

Dominion Churchman.

Vol. 6.]

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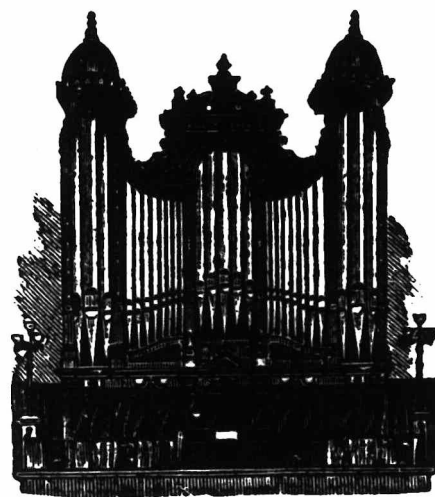
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THURSDAY, OCTOBER 7, 1880.

THE Convocations of Canterbury and York have been prorogued till Thursday, November 25th.

It is said that the number of certificated chapels which were on the register at the end of October last, (20,841), substantially includes all the Non-conformist meeting houses in England and Wales, so that there would appear to have been no increase during the last thirty years. Though many new ones have been built, the gain has not more than balanced the number which have disappeared since 1851.

The Bishop of Liverpool has had a choleraic attack, but is now recovering.

The Bishop of Bedford has a chaplain curate, and hopes soon to have another. The duties are of a missionary character, such as preaching courses of sermons on Sundays and week days, addressing gatherings of men in school rooms, preaching out of doors, helping disabled clergy, and similar duties, under the Bishop's direction.

The Duchess Dowager of Cleveland has given one thousand pounds, sterling, towards the endowment fund of the Bishopric of Newcastle.

The Bishop of Nottingham has presented a second address to the Bishop of Lincoln, signed by 1,400 of the clergy, thanking him for his speech against the Burials Bill in the House of Lords, accompanied by a letter stating the voluntary nature of the signature.

A conference between the Rector of Clewer, the Rev. Roland Errington, successor to Canon Carter, and some of his leading parishioners has just been held with regard to the employment of the Clewer Sisters of Mercy, as district visitors in connection with the Church. Two of the parishioners objected to such an arrangement. The rector, while desirous of securing the sympathy of the whole parish in his work, was not prepared to dissociate the work of the Sisters of Mercy from the Church. The work would be entirely under his own supervision. He had conferred with the Bishop and with the late Rector, both of whom agreed with him in the course he thought best. It would be impossible to organize an agency independent of the Sisters of Mercy, as there were no other parishioners to undertake the duty, and the work of the Sisters would go on, whatever other agency might be employed.

At Netherton, near Dudley, considerable altercation took place at the interment of a collier under

the new Act by a Baptist teacher. The Vicar had given his consent, but had afterwards withdrawn it on the ground that proper legal notice had not been given.

In the church of Avebury, the Vicar, the Rev. Bryan King, published a protest against the new Burials Bill, "as an act by which the sin of sacrilege is legalized, and by which the sacred rights, by which he has been put in trust by the Church, are unrighteously invaded."

On the 9th ult., the Bishop of Argyll and the Isles solemnly consecrated a new church at the picturesque little town of Fort William, on the shore of Loch Eil, and beneath the shadow of Ben Nevis. It is dedicated to St. Andrew, and has been erected and adorned mainly by the munificent gifts of one member of the congregation, Mr. G. B. Davy, largely supplemented by contributions from English Churchmen. The offertory at the opening service amounted to £230 stg. The building is from the designs of Mr. Ross, and is in the early decorated style. The spire will be one hundred feet high. The Bishop of Argyll consecrated another church in Glencoe, on the 12th, and was expected to dedicate a third the following week, so that it is hoped the Church is recovering some of her lost ground in the Western Highlands.

On the 8th ult., Bishop Ryle consecrated his first new church in the Diocese of Liverpool. The church is at Mayhull, and has been built from the increasing need of Church accommodation in the parish. The Bishop preached from St. Mark 13: 2. He said we could not have two handsome churches, or services too beautiful, so long as we kept within the limits of the law. He rejoiced that the dress and demeanor of the clergy were prescribed in the Book of Common Prayer; but, after all, the one great question was—Do we live up to the Gospel we profess?

On the 9th, the Bishop of Liverpool consecrated another church, that of St. John the Evangelist, Walton, the foundation stone of which was laid by Lord Skelmersdale, in 1876. An attempt was made to stop the consecration through objections offered to a reredos by Mr. Woolner, R. A. It is described as "a piece of sculpture containing in relief a full length figure, representing our Saviour extended on a cross, with figures of the Virgin Mary and St. John at the foot of it, affixed over the communion table." The Bishop, in replying to the memorialists, said he was informed by his legal officials that there was nothing in the Church of St. John the Evangelist, Walton, which exceeded the limits allowed by the Church of England. Under the circumstances, he did not see that he could refuse to consecrate, whatever his own private feelings might be. If he called on others to obey the law, he must respect legal decisions himself.

The following extract from an article in *Vanity Fair*, is an admirable satire upon the oracular assumption of modern scientific writers and philosophers:—"Science is now a goddess throned among stars. She must needs sit on a throne and talk oracles. Let me follow her. A man with good faculties spends twelve years studying the muscles

of a caterpillar. Another uses up his life in naming a set of mollusca which do not need his labels. Another gentleman grubs his life away in caves and tumuli. We will not be hard on mechanical science, but when it comes to abstract philosophy it is another pair of sleeves. Among "subjects" and "predicates," and "majors and minors," the human intelligence, it is said, exerts its noblest capabilities. We will not believe this. Mr. Mill was once thought to be logic incarnate, now it is proved that Mr. Mill had an essentially illogical mind. Comte was believed to be only inferior in intelligence to the Creator; a biologist now informs us that Comte was a blatant character. Mr. Darwin was once the greatest of the human race! A German person (who is now the greatest of the human race,) tells us that Darwin proved nothing. Systems come and go. The philosophers are children in a skittle alley. They fiddle about with terms and names. When they are shown to be fiddling against the rule of the game, there follows a great babblement, and amid the noise the essential gets forgotten. These people with their "tumuli" and their "predicates" go about expecting us to be taken with wonder and terror when we see them. They tell us to make the best use of our capabilities, and they ask us at the same time to nullify our chiefest capability. On the whole we think they had better carry their eloquence somewhere else."—This is an amusing, but not exaggerated, picture of the "confusion of tongues" prevailing in scientific circles, arising, as was pointed out in one paper of "Church Thoughts," from men leaving the true region of science for that of theories and guesses.

