the working man was now far higher than it ever was before. So far as political freedom and equality of political rights were concerned, the working man had certainly no cause for complaint of his present position. But there were still many things that hindered the working man from obtaining perfect freedom. For the most part, however, the chains he wore were not forged for him by any other class—they were forged for him only by himself. The Gospel was the only supplementary need. If they would but know the truth and know Christ, they would be free indeed. Christ had done much for the working classes and the lower middle classes throughout the country, and if they would but accept Him He would do infinitely more. He knew, for instance, that no man could follow Christ and also practise the slavish, degrading vice of drinking. The aspirations of the working man in regard to equality had in a great measure been realized. There was no doubt a gradation of classes amongst the people, and he hoped it would long continue. Liberty, equality, and brotherhood were theirs in Christ, and all other attempts to realize them would be in vain.

The *Standard* says:—"Nobody will dispute either the honesty or the courage of the Bishop of Peterborough; and we have no doubt he would be as good as his word. But there is some difficulty in reconciling what he says about the Ridsdale Judgment with what he says about the Ornaments Rubric. He sees nothing in the Ridsdale Judgment to justify the Bishops in condemning it, or in agreeing with those among the clergy who denounce it as a grievous wrong. But if as much can be said for one interpretation of the Ornaments Rubric as for another, it cannot be morally justifiable to enforce any one construction of it. The Bishop's language seems to imply the same estimate of the judgment as has been ascribed to a great legal authority, that it was a judgment, not of law, but of policy."

On the present position of the Church in England, Canon Ryle remarks:—"I cannot forget the reckless assertions with which the country is incessantly deluged by Liberationist orators. People are told not only that the Church of England is a 'State Church,' but that its clergy are 'State-made,' and 'State-paid,' and are mere 'creatures of the State.' In short, our kind friends outside say that we are galley-slaves working in chains—that the mark of the collar is on our necks—and that like Canning's needy knife-grinder we have no 'proper sense of wrongs.' I need scarcely tell a meeting like this that these assertions are mere platform fire-works, which may amuse children and ignorant people, but are nothing better than waste paper and smoke. They reflect little credit either on those who make them or those who believe them. The truth is, that the clergyman of the Church of England is neither elected, nor examined, nor ordained, nor paid by the State, and that no Christian minister on earth occupies a more independent position than an English incumbent. No pulpit in Christendom is more free than his. In none can a minister speak out all his mind more fully and fearlessly."

In reference to the recent service on the first ringing of the new bells at St. Paul's, London, and which had been spoken of rather sneeringly by the press, the Bishop of London says: "The prayers used, which appeared to me, and I think were felt by all who heard them, appropriate and touching, asked that these bells might in their use be blessed to the

spiritual well-being of God's servants, reminding them of His presence in life and death, suggesting solemn and holy thoughts, calling effectually to the services of the Church, and bearing to those detained at home by sickness or necessity reminiscences of the peace and comfort of the sanctuary. Who shall say that such hints as these, as from above, may not be helpful from time to time to many of the busy and anxious crowd which is perpetually hurrying round the Cathedral of our great city? The service itself was of the same character with those in common use at the laying the first stone of churches, schools, and mission-rooms, and, indeed, at the consecration of churches and churchyards; and with that familiar "grace before meals" which most of us have heard repeatedly from our youth, and which I trust to hear at times as long as I live—"Bless, O Lord, these Thy gifts to our use, and us to Thy service." In all these cases the blessing asked is not on the material objects, but on the persons for whose use or advantage they are provided. If such prayers are superstitious, I gladly plead guilty to superstition."

Lord Aberdeen recently presided at a Conference held in connexion with the Oxford Diocesan Branch of the Church Temperance Society, in the Sheldonian Theatre. In his opening address, he said they had on record the opinions of most experienced physicians that the general estimate of what constituted moderation in drink was extremely false and dangerous, and led unconsciously to premature injury of the constitution and the decay of vital strength. They knew that a great number of persons had been moved to take the pledge of total abstinence, that Bands of Hope had been formed all over the country, and that most eloquent voices had been raised in every town, showing the evils of intemperance and the advantages of temperance. Yet, in spite of all, they had to make the melancholy admission that, on the whole, during the last ten years, intoxication had rather increased than decreased.