Turkey continues to act with the duplicity to which she has been accustomed for the last half century, at least. After having promised to restore Dulcigno to Montenegro, it appears to be more than Abdul Hamid's crown and life are worth, to fulfil the engagement. The mis-rule in Asia continues to be as bad as ever, and will never mend until the Turk is coerced into something like humanity. The naval demonstration threatened has come to nothing, and the government in England will probably do no more for the Christian population in Turkey than their predecessors did.

The present Sultan is well known to have cherished the hope of a revival of the Caliphate in his own person, so that the Crescent may stay the increasing inroads of the Cross among the Moslems. It is said that half a dozen high caste Hindoos of great influence in India are at present the guests of the Sultan, who holds private councils with them. It is rumored that Asiatic emissaries have been to confer with His Majesty on the possibility of an alliance of the Moslem populations of the world to resist the aggressions of Christendom. When infatuation takes possession of the mind, it is impossible to set any bounds to its aspirations.

The reign of terror appears to have begun in Ireland. The person or persons who shot Lord Mountmorris have not yet been discovered by the authorities, and probably never will be, although the sum of £1,000 stg. has been offered for the discovery. The Lord Lieutenant has received private intimation that he had better mind what he is a-

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bout for the next two months if he wishes to be safe; and the destruction of Dublin Castle has been threatened.

Mr. Thomas Carlyle is seriously ill. Littlehope is entertained of his recovery.

Negotiations have been entered into for carrying on a trade between Canada and Brazil. The Brazilian Chamber of Deputies has passed, unanimously and without debate, a subsidy for a proposed line of steamships. The line is expected to be in operation in five or six weeks.

The five hundredth anniversary of the birth of Thomas Hamerken, commonly called Thomas a Kempis, is to be kept in Kempen, where he was born, in 1880. His celebrated work, "The Imitation of Christ," has been, or ought to be, read by every one.

In reference to Bishop Ryle's church consecration addresses, it is pointed out that His Lordship forgets two important circumstances which have a bearing on the observance of the law with regard to the Church. One is, the Privy Council solemnly decided that the Ornaments Rubric, and the Ornaments Rubric alone, with a certain "Advertisement" of Queen Elizabeth read into it, contains the law as to vestments; the other is that the said Advertisement does not say a word about Bishops, and only applies to the Province of Canterbury, whereas Liverpool is in the Province of York.

THE TWENTIETH SUNDAY AFTER TRINITY.

THE Epistle appears to be selected as an illustration of the festivities of Christ's Kingdom in which the vicious and degrading ceremonies of heathen rites are superseded by the psalms and hymns and spiritual songs of Christian worship, and is ever consecrated by the giving of thanks, the offering of the Holy Eucharist, to God the Father in the name of our Lord Jesus Christ. The prophetic parable of the Marriage Supper of the Only Begotten is the subject of the Gospel. This also should be interpreted with reference to the Eucharist, as it is applied in the second exhortation to the Holy Communion in our Book of Common Prayer. We must not, indeed, suppose that when the pleasures of sin are given up, there is no more joy in store for man. When the temporary and fleeting enjoyments of the world are laid aside there is to be found, instead thereof, not only the peace of God which passeth all understanding, but much real festivity in Christ's Kingdom, connected with a joy that is absolutely unspeakable and full of glory. So that the votaries of sin are not the only people in the world who look for enjoyment; but they are the very people who have not been able to find it. When in the use of the ordinances of Christ's appointment, and especially in the devout use of the greatest means of all—the Holy Communion, the Christian is enabled to look to the Saviour with undoubting confidence, fully believing in His perfect atonement for sin, when in that holy ordinance he sees Immanuel exalted to the mediatorial throne in the Heavens, as an advocate for His people, and as dispensing those blessings He died to purchase, he is filled with joy and peace in believing, and abounds in hope through the power of the Holy Ghost. But then, although he has turned away from the pleasures

of the world, yet, instead of regarding it with disgust, as only a scene of turmoil, misery, and sin, he regards it as his appointed place of probation, his allotted scene of discipline and trial, where his capacity for still higher enjoyment is to be cultivated and improved, where he is to redeem the opportunity, and to receive grace to prepare for an eternal world.

THE GENERAL CONVENTION OF THE CHURCH OF THE UNITED STATES.

THE meeting of the General Convention of the United States has been appointed to take place in New York, Oct. 6, 1880.

A deputation was appointed at the recent meeting of the Provincial Synod at Montreal, as a delegation to this Convention. It consists of the Venerable Archdeacon Whitaker, Rev. Dr. Hill, R. L. Clench, Rev. Dr. Sullivan, T. White, M. P., G. A. Kirkpatrick, M. P. There is every reason to believe that a spirit of harmony and charity will prevail at its meeting. Since the Cummsite schism separated from the Church in which they did not believe, a much greater amount of harmony has reigned in our Sister Church of the United States. We have a few untameable spirits among ourselves who would, if they were honest enough, follow their example. They have no more faith in the Church than they have in any one of the schisms around us, and therefore, as honest men, they should take shelter among the sects in which they would feel more at home. The troubles of Israel would then be few in number. We do not wonder that the Church of the United States is so jubilant at the prospect of a cordial meeting of its convention. We shall be glad to find, as we have no doubt we shall find, their anticipations realized. And we wish them, heartily, God speed.

ERRATUM.—In our last week's issue, page 460, the quotation from the Homily entitled, "The First Part of the Sermon concerning the Sacrament," should read thus:—"Neither need we to think that exact knowledge is required of every man, that he be able to discuss all high points in the doctrine thereof: but *this much we must be sure to hold*, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent."

Diocesan Intelligence.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

OTTAWA.—The Rev. Edward Wm. Beaven, M. A., has been licensed by the Bishop as Assistant Priest at St. Alban's, and has taken up his residence in the city.

St. John's Thanksgiving Service.—The decorations were very fine, and reflected great credit on the ladies who executed the work, as the arrangement of the flowers and fruits showed admirable taste. The chancel altar, covered with fruits of the garden surrounded by flowers, looked particularly attractive, while the reading desks and font were wreathed in flowers and had fruits and vegetables at their base.

The Rev. Mr. Pollard, rector, officiated, assisted by the Rev. Mr. Reid, of Oxford Mills, who preached the sermon. Service began by the singing of the thanksgiving hymn. Joel 2:16, and Corinthians 9:26, were portions of the Scriptures read as the evening lessons, by Rev. Mr. Reid, while the proper psalms, read by Rev. Mr. Pollard, were the 145th, 147th, and the 150th. The choir sang a beautiful anthem, "Let the Mount Zion rejoice," during the service, in which the duet was taken by Miss Higman and Mr. E. Y. Steele, the organist. The 883rd hymn was also sung during

the evening, together with Old Hundred. The service throughout was of a very pleasing nature.

Rev. Mr. Reid, in his sermon, took for his text the 10th verse of the 23rd chapter of Exodus.

The discourse was listened to with much attention throughout. A collection was taken up, and it was liberal. Mr. Steele, the organist, played a voluntary at the beginning and close of the service.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending September 25th, 1880.

MISSION FUND.—Parochial collection.—Peterborough, 149.25. Thanksgiving collection.—Peterborough, 16.00. January collection.—Peterborough, 16.97. July collection.—Fenelon Falls, 2.40; Peterborough (1879), 81.87; Peterborough (1880), 27.45.

DIVINITY STUDENTS' FUND.—April collection.—Peterborough (1880), 18.16.

ALGOMA FUND.—Day of Intercession collection.—Peterborough, 24.40.

THORNHILL.—On Sunday last, the Lord Bishop of Toronto visited this parish with a view of holding confirmations and consecrating St. Mary's Church, Richmond Hill, and a private burial ground for John Arnold, Esq. Service was held in the church at 11 a.m. One petition from the Rector, the Rev. R. Sharplea, and the churchwardens, Messrs. Powell and Cooke, read by Geo. Nicol, Esq., who also acted as Registrar, the Bishop proceeded with the consecration of this neat and commodious church. The morning prayer was read by the Rector, assisted by the Rev. Canon Givins, who acted as chaplain to the Bishop.

The rite of confirmation was administered after the Third Collect. It was preceded by a most admirable address from the Bishop, in which he happily illustrated the consecration demanded of Christ's servants, by the interesting ceremony that had just been witnessed, and in explaining the nature of the two ceremonies, His Lordship's remarks were well calculated to enlighten the ignorant and obviate the prejudices of outsiders, as well as to build up all in our most holy Faith.

The beautiful prayer at the consecration of the burial plot (which, we understand, was adopted at the late Provincial Synod), was listened to with intense sympathy by the friends of the worthy Arnold family. The first and only occupant of the plot being an interesting daughter who had very recently entered on her rest.

The rite of confirmation was again administered by His Lordship in Trinity Church, Thornhill, at 7 p.m. On both occasions, notwithstanding the threatening state of the weather, large and attentive congregations assembled to unite in the interesting services. A goodly number of earnest young persons of both sexes—the young men predominating—were admitted to the full membership of the Church. The musical part of the services, as might be expected from the Rector's well-known taste for music, was well conducted by a numerous and well-trained choir.

NIAGARA.

[FROM OUR OWN CORRESPONDENT.]

WELLAND.—We have, this year, had the first Harvest Home Festival ever held in this place. Experience elsewhere having proved that, where the services and the festivities in connection with the Harvest Home are on the same day, many are prevented attending the former, through pressure of business in preparing for the latter, we decided to have them on two separate days.

Accordingly, the services were held on Sunday, the 12th of September; the Incumbent, the Rev. R. C. Caswall, preaching in the morning, and the Rev. W. E. Grahame, Rector of Thorold, in the evening. During the previous week the ladies had been very hard at work, decorating the church with wreaths, festoons of grains, evergreens and berries; adorning the windows with flowers. The altar and the window above it were elaborately decorated with offerings of fruits, flowers and vegetables of an ornamental character, a large reredos having been designed and made for receiving them by Mr. H. T. Ross and Mr. Hoag. The church, which is itself very plain, was thus beautifully adorned for the festive occasion. At both services, but especially in the evening, a great number of extra chairs, benches and boards had to be brought in to provide for the accommodation of the large congregations present. In the evening, indeed, fifty or sixty had to go away, being unable to get seats of any kind.

The Holy Eucharist was celebrated at the morning service, as the most essential portion of thanksgiving celebration, the Harvest Hymn, from Hymns A. & M.

was sung, and the anthem, "Thou Visitest the Earth, and Blessest It," by Dr. Greene, was well rendered by the choir. At each service a hymn was sung in which the whole congregation (probably half being strangers) was enthusiastically responded to. The thank-offering amounted to \$21, besides the regular offerings in envelopes for the support of the church.

The more secular part of the festival was held at Orient Hall, the following Wednesday evening, admission to the hall being 15 cents, and tea and other refreshments being provided at very small charges, far too small in fact. The entertainment consisted of music, singing, two short addresses by the chairman, F. Van Norman, Esq., senior warden, and the Incumbent, and recitations, both humorous and sentimental. Twenty dollars more was cleared by this portion of the festival, after paying the heavy expenses incident to it. The whole amount received on the two days is being applied to the purchase of handsome chandeliers for the church, which is at present very badly lighted.