#### MISSION WORK.

AUSTRALIA.—In Queensland we notice a successful effort to evangelize imported Melanesian labourers. At Maryborough, where there are about 1500 of these people employed in sugar-plantations and as servants in the town, the Rev. T. Holmes, the Incumbent, holds a class of them twice a week; many come regularly to church, both on Sunday and week-day; and recently the Bishop of Brisbane baptized twenty-five of them.

SOUTH AFRICA.—The new Mission in Basutoland is the realization of a long-devised plan. During the lifetime of the late chief of the Basutos, Moshesh, application was made by him to the late Bishop Grey, of Capetown, for such a mission; but want of means prevented. Not till 1875 was the Bishop of Bloemfontein enabled to commence it, by sending the Rev. E. W. Stenson to Maseru, the chief British magistracy, whence after a year and a half he moved to Mohalis Hock. Mr. Stenson has published in the Sesuto language a service-book, with the aid of Mr. Wirgman of Port Elizabeth. He has now, besides the main station at Mohalis Hock, a mission to the Fingoes, ten miles to the north, as also a branch school and mission six miles south. He has been reinforced by a catechist, Mr. Grimsley. They together work a district 100 miles long. One neat church has been built, as well as school buildings, &c., and the prospects of native conversion can be gathered from the fact that there are forty communicants.

#### Correspondence.

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

#### PROPOSED CANON FOR THE SUPPORT OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.

MY DEAR SIR.—Allow me through your columns to submit to the consideration of the different Rural Deans of this diocese, the propriety of taking up, at the next meeting of their several Ruridecanal Chapters, (with the design of expressing to the Widows' and Orphans' Committee at its meeting in February, their united views upon it), the proposed Canon for the better administration of the Fund for the support of the Widows and Orphans of deceased clergymen, prepared by a sub-committee of the W. & O. Committee, and published in your columns on the 21st ult. I can confidently testify to the anxious desire that was felt by every member of that sub-committee



who was engaged in the preparation of the Canon, not to introduce into it anything which would mar the harmony of the Synod, or be the means of bringing in the smallest bone of contention, or cause of strife; but the sub-committee are only men, and, as men, are liable to err; and in their Canon they may have unintentionally made mistakes, which might be removed before the Synod meets, by giving its various clauses a thorough ventilation. I think the best way to make our Synods harmonious, and to prevent secular newspapers from gloating over the discord and confusion that have so much disgraced them in late years, (designating them bear-gardens, and saying of noisy political meetings that they are almost as bad as Church of England Synods), is to have the subjects to be brought before us freely discussed beforehand in a calm and Christian spirit, and not laid on the table in a crude and undigested manner. In the deanery of East York it is our intention to follow in this matter the course that I have now suggested, and I hope that it may be followed in all the deaneries, and that thus the Widows' and Orphans' Committee may be able, through the cordial co-operation of all the members of the Synod, (both individually, as already requested by the Committee, and by their Ruridecanal Chapters, as now suggested), to submit to the Synod such a well-considered and satisfactory Canon as may meet with its hearty and unanimous approval. I am, my dear sir,

Yours faithfully,  
Unionville, Dec., 11, 1878. JOHN FLETOHER.

ACKNOWLEDGMENT.

DEAR SIR.—Through your paper I must thank some kind lady who has sent me three beautiful texts for my mission. These will help to make that holy season, Christmas, more like what it should be. Yours truly, R. S. RADCLIFFE,  
Catechist in charge.

Waldemar P.O., Dec. 13, 1878.

MISSIONARIES AND THE MISSION FUND.

DEAR SIR.—The thanks of the missionaries are due to B. & S. for his suggestion that a meeting should at once be held to take into consideration the manner in which the missionaries of this diocese are treated, which, as B. & S. says, is "extraordinary." To notice one instance out of many: after waiting patiently for the payment of the arrears of their grants, the missionaries are told that a "scheme" is about to be devised for their relief. Surely, Mr. Editor, they are treated to schemes enough at each meeting of Synod; they would now like to see some result from those previous schemes. But the further comfort is held out to them that if their respective parishes pay their assessments for the Mission Fund (the amount, by the way, being in excess of other and more prosperous years) they will receive half of what is due them. This reminds me of a severe thrashing which I received during my school days, because of a trick played upon the master by another boy. Although proof was offered him that he was punishing the wrong boy, the only remark which this worthy man deigned to make was "that the crime deserved punishment, and he was resolved to chastise the first boy he could lay his hands upon." So in this case, since it is the easiest and safest course to punish the unfortunate missionaries, they must bear the penalty due to the faults of others. A.

CHURCH PROPERTY.

DEAR SIR.—Finding that at least one congregation in this Province has incurred debts under the supposition that they can mortgage their church property for the purpose of meeting their engagements, merely by obtaining the vote of their vestry to do so, I feel it my duty to state that such is not the case. Fortunately our Legislature was induced by the authorities of this diocese at its last session to enact that, before such can legally be done, it is necessary to obtain also the consent of the Bishop of the diocese in which the land is situated, and also the consent of the executive committee of the same. The Act which I allude to will be found on page 86 of the Statutes

of Ontario, chapter 25 Vic., 41 and assented to 7th March 1878.

I think it well to call the attention of churchmen in Ontario to this Act, so that they may be warned of the difficulties very wisely thrown in the way of such action on the part of any congregation.

T. B. NIAGARA.  
Hamilton 14th Dec., 1878.

Family Reading.

RAYMOND.

CHAPTER XXIII.

There was a terrible pause. Hugh Carlton stood leaning against the window frame, holding by the ledge for support, while with ghastly face and eyes that seemed to devour Estelle in the intense eagerness of their gaze, he waited trembling for her answer: and she, with bent head and heaving breast, was torn with silent sobs, that appeared to convulse her in their strength. At length, when the torture of suspense became unendurable, his lips parted in a cry of wailing entreaty.

"Estelle! my star! star of my life! speak to me—answer me; I can bear no more!"

Then she let her hands fall from her white scared face, and stretched them out to him, while she said in accents that wrung his soul in their plainness, "Oh Hugh, I wish that I had died before I ever heard the word that you have this day spoken."

"Why—why?" exclaimed he, as he caught her hands with the despairing grasp, and looked into her eyes imploringly.

"Because to give such pain to a fellow-creature is worse than death."

"But why give pain? Give joy, Estelle—give life, for you are very life to me: you must know it—you must have known it all along; you cannot have been blind to such love as mine has been!"

"No, Hugh! I did not know it indeed. I never dreamt of it; never suspected it for a single moment."

"How is it possible?" he said, vehemently, striving to fasten on her the charge of having encouraged him, that he might enforce it as a claim, "though I did not speak openly till I had given you time to know me, and to learn by contrast with others that none could ever love you in this world half so well, yet I never concealed from you my ceaseless longing for your presence; you could not doubt that it sprung from an intense affection, you must have seen that what I felt for you was little short of worship."

"I thought you were kind to me as a brother might have been; but, Hugh, indeed it was not possible for me to have suspected you of any deeper feeling; another might have done so, but I could not; I was shut out from any such idea."

"You have some hidden meaning in those words. What is it you would have me understand?" he asked.

"That which may be my best answer to all you have said, dear Hugh, and therefore I feel bound to give you the explanation you require; though it is hard and bitter for me in every way to have to do it." She buried her face in her hands for a moment, and when she looked up again, her paleness had given place to a vivid crimson, which burned in her cheeks, while still her eyes glittered with tears, and her voice was very low though sweet.

"I did not imagine that you or any other could care for me, because I had missed the only love I could ever accept or return. I knew that I was set apart to lead a solitary life, without a human affection or a human tie, till death shall bring me to the true Love that cannot fail."

"Ah no, Estelle!" said Hugh, laying his hand on her dark head with a tender reverence which she could not resent, "if even it be so that you have wasted the precious treasure of your affection on one who cannot value it, why for that reason leave unblest the heart that craves for it with a longing which no other happiness on earth could satisfy?"

"Because once given," she answered. "It can never be recalled."

"But it can perish when it is flung back upon you by the careless hand that is unworthy of it," he said, almost fiercely. "It cannot be that such a one as you should continue to cherish an affection that has not been returned. Give it to the winds, my darling and let me teach you to forget the past in a new and better tenderness that surely must be called forth by the boundless devotion I will show you. Only come into my life, Estelle, to be its star and sun, and I will not ask you at first to give me back an answering love for all my fond affection, but only that you should give me the right to labour for your happiness with such unceasing care, that in the end you could not fail to find peace for your own heart by my side."