It is not intended that the holding of the services on a Sunday shall be a precedent for future years. As was pointed out by the Incumbent in the morning sermon, Sunday is already the Lord's day, and in devoting that day to Him as a day of special thanksgiving, we are offering (so far as time is concerned) "that which doth cost us nothing." Yet this being the first service of the kind here, it was considered best to have it on a Sunday, so that all in the town might the more readily attend; and then, another year, when appointed for a week day, people will know what kind of a celebration it is to which they are invited.

WEST FLAMBORO.—The organ recital held here on Wednesday, the 22nd day of September, in Christ Church, when the organist of St. George's Church, Guelph, presided at the organ, was a very entertaining one, and all who were present could not but have been very much pleased with the rich musical treat, vocal as well as instrumental, that was afforded them: Miss Geddes showing herself to be a thorough musician in every respect. The Collect for the 17th Sunday after Trinity was very nicely sung by a quartette composed of Revs. Edward Osler, Mrs. D. H. Charles, Mr. D. H. Charles and Mr. Littler, of Dundas; a duet by Mrs. Rafter and her sister Miss Bradley, of Flamboro Village; a solo by Mrs. Rafter was also very good. A very pleasant as well as profitable evening was brought to a close by the pronouncing of the Benediction by the Rev. T. Geoghegan, who, so far, has been wonderfully successful in this mission.

ELORA.—The Annual Harvest Festival of St. John's Church, was held on the 16th Sept. At the service, which was at half-past three in the afternoon, Rev. W. H. Clarke, M.A., of Bolton, preached the sermon from the text, "Honor the Lord with thy substance," and Rev. Messrs. Radcliffe, and Belt, read the prayers and lessons. The Psalms were sung antiphonally, the choir of St. John's Church being assisted by that of Trinity Church, Alma. Mammatt's, "Dens Misereator," and Thomas Smith's "Thou crownest the year," were sung by the Elora choir. The congregation numbered about 110. The offertory collection amounted to a little over \$10.00.

In the evening more than 800 persons assembled in the Drill Shed, and, after partaking of dinner provided by the ladies of the congregation, listened with great interest to addresses from the clergy, glees, &c., from the choir, and selections from the string band of the village. The entertainment closed with the presentation of several *tableaux vivants*. Altogether the festival was highly successful, and fully rewarded the efforts of the Incumbent, Rev. P. L. Spencer, and the members of the congregation of St. John's. The amount realized, including the offertory collection, was \$77 above expenses, the greater part of which will be devoted to the fund for reducing the debt on the church building.

HURON.

[FROM OUR OWN CORRESPONDENT.]

ORDINATION.—His Lordship the Bishop held an ordination service on Tuesday, the 21st inst., in St. Ann's Chapel, Hellmuth Ladies' College. The Rev. Wm. Reimer, chaplain of the college, was ordained priest. The Litany was read by the Right Rev. Bishop Alford, and the candidate was presented by the Very Rev. Dean Boomer. Many of the city clergy were present, some of whom took part in the service. After the solemn rite of Confirmation, Bishop Alford preached a very impressive sermon. The college staff and the lady pupils, over a hundred in number, were present. The singing was very effective, and added much to the beauty of the service. Miss Clinton, the Lady Principal, presided at the organ.

The Holy Communion was administered by the Bishop of Huron, assisted by the Dean, when about sixty of the pupils partook of the Holy Sacrament. The number of pupils is large and increasing at the commencement of the academic year.

LUCKNOW.—The Rev. James Carrie, incumbent of the parish, preached an excellent sermon on the 17th Sunday after Trinity, on the Apostolic Rite of Confirmation—its institution and continuance in the Church. He is, at present, preparing a class for confirmation. His Lordship the Bishop of the Diocese is expected to pay an episcopal visit to the parish in a few weeks and to hold confirmation service.

WALLACETOWN.—The Festival of Harvest Home was duly celebrated by the Church at Wallacetown, on the 21st ult. At early evening there was the usual accompanying feast, followed by a concert. Among the singers was Miss Sands, of Chatham, who was heartily encored every time she sang. Short addresses were given by Rev'ds Messrs. Hastings and Gardiner. The hall was beautifully decorated for the occasion, the work of Mr. Gardiner and the ladies.

LONDON.—St. Paul's.—The Twenty-sixth Battalion C. I. have been in camp here on the military ground for some days. On Sunday, the seventeenth after Trinity, they marched to St. Paul's Church to morning service, being headed by an excellent band, and accompanied by the London troop of cavalry, and the members of the London Field Battery. The Rev. Canon Innes, who had returned from the Provincial Synod on the previous morning, read the morning service and preached. Rev. Alfred Brown, Assistant Minister, officiated at St. Thomas'. Canon Innes's sermon was thoroughly practical.

PETERSVILLE.—St. George's.—The Festival of Harvest Home has become firmly established as a festival in connection with the Church in Huron. Churchmen have learned that a festival of thanksgiving to Him from whom proceedeth every blessing we have, is a reasonable service, and that a day of thanksgiving for the fruits of the earth, at the in-gathering of the harvest, is not a vain thing in the Church Catholic more than it was in the church of the Jewish people. Throughout the Diocese, in town and country, the annual festival of Harvest Home is celebrated in all our parishes. In St. George's, Petersville, the festival of thanksgiving for the in-gathering of the fruits of the earth was celebrated in Collin's Hall. An excellent supper had been prepared by the ladies of the congregation. To the pleasure of the feast of good things and the pleasure of fraternal greeting and fellowship was added a concert. All present enjoyed themselves heartily and the evening was a most delightful one. Rev. Dr. Darnell presided at the festival. The thanksgiving services are always in St. George's Church, the Sunday before the feast.