"It is impossible, dear Hugh," she answered, sadly. "I do not know how it may be for others, but I know that for me there can be but one love in all my life. It tortures me to speak of it, but I owe it to you, because I have had the misfortune to attract your fancy, and you ought to know that it is not because your generous attachment is undervalued, that it meets with no response, but only that my nature has not the capacity of change in this respect, and that I neither have nor ever can have power to tear my heart away from the one to whom it has first been given, and with whom it must remain while life endures, though I shall never look upon his face again. Let it suffice, Hugh," she continued, taking his hand gently. "I have bared my very soul before you at bitter cost to a woman's natural reticence, in order that there may at least be no sting of wounded pride in the pain it is my misery to give you; but you know now that never while I live can you or any other hear a different answer from that which I have given you this day, and that while I have no love to give, so also have I none to receive, nor any prospect on this earth, but that of the utter loneliness which I pray may never be your fate."

"Is that your final decision, Estelle Lingard?" he said, breathing hard, as he turned his haggard face towards her.

"You know that it is," she answered, gently.

"Then it decides the ruin of my life!" he exclaimed, flinging her hand away from him with a rude violence, "for I will never see you more, though I have to abandon country, home, and friends, in order to escape you." He rushed to the door, but as he turned the handle, he was unable to resist the impulse that prompted him to glance back for one farewell look on the pure sweet face whose memory would still be to him the only star in the darkness of his life. He saw her standing with all the brightness of her expression dimmed by sorrowful remorse, her dark eyes appealing to heaven with a look more eloquent than words, her hands clasped in dumb entreaty that the burden of his pain might not be laid thus heavily upon her soul—the sight of her sweet aspect melted his very heart, and with a great revulsion of feeling, he rushed back to her, and flung his arms round her, as he exclaimed, "Estelle, I cannot leave you thus—I cannot leave you at all. Let it be as you will, and since I may not have your love let me at least have your dear presence, as I had before. I will be to you what you choose—friend, brother, just as you please—only let me still see your face and hear your voice."

At these words a smile, radiant as sunshine, lit up her expressive face, and her eyes shone out through their tears with eager joy.

"Ah, now you give me comfort!" she exclaimed, "Thank you a thousand times, dear Hugh; it seemed too terrible to see you leave me in such anger; and there is so much I wished to say to you which might, I think, take all your passing pain away. Will you sit down beside me now a little while?" she continued, drawing herself gently out of his grasp, "and hear me calmly, while I tell you all I think and feel?"

"Yes, Estelle, I will do anything you like," he answered, taking the place to which she pointed, with the feeling that it was happiness enough to be with her for the moment, when they had so nearly been parted for ever. "Tell me what you wished to say to me; I will not interrupt you."

"The first," she answered, brightly, "that all is not lost for you or any one because a poor earthly love is denied them. Happiness and sorrow are but, you know, the accidents of life,

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and its reality the service we have to render to the eternal laws of righteousness and truth. We must all take our share in the work of hastening their universal reign with such means as may be given us for that one purpose of our being: but those who have genius, like yourself, Hugh, have power to make so noble an offering to the cause that the light shadows of outward trouble ought only to make the divine fire within them burn the brighter. You have a great career before you, brother Hugh," she added, fixing her bright eloquent eyes upon his face, "if only you would give yourself to it heart and soul, and think no more of the flattering joys and disappointments of this mortal life."

He lifted his head with an eager look, which showed that he had caught some other enthusiasm.

"Yes," he said, "I do feel that I have powers within me which might enable me to achieve greatness, and do some noble work on earth; but it is your presence alone, Estelle, which could give me energy and strength to utilise my natural gift. You first awoke me to some sense of the true nature of a poet's mission, and you have done much for me since, in raising me above all frivolity and narrowness. But I know my weakness, and if I were deprived of all contact with your finer mind, which seems to touch me as with an electric spark that quickens me into higher life, I should but fall back into the careless pleasure-loving existence I led before I knew you. Let me stay near you, Estelle," he pleaded, "and continue the happy intercourse we have had together heretofore. I will not offend you again as I have done to-night, if it be an offence to have loved you too well. Only do not be afraid to have me with you. Do not lay any restraint upon our meetings. Let me be assured that if I have gained nothing by my boldness, at least I have not lost such measure of happiness as was already mine."

"I am very willing to have you still as my friend and brother," she answered, quietly, "if you have quite understood that what I have said to-night is absolutely final, and will pledge yourself never to recur to it again. It is only thus that intercourse between us can be possible in future."

"I will promise what you will if only I may see you," he answered, sadly. "You have my pledge, Estelle, and now you may trust me; but tell me that I may still visit you." And then she gave him her hand, with a frank smile, and said, "Come to-morrow, if you like; but now, good-night, for it is very late."

(To be continued.)

#### DODGING THE COLLECTION.

One day, as I was listening to a sermon on behalf of a local charity, a woman sitting near the pulpit attracted my attention. This woman had been nodding her head with approbation all the time the minister was preaching; but especially during the part of the sermon in which he was pleading so earnestly for the children. No one could have seen her without expecting a substantial donation at the door. She was also one of the loudest of the singers of the hymn.

An indescribable thrill, however, which passed through me, gave me immediately to understand that I must make up my mind to be disappointed; and a glance at my companion's face confirmed me in my apprehensions. Judging from appearances, this lady could have very well afforded to give; but she passed out without putting a fraction on the plate. Not even a sixpence for decency's sake did she bestow. It was not the churchwarden's fault, however. This gentleman was a very experienced collector; and occasionally shook me a little, so that I made all the little four-pennies and sixpences jump, by way of reminding such as were forgetful, that there was such a thing as a plate at the door. I was never so shaken, however, as when this lady approached me. The fact is, the churchwarden knew her well. It was only about two months before, when a sermon for the Missionary Society had been preached, and a hymn was being sung while the plate went round from pew to pew (which was sometimes the case in our church), that it reached this very individual, just as she was singing out with all her might—

"Fly abroad, thou glorious Gospel."

The churchwarden was determined not to let her off, so he kept poking the plate in front of her, while she on her part kept singing out, "Fly abroad"—"fly abroad"—but ah! she gave nothing to help it to fly. But there are many such as she. She was only one of a class who flatter with their mouths, but are untrue in their hearts; perhaps she thought she had done her part by joining in the hymn, and nodding her head during the sermon; but it would have taken a great deal of this work to have paid off the debt on the schools.

### Children's Department.

#### LITTLE GIFTS.

Only a drop in the bucket,  
But every drop will tell;  
The bucket would soon be empty,  
Without the drops in the well.

Only a poor little penny—  
It was all I had to give;  
But as pennies make the shillings,  
It may help some cause to live.

A few little bits of ribbon,  
And some toys, they were not new,  
But they made the sick child happy,  
Which has made me happy too.

Only some out-grown garments—  
They were all I had to spare;  
But they'll help to clothe the needy,  
And the poor are everywhere.

A word now and then of comfort,  
That cost me nothing to say;  
But the poor old man died happy,  
And it helped him on the way.

God loveth the cheerful giver,  
Though the gift be poor and small;  
What doth He think of His children  
When they never give at all?

#### PROVERBS.

Mr. Amos Atkins was very fond of proverbs. He read proverbs, wrote proverbs, and spoke proverbs: and, meet him where you would, he had always a proverb on his lip. When he once began to speak, there was hardly any stopping him.

When I first met Amos, I was on the way to my uncle's. A long walk it was, but I told him I hoped to be there before night.

"Ay, ay," he said. "Here is a good breakfast, but a bad supper. Put your best foot foremost, boy, or else you will not be there. It is a good thing to hope, but he who does nothing but hope is in a very helpless way."

"Have a care of your temper, for a passionate boy rides a pony that runs away with him. Passion has done more mischief in the world than all the poisonous plants that grow in it. Therefore, again I say have a care of your temper."

"Remember the first spark burns down the house. Quench the first spark of passion and all will be well. No good comes of wrath it puts no money in the pocket and no joy in the heart. Anger begins with folly and ends with repentance."

"Look at your feet and your fingers, boy, let both be kept in activity; for he who does nothing is in a fair way to do mischief! An idle man makes a needy man, and, I may add, a miserable one, too."

"If you put a hot coal in your pocket it will burn its way out. Ay, and so will bad a deed that is hidden make itself known. A fault concealed is a fault doubled, and so you will find it all through life. Never hide your faults, but confess them, and seek, through God's help, to overcome them."

"Waste not a moment of time, for a moment of time is a moment of mercy."

"Now step forward, boy, and as you walk along think of the half-dozen proverbs given you by Amos Atkins."

#### COURTESY.

Little girls, do you ever think about the mean-

ing of words? This word now, *courtesy*, has something about it, which girls and women ought to care for very much indeed. You know that hundreds of years ago, in Europe, and in many heathen countries now, women are not much better than slaves! In China, for instance, when company comes to a house, the parents present the boys very proudly, but they send the girls out of sight as fast as possible. They don't want anybody to know that they have a little daughter in their home.