TYRCONNEL.—Confirmation was administered on Sunday last in St. Peter's Church, Tyrconnel, and in St. Stephen's Church, Burnell Park, by Bishop Alford. The congregations at both churches were very large. The large and handsome stone front in St. Peter's Church was beautifully decorated by Mrs. Chance, with evergreens and dahlias. The Misses Pearce and Bobiers supplied the altar with choicest flowers. In the front there was an exquisite bouquet, chiefly of white dahlias, and in the rear there were two other bouquets of flowers of various colors.

Thirty-three persons, old and young, received the holy rite at St. Peter's Church, and nine received it at St. Stephen's. The Bishop's addresses were most appropriate and edifying, and were characterized by simplicity, fluency and eloquence. The return from Burnell Park was, with difficulty, accomplished through a terrible storm of wind and rain; and this interfered with the attendance at the evening service in St. Peter's Church, where, after the rector had read the evening service, the Bishop delivered a most eloquent and powerful address on missionary work in China, which ought to be printed and circulated throughout the whole Dominion. The Bishop and Mrs. Alford, who accompanied his lordship, have conferred a lasting favor on the people of the parish by their kindly visit.

HAYSVILLE.—Christ Church.—The quietness of the mission of Wilmot has been pleasantly interrupted by a Harvest Festival, the first held in the neighborhood, which was celebrated on Wednesday, the 18th ult., at Haysville church. When the proposal to hold such a festival was first made, many doubts were entertained as to the possibility of its being successful, but the energy with which Mr. Harding, the recently appointed clergyman, has inspired his flock, overcame all obstacles, and their desire to strengthen his hands and to show their appreciation of his labors among them, made them work with a will, both in the previous preparations and in the labors of the

day itself; and it must be very gratifying to Mr. Harding to know that his suggestion was so readily accepted, and so fully carried out. At 11 a.m., a large congregation assembled in the church, which was tastefully decorated for the occasion, when morning prayer was said by the incumbent, and the sacrament of the Lord's Supper was administered. The lessons were read by the Rev. Mr. Brown, of Clarkesburg, and the Rev. Mr. Curran, of Stratford. The sermon was delivered by the Rev. Mr. Mellish, of Caledonia, who was for many years pastor of the Haysville mission, and was a very excellent and appropriate discourse.

After the morning service, the congregation made their way to the town hall, where a sumptuous repast was prepared and partaken of by some hundreds of people. The afternoon was pleasantly spent in games and amusements usual on such occasions, and at seven o'clock in the evening the church was again filled by an attentive congregation, where evening prayer was offered, and short addresses were delivered by the visiting clergy.

A notable feature of the services of the day was the singing, which was excellent. The choirs of St. James', Wilmot, Hamburg, and Haysville uniting harmoniously in the service of praise. The hymns for the occasion were well selected, printed, and distributed among the congregation, and psalms for the evening were chanted, in a manner which would have done credit to a much more experienced choir. Indeed, the whole affair was most creditable to the enterprising pastor, and to the many willing hands and hearts who so cordially seconded his wishes.

The various offerings and contributions of the day amounted to \$120, and were for the new parsonage fund.

WILMOT.—St. James'.—On the following Monday a meeting was held in St. James' Church, Wilmot, to take into consideration the desirability of enlarging and beautifying the old church building, which is now 27 years old, having been erected in 1858. There was a good attendance, the Rev. Mr. Harding in the chair. After conversation it was unanimously agreed to add porch, vestry, and chancel to the present building, and also to make other desirable improvements. The cost will be in the neighborhood of six or seven hundred dollars. More than \$400 were pledged at the meeting, and the balance will be easily secured, so that work will begin immediately.

ANNUAL MISSIONARY MEETINGS.—Following immediately upon the above, our parish was visited by the Rev. W. F. Campbell, the Diocesan Missionary Agent, and anniversary meetings were held as follows:—Haysville, Wednesday evening; St. James', Wilmot, Thursday, and Hamburg on Friday. It was feared that the collections at the missionary meetings would be small on account of coming so quickly upon the heels of the harvest festival, and the contemplated parsonage building and extension, &c., but our fears proved to be groundless. There has been no falling off in our missionary collections, but, on the contrary, a slight advance as compared with the previous year. *Laus Deo.*

SIMCOE.—The annual Sunday School picnic of this Church took place on Tuesday of last week. We are pleased to learn that it was more than usually successful. The attendance was very large, as might have been expected, of scholars; and many of the parents of the children, and other friends, accompanied the excursion. The children assembled at the Trinity Church Sunday School room at 9:30 in the morning, and at 10:30 o'clock started for Port Dover. The day was all that could be desired. The viands supplied by the friends were excellent in quality, and amply sufficient for two hearty meals, which were entered upon and dispatched in good earnest by all present. Too much cannot be said of the ladies of the church in making the festival so satisfactory. The usual games, with the prizes offered, were much enjoyed by the folks—young and old. Mr. Walse, the Secretary, deserves much praise for his judicious attention to all the arrangements of the day, in which he was aided by the Rector and by the Teachers of the School. With great kindness Messrs. Misner & Kendall undertook the task of conveying a large portion of the provisions to Dover. The bathing in the lake was much relished by the boys. Really Dover is a delightful place for picnics. The only drawback is the distance of the grounds from the station, and the want of better accommodation. The excursionists returned to town by a special, arriving at 8:20 p.m.

BRUCE DEANERY.—On Monday, August 23rd, Bishop Alford visited Grace Church, Sullivan, which is in charge of Rural Dean Cooper. Until the last year this congregation had been for some time without a clergyman, and the people were dispersed and almost lost to the church; but it is now in a flourishing state. The church was cleaned and decorated with

evergreens by the candidates for confirmation, and thirteen were confirmed. After addressing the candidates, the Bishop proceeded to preach an admirable sermon. His Lordship left immediately for Hanover, where the Incumbent, the Rev. Mr. Edelstein, presented twenty-five candidates for confirmation.