Gradually, in the Middle Ages, woman came up from a state of barbarism, and the clergy and poets together helped her to win her proper place. The lady of the castle kept the keys and presided at the feasts; wore beautiful robes of stuff called samite and camelot, and gave medicine to the sick. She learned surgery, too, and when the soldiers and knights came home from battle wounded and faint, she knew how to set the broken bones and bind up the bruised parts. So everybody treated her politely, and the sort of manners which then came to be popular, in place of the old roughness and rudeness, took the general name of *courtesy*.

The Bible binds us to be *courteous*. Do you want to know the highest and loveliest style of courtesy, which you can practice at home, at school, and in the street? It is all wrapped up in one golden phrase, "In honor preferring one another." Suppose you try to live with those words for your motto, say for a whole week to come.

#### CAROL, SWEETLY CAROL.

Carol, sweetly carol,  
A Saviour born to-day;  
Bear the joyful Tidings,  
Oh, bear them far away:

Carol, sweetly carol,  
Till earth's remotest bound  
Shall hear the mighty chorus,  
And echo back the sound.

Chorus—Carol, sweetly carol,  
Carol sweetly to-day;  
Bear the joyful Tidings,  
Oh, bear them far away.

Carol, sweetly carol,  
As when the Angel throng,  
O'er the vales of Judah,  
Awoke the Heavenly song:  
Carol, sweetly carol,  
Goodwill, and Peace, and Love,  
Glory in the Highest  
To God Who reigns above.

Chorus.—Carol, sweetly carol, &c.

#### IN THE COURTS OF THE LORD.

Advent season, the time for watching and praying, lest the Master, coming suddenly, should find His followers sleeping, had come and gone, and the joyous Christmas, with its "good tidings," dawned on this earth again. Merrily the happy chimes sang out on the glittering, frosty air; the fresh snow hid the dark frozen earth, with its purity and glory, and bright faces and cheerful voices greeted each other with "Merry Christmas" as the people thronged into His sanctuary, whose birth-feast they kept.

On the other side of the street from the Church which the throng was entering, a boy, leading a tiny girl, passed slowly along. His jacket was torn, and his hat had no rim, and the little one's golden curls were but half concealed under an old shawl; but, though they belonged not to the Church-going crowd, the spell of the day was upon them, and they looked eagerly toward the porch.

"See all the folks, baby," said the elder, gazing delightedly at the gay sleighs and richly-dressed worshippers. "And, gracious! just hear the chimes; ain't it splendid?"

"What for?" questioned the child, her blue eyes dilating with pleasure.

"What for? Why, 'tis Christmas-day, don't you know. They're all agoin' to church, and it's real jolly in there. I peeped in there yesterday, with Tommy Noolan. It's just as green, baby, why as if it was summer; and won't they have gay singing!"

"Me go," said baby, coaxingly. "Ou and me go, Dicky."

"Pooh!" said the boy, "it's only rich folks as



goes there, sis; they'd turn us out. Never mind," he added, as the little lip quivered, "I'll get you a good big bit of that green stuff to stick up in our window. Come along, they've all gone in now. P'raps mother'll let us come up and hear the organ outside by'm-by."

Within the church the air was fragrant and summer-like with the masses of evergreen-wreaths, festoons, arches, and crosses, "making the place of His feet glorious," and the organ pealed forth, and the joyous voices of the children thrilled through chancel and nave as they carolled—

"And pray a gladsome Christmas  
To all good Christian men.  
Carol, Christmas, carol,  
Christmas, come again."

Then all knelt lowly together, and confessed their errings, and received pardon through the Christ whose humble birth they celebrated, and, rising, worshipped Him in triumphant chants and songs, and confessed their faith in Him in the oldtime words of the apostles.

And then the old, yet ever new, requests, the unceasing prayers of our humanity for all God's world lying in forgetfulness and ingratitude under the Christmas sun, rose from the altar, and the people breathed forth their Amens.

And now,—

"The door is shut—  
The faithful sup with Christ,  
And He, in breaking bread, is known."

The glorious sunlight streams through the high stained windows, and falls in a flood of radiance on the white robes of the ministering priest, on a little boy's drowsy eyes, roused him to curiosity and delight, on the softly bowed head of a fair young girl, on the quivering hands of a worn old widow, rejoicing over one who "was lost and is found."

No one noticed that the outer door swung softly open, and a baby-face looked in. Great blue eyes filled with awe and wonder at the solemn beauty of the place, a sweetly-serious little mouth, with parted lips, soft, curly hair, tossed by the wind and escaped from the old shall, fallen back from the clasp of the baby hands. Slowly, noiselessly, with a look of heaven-given light and reverence, the child moved up the aisle till she stood full in the glory of the first window.

"And we most humbly beseech thee, O Father," prayed the minister from the altar, "so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen."

And then, with a burst of enraptured melody, the *Gloria in Excelsis* rang forth, and with uplifted hearts and voices, the people praised, worshipped, glorified "God the Father Almighty, God the Only Begotten Son Jesus Christ."

As the priest pronounced the benediction, a child's voice whispered from the door, "Baby, baby, come!" but the little one, in the glory, stood entranced, with clasped hands and adoring brow, and not till the stir of departure began, and curious glances were fixed upon her, did she hear the call, and, in a sudden tremor of fright, fly to join her brother.

Even the heedless boy was impressed by the look on the little face, and forebore to scold her, feeling that she had seen more than God's mere earthly temple, and had come very near the unseen world. And among all the worshippers passing out from God's house and from the sacrament of His love, there was not one who had come nearer Him in the glory and beauty of the Christmas service than the little child who stood unnoticed in His courts.

#### SANTA CLAUS.

Bessy Rae had lived for a long time in China, with her aunt and uncle. She was an orphan, but, except for saying "uncle and aunt," instead of "papa and mamma," she felt as if she were their own child, as her parents had died before she could remember them, and Mrs. Bristow had ever since taken care of her.

Early in December of 1871, Mr. Bristow received letters which called him back to America,

perhaps to live; so, of course, Bessy and her aunt came too. It did seem a little hard that they should have to leave their home and all their friends just before Christmas; but it couldn't be helped, and after all it was so pleasant to go back to America; pleasant to Mrs. Bristow, because she would see again the dear sisters and mother from whom she had parted four years ago, when Bessy was only three, but to Bessy the "so pleasant" consisted chiefly in getting to America in time to see real snow, and perhaps, if the spring were not too far advanced, having a slide down hill.

Still, when the time came to say good-bye, she was sorry to do it. The house, with its wide cool piazzas, was very pretty, and she would miss the many little friends who lived at Shanghai—American girls like herself, to whom she had promised to write innumerable letters so soon as she could learn how; even the coolies, with their funny round faces and long black braids, she was rather sorry to leave; but she thought of the little new cousins she would meet, and the wonderful stories she could tell them, and felt comforted.

For a week after sailing Bessy never left her berth, and didn't much care what became of her. But when she was once up, and able to stand alone, and to enjoy a little dinner, she found everything pleasant and new and wonderful. She soon grew strong and would sit out on the wide deck every evening watching the lovely moonlit waves, that broke before the ship, dashing its sides with spray, and then closed behind it, leaping up, as if to throw a parting kiss after the huge wonderful creature that had so disturbed and excited them.

The passengers soon made friends with the bright-eyed child; and one old gentleman in particular, who had been all over the world, told her wonderful stories of what he had seen and done in many lands.

But Christmas was drawing near. You would hardly have believed it, for he comes here, wrapped in furs, with icicles hanging to his beard, and snow covering his clothes. There, it was still warm and summer-like, and the wind blew soft against Bessy's cheek, as if it had come from spicy woods and flowery gardens. Still, Christmas was very near, and to Bessy it was to be a very strange one. She was the only child on board, and how could Santa Claus find her? was her constant thought. If he did not know where she was how could he get to her?

"Does Santa Claus go to sea, aunty, and how does he manage it? Do reindeers swim?"

"I don't think they do, Bessy; but," and here aunty looked very wise, "I advise you to wait until Christmas, and see for yourself. If you are good, no doubt Santa Claus will do something for you."

Of course, Bessy had to wait; and she could find out nothing more, but she didn't stop thinking, and at last she confided her doubts and troubles to her old friend the traveller. "Had he ever met Santa Claus? and did he know whether he went to sea?"

"I have never met him," said the gentleman; "and as for the other question, perhaps he has a patent for turning his sled into a boat."

"What should he do with the reindeers then?"

"Did you never hear of boats that go by horses, and why not by reindeers? At any rate, Bessy, he must have some way of crossing the ocean, or else he never would get to America."