On Sunday, at Walkerton, the Bishop confirmed seventeen candidates, and in the evening the Missionary Agent officiated. The contributions to the Mission Fund were liberal. From Walkerton, on Sunday, the Bishop proceeded in the afternoon to a church on the Town Line of Brant and Elderslee, where he preached to a large congregation and confirmed fifteen persons who had been prepared by Mr. Golding. In the evening the Bishop preached in the Town Hall of the rising village of Chesley. The hall was densely crowded by persons of all different denominations, who were most favorably impressed with the solemn services. Seven candidates, (who had been prepared by Mr. Golding and the Rural Dean), were confirmed. Chesley and the Town Line referred to are without a clergyman at present, but Mr. Golding, a druggist in Chesley, has been licensed as Lay Reader by the Bishop, and without remuneration, drives seventeen miles and conducts two services every Sunday, and has now presented twenty-one candidates for confirmation. Oh, that of more our laity were endowed with the same spirit.

The Confirmation and Missionary services at Southampton has been fully reported, and appear to have been encouraging. It is to be regretted that nothing was done at Port Elgin, it was hoped that by this time there would have been a flourishing congregation, as it is a prosperous village, and there are a few staunch church families in it.

From Southampton the Bishop and Missionary Agent proceeded to Lake Aran Church, which is in charge of Rural Dean Cooper, who presented seventeen candidates for confirmation. The service here was very hearty. The whole of the people rose to their feet as the Bishop and clergy entered, and all joined in the songs of praise led by their clergyman. There is no village here, and few church families, but they are of the right sort. The addresses of the Bishop and Missionary Agent were most earnest and eloquent, and the collection for missionary purposes nearly double what it was on former occasions. A new church is much needed here, the present one being too small for the congregation. There is a considerable sum of money in hand for the purpose, and it is to be hoped that it will soon be proceeded with. After service the Bishop and clergy drove to Invermay, to the residence of the Rural Dean, whence after partaking of refreshments they proceeded to the church, which is one of the most beautiful in the Diocese, and was quite full of people. Although the church is new and holds three times as many people as the old one did, it has occasionally been found too small, not because of the increase of church people, (for many families have removed, but from the increased attendance of persons of other denominations. The candidates for confirmation, who numbered twenty-nine, making fifty-nine in all presented by the Rural Dean, all rose to their feet as the Bishop and clergy entered, and resumed their seats when the silent prayer was ended. The singing of the choir was excellent, and consisted of Hymns and Anthems. The candidates were well trained so that all confusion was avoided, which was not the case in some places visited by the Bishop, many of the young people appearing awkward from not knowing what to do. The Bishop's advice to the candidates was thoroughly practical and affectionate, and the Missionary addresses of the Bishop and Missionary Agent were most interesting and instructive. It was remarked that the service was truly grand. The collection was larger than at any place in the country where the confirmation was on the week day.

On the following day the Bishop, the Rural Dean and the Missionary Agent proceeded to Paisley. Divine service was held in the afternoon, commencing with the consecration of the church, which was a novel sight to most of those present. The act of consecration was read by A. Lefroy, Esq. The sermon was preached by Rural Dean Cooper. The text being selected from St. Luke 21-6-8th verses, and conveyed an earnest warning not to depart from the true faith of Christ and His Church. Fourteen persons were then confirmed and addressed by the Bishop. The offertory being devoted to Missionary purposes. In the evening a missionary meeting was held, and the most stirring addresses were delivered by the Bishop and clergy present to a large congregation, who liberally responded to the appeal made for Missionary work.

On the following morning the Bishop, Mrs. Alford, and others proceeded to Pinkerton, where they were met by Mr. Richard Garland, who conducted them to his hospitable residence. Having partaken of refreshments and proceeded to the church, they were met by the Rev. Mr. Shutt, from Walkerton, and the consecration service was proceeded with. The Rural Dean reading the act of consecration.

The congregation at Pinkerton was first gathered together by Rural Dean Cooper under somewhat dis-

couraging circumstances, but it has prospered: a neat church having been built a short time ago, while the Rev. Mr. Chance was Incumbent, and the people are now anxious to obtain the services of a resident clergyman.

The Rev. Mr. Brethour has recently taken charge of Paisley and Pinkerton, and presented thirteen candidates for confirmation. There is no doubt the number would have been larger if the present Incumbent had been longer in charge of the mission. The Paisley choir sang very nicely on the occasion and deserve great credit for travelling so far to assist their fellow churchmen at Pinkerton. The Holy Communion was administered, and a large number participated.

From Pinkerton the whole party, (with the exception of Rev. Mr. Brethour and choir), proceeded to Holy Trinity, West Brant, which is in charge of Rev. Mr. Shutt, of Walkerton. Thirteen candidates were confirmed and addressed. As a heavy storm appeared to be approaching, it was proposed that the Missionary part of the meeting should be dispensed with, but the Rural Dean knowing that it would be a great disappointment to the people, strongly opposed it, and the storm not being so near as at first supposed, it was resolved to go on with the proceedings. The Bishop's address was principally about China, his Lordship being apparently inexhaustible on that subject, and always producing something new and interesting in connection with it. The Rural Dean's address was also listened to with great interest, the foundation of this congregation having been principally laid by him in the early days of his ministry, and he received a very warm reception from his old friends. Short and appropriate speeches were also made by the Missionary Agent and the Rector of Walkerton. The meeting was somewhat hurriedly closed owing to the approaching storm, and till felt it would be a race against the elements whether they could reach home with dry clothing or not; the night was very dark and the drivers were rather glad of the constant flashes of lightning, as it showed the road, which was a little dangerous at Pinkerton, the bridge being impassable, and the only road being through the river, which, though not deep, was obstructed by timber. We believe all escaped a wetting. The Bishop and his party making for Walkerton. The Rural Dean and others returning to Pinkerton. The storm broke within five minutes of the arrival of each party and was terrific, several barns being destroyed that night.

On the following day, being Saturday, Bishop Alford delivered a lecture in Walkerton on China, and the next week finished his confirmation tour in Bruce, by confirmations in Bervie, Kinloss and Kinlough.