"That's true," answered Bessy. "I wonder, as there are no chimneys on the ship, whether he will come through the window. It is such a little one, that I don't see how he can do it."

But the old gentleman either could not, or would not, tell her anything satisfactory: and all she could do was to think and think, till she could think no longer, without coming to any conclusion. On Christmas-eve, she, like many another little girl, made up her mind to lie awake, and, like all who do so, hoping to see Santa Claus, she fell asleep, for the cunning old gentleman is determined to catch them napping.

When she awoke, she looked in vain for any well-filled stocking.

"How could I have expected it, when there was no chimney for him to come through," she said; and rather down-hearted, she got up and began to dress.

"Bessy Rae, Bessy Rae, where are you?" she

heard, just as she had finished her prayers; and she ran out and caught her old friend the traveller round the corner, saying "Merry Christmas" before he could get it out. "I want you to come on deck, and see the most wonderful thing that I ever saw; and I have seen a good many," said he. Mr. and Mrs. Bristow were just behind her as she turned round; and, after she had kissed them and said "Merry Christmas," they all together went up the stairs, and out into the bright, warm southern sunshine. A little crowd was collected there, and all looked eagerly at Bessy, and made way for her to pass. Right in the middle of the group lay the most singular bundle that ever was seen. It was not square or round or three-sided, but all shapes run into one. There was no end of corners that looked ready to burst, and show what was inside; and in one place, a doll's hand was sticking out, as if the owner was in such a hurry to shake Bessy's, that she could not wait. The cover of this odd parcel was not like common paper. It was a curious greyish ground, with what looked like snowflakes scattered over it. Here and there were bright pictures of Christmas-trees, with laughing children about them, of big, round plum-puddings flaming up, of toys and candies, and Christmas bells. In the middle was written, in big, twisted letters, that looked as if they were made of holly berries, "Bessy Rae, with Merry Christmas." The little girl could hardly speak for delight at first—then she pounced on the bundle, saying, "After all, Santa Claus came."

You can easily imagine her pleasure, how her eyes grew big and bright, and her tongue was let loose as she found one pretty thing after another.

"To think, aunty, that Santa Claus didn't forget me," she exclaimed; "but oh! I wish I knew how he came here."

"Ah! said the old gentleman, with a twinkle in his eye, "he must have been flying over the mast-head on his way to America, and just dropped the bundle down in the right place."

"But I thought you didn't know how he went over the water."

"Perhaps I don't, but perhaps I may guess," said the traveller, and so Bessy could not find out.

The rest of the day was very pleasant to Bessy. The service was very strange and yet very beautiful; even little Bessy had never understood so much of it before. It was held on deck, and the Christmas hymn, *Gloria in Excelsis*, was joyously sung, making all feel, that, though they were on the wide seas, the arms of their mother the Church were still about them, and the Saviour, "who was born this day," was watching over them, and sending down into their hearts His Christmas blessing.

After service they had a Christmas dinner—a real one, with a big plum-pudding to end it, just as if they had been at home. Then there was a long, long play on deck for Bessy, then a sleepy watching of the shining crested waves, then the goodnight kiss and happy childlike sleep, with the new dolly tightly clasped to her breast.

But how does Santa Claus cross the ocean? we hear some little child say. My dear, if Bessy could not find out, though she was on the spot all the time, do you suppose that we know, who never went to sea?

#### MARRIED.

At Christ Church, London, on the 5th inst., by the Very Rev. Dean Boomer, assisted by the Rev. Dr. Darnell, of Dufferin College, and the Rev. J. W. P. Smith, Incumbent, the Rev. Henry Banwell, Rector of Grace Church, Port Huron, Michigan, to Jane Wall, youngest daughter of the late Rev. James Hutchinson, some time Incumbent of Meaford, in this Diocese.

On Tuesday, the 10th inst., at St. Mary's Church, Summerside, P.E.I., by the Rev. T. S. Richey, William B. Mills, Esq., to Henrietta H., daughter of H. C. Green, Esq.; all of Summerside.

#### DEATH.

December 3rd, at the residence of his daughter, Mrs. Edmond Bambrick, No. 67 Maynard Street, Halifax, N.S., Joseph Clarke, aged 87 years, formerly Parish Schoolmaster, and Clerk of St. George's Church, highly esteemed for his sterling integrity and Christian Character.



Church Directory.

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