At St. John's Church, Bervie, fifteen persons were confirmed. At St. Matthew's Kinloss, twenty-two were confirmed. At St. John's, Kinlough, seventeen were confirmed.

The services were attended by large and devout congregations. The Rev. Mr. Moorhouse, the Incumbent of the Bervie Mission, is very popular with his people, and justly so, for he is a devout and hard-working clergyman.

St. Matthew's Church, Kinloss, will soon be enlarged, it being quite too small for the congregation.

Four or five clergymen are needed immediately for the County of Bruce, so that it may be well said of it, "The harvest truly is plenteous, but the labourers are few."

FLORENCE.—St. Matthew's Sunday School Picnic came off on the 8th ult.

At 10:30 a.m., the parents, children and members of the congregation assembled in the church, when a public baptismal service was held, at which an adult and two infants were admitted into the visible church of the Redeemer. After this was over the scholars, having been marshaled, marched in procession to Mrs. Gunne's Grove, a place in every respect adapted for picnics. On their arrival they dispersed themselves and took advantage of the swings and other amusements which had been provided for them until dinner was announced, when all partook of the good things which had been brought. The remainder of the afternoon was taken up with amusements, singing by the church choir, and addresses by the Rev. Rural Dean Deacon, and the Incumbent, the Rev. Geo. W. Racey, after which they all dispersed to their respective homes, well pleased with the day's enjoyment.

Too much praise cannot be given the ladies and gentlemen who composed the committee, for the admirable way in which everything went off, and the manner in which everything was arranged, and it is only to be hoped that many such picnics in connection with St. Matthew's will succeed this one, which was the first which has taken place for several years.

The revision of the Mission Fund, pay list for next year, was referred to a Committee of the Rural Deans and Secretaries. Several applications for grants were referred to the same committee.

The Rev. W. F. Campbell was re-appointed Mission Secretary at the same salary.

His Lordship the Bishop of Huron will sail for England, the 23rd of this month.

LONDON—*Christ Church*.—In Christ Church, the Festival of the In-gathering of the Harvest was first celebrated in this city, and well has that joyous festival been held annually, during the short time that has since intervened. On last Sunday, (Sep. 26), was held in Christ Church the special service of Thanksgiving for Harvest Home. The church was appropriately and very beautifully decorated with fruits, flowers, evergreen wreaths and grain in the sheaf. In the centre of the chancel was a beautiful fruit-stand, laden with fruits and flowers. At morning service, His Lordship the Bishop of Huron preached an excellent sermon on the principles, as given in Deuteronomy, "Thou shalt observe the feast of tabernacles, seven days after thou hast gathered in thy corn and thy wine. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow that are within thy gates."

The preacher at evening service was Rev. Alfred Brown, of St. Paul's. His text was, "It is a good thing to give thanks unto the Lord and to sing praises unto Thy name, O, most High." In the spirit of thanksgiving he reviewed the past year and the many blessings bestowed on us, a nation, by Him from whom all blessings flow, and, ere concluding, he urged his hearers to look forward to the great harvest, when the Lord would send forth His holy angels to gather into his garner those who had borne fruit unto everlasting life.

On Monday evening, 400 people were present at the Harvest Home dinner and sacred concert—the concert in the church, the dinner in the basement. The concert commenced by the choir chanting the 144th, 145th and 146th Psalms. This was followed by a solo, "One sweetly solemn thought." A trio, "Protect us thro' the coming night," was sung with sweetness by Miss Gilmour, Mrs. Edwards and Mrs. Furness; then a solo by Mrs. Hayes; and then, by Mrs. Furness, the solo, "Woe, woe unto me." Miss A. Gilmour, Messrs. Sutcliffe, Hayes, McIntosh, and J. Marchant sang a quintette, "The Lord hath commanded." The recitation aria, "Judith," sung by Mrs. Dr. Edwards was especially admired. Mr. St. John Hyttenrauch was the organist.

CHATHAM.—The voice of rejoicing and thanksgiving is also borne to us from the western parishes. Christ Church, Chatham, held special thanksgiving services on Sunday, Sep. 16, for the Harvest Home. The church was richly and yet chastely decorated. The altar seemed one mass of flowers, and over it was an illuminated crown and a large cross on either side. There were, in the main body of the church, along the aisles, six handsome arches covered with grain, fruit and flowers; and autumn leaves, formed into mottoes, told of the general rejoicing within the sacred walls. The ladies of Christ Church are to be congratulated on the effect produced by their labor of love. At morning and evening services, every available part of the church was crowded. The Rector of the parish, Rev. W. Martin, preached both discourses, appropriate to the thanksgiving festival.

Quarterly Meeting of the Standing Committee.—The Regular Standing Committee of the Diocesan Synod was held at the Chapter House, on Michaelmas Day. His Lordship the Bishop of Huron presided. There was an unusually large attendance—twenty clerical members and thirteen laymen.

ALGOMA.

FROM OUR OWN CORRESPONDENT.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with thanks the following sums towards the Parsonage Fund, viz.:

Beverly Jones, \$2.00; A. H. McLeod, 50 cents; Anson Jones, \$1.00. Also from the Rev. H. L. Yeomans, of Franklin, Pa., late Rector of Elora, North Wellington, Ont., \$5.00; 8 copies of the DOMINION CHURCHMAN from Miss Clara Brown, Hamilton; also a number of Icelandic Bibles, which grant was obtained from the Tract Society and the Bible Society by Mrs. Dr. Blaquiere, of England, for the benefit of the Icelandic population in the mission of Rosseau; also a number of handsome and instructive books of a high-toned class to form the nucleus of a parochial library. This lady's kindness is only exceeded by her generosity, as she has on former occasions made many handsome presents to the Church of the Redeemer at Rosseau.

BEATRICE.—On Tuesday, 21st ult., a Harvest Festival was held in the Church Hall, at Beatrice, beginning with morning service and Holy Communion, at which the Rev. J. S. Cole, of Bracebridge, was celebrant; the prayers were read by the Incumbent, and the sermon was preached by the Rev. Mr. Cole, in his usual clear and powerful manner. The number of communicants was large and the church well attended, notwithstanding the morning being very wet.

The Church Hall was beautifully decorated in a most chaste manner by Mrs. Bromley, her husband, and his co-Churchwarden, Mr. George O'Hara. The music was very kindly provided by Mr. John Lloyd, of Raymond, who brought his harmonium up a distance of six miles on an ox-team. A luncheon was provided while the young people enjoyed themselves in the grounds by engaging in all the games they could, considering the state of the weather. A substantial tea was liberally provided by the heads of the families, after which came evensong, most ably led by Mr. Tom Lloyd, and another beautiful sermon by the Rev. J. S. Cole. After service the evening was most pleasantly spent in music, singing, &c.

UFFORD.—On Wednesday, 22nd ult., morning service was held at St. John's Church, Ufford, the prayers being read by the Incumbent. The sermon was preached by the Rev. Mr. Cole. His visit to Ufford (where he is a great favorite) had been looked forward to for weeks.

The church was decorated in a most substantial manner by Messrs. Gill, Somerville, Knowles, and Ray. The church was well filled and every one seemed, by his or her action, to shew that they had come there to thank God for his goodness. After service, the clergy were invited by Mr. and Mrs. Gill to dinner, where they were entertained in a most lordly manner. After which all drove to Rosseau.

ROSSEAU.—On Thursday, 23rd, the Harvest Festival was held in the Church of the Redeemer, Rosseau, which was simply but very beautifully decorated by Mrs. Lawreson and Mr. H. Ditchburn, Churchwarden, who displayed great taste in all they did.

The morning service consisted of prayer, Holy Communion, and sermon. The sermon was preached by the Rev. R. Mosley, of Parry Sound, who gave a very excellent sermon, indeed, on gratitude to Almighty God. The celebrant was the Rev. J. S. Cole. The prayers were read by the Incumbent.

In the afternoon the lessons were read by the Rev. R. Mosley, and the sermon preached by the Rev. J. S. Cole, the prayers being read by the Incumbent. After service all adjourned to Mr. Shuttleworth's shed at the wharf, which he very kindly lent for the occasion, where a very substantial tea was provided. The instrument was lent by Mrs. Lawreson. Miss Leal, Miss Livett, Mr. Richardson, Mr. W. L. Lawreson, and the Messrs. Ditchburn performed in their usual ornate manner, the latter playing the cornet. The proceeds of the day were devoted to the Parsonage Fund.

Correspondence.

All Letters will appear with the names of the writers in full

ALGOMA.

MY DEAR SIR,—My very good friend, Mr. Scarlett, in your issue of last week, has an error in his statement with regard to the places of worship it has been my privilege to get erected in this country, and, if you will allow, the correction of the mistake will give me the opportunity—and the excuse—of mentioning what I have been enabled to do with the assistance of my brethren in the Church.

There is a log church at Ilfracombe which has been raised through the exertions of Captain Harstone and his friends; with this I had nothing to do, but to attend for the celebration of the sacrament until the Rev. Mr. Sweet came into residence.

The following is a list of what I may be pardoned for calling my own churches, viz.:

Trinity Church, log, in Burnel; Church Hall, Huntsville; St. George's Church, log, Lancelot; St. Mary's Church, log with lumber chancel, Aspden; St. John's Church, log, Stisted; St. Mary's Church Hall, Beatrice; Church, Ufford; St. Paul's Church, Sejun Falls; St. John's Church, Dufferin Bridge; St. Peter's Church, Midlothian; Church, Hoodstown.

In addition to these, I have a church almost completed in Magnettevan village. I hope to have service there in October. The framing timbers and all the lumber required are on the grounds for the church at Ullswater, a station now under the charge of the Rev. W. F. Chowne, and at Emsdale the members are

busy getting the timbers and lumber ready for their church, which is to be called St. Peter's. I have also promised assistance (\$50) towards our proposed church at Pearceley, in Chapman Valley, and hope to erect another building in the north-east corner of Ryerson—if means come in. I am, also (D.V.) to go some eighteen miles beyond Burke's Falls, into an absolutely new country, to Stony Lake, which borders on the townships of Strong and Machan, I believe. Here there are quite a number of Church families, and, as usual, I shall be desirous of seeing that they, also, have a place of their own to meet in.

The cost of my churches has gone from \$300 to \$1,000. During the seven months I had charge of the Rosseau Station, the Church of the Redeemer was plastered chiefly by the generosity of Mr. Pratt and the indefatigable efforts made by his good lady. Had it not been for these friends, the church at Rosseau would have been in statu quo.

Allow me to say that I most earnestly hope the appeal made by my old warden and brother in Christ, John Scarlett, will have a noble answer. I can tell all our brethren, he is not a man to ask others to do anything of which he is not fully prepared to take his full share. I have known him very intimately for five years, and, combined with a warm heart and zealous love for his church, he has a ready hand which shows that his is not a mere profession. He has given it me rather heavily, more so I am sure than I deserve. I suppose I am indebted for his warmth of expression to his delight and surprise at seeing me enter his far-away residence on the extreme verge (at present) of civilization. But I cannot speak too highly or too warmly about him, for it not been for his nobly backing up my efforts, neither I nor any other clergyman could have carried out the Church projects which have been at Huntsville. He obtained and paid for out of his own pocket—until the Church could repay him—five acres of ground to form a cemetery to belong to our Church; but it would be impossible, and, I am certain, annoying to Mr. Scarlett, to attempt to mention all he has done for his Church; therefore he is entitled to appeal to others, who cannot do better than follow his example.

Yours, &c.,

WILLIAM CROMPTON,
Travelling Clergyman,
Diocese of Algoma.

Aspden P. O., Sept. 20, 1880.

HURON CONSTITUTION.

SIR,—In Mr. Harding's reply to Mr. Smith, he states as a matter of fact, that we know that, while the Bishop appoints five or six minor committees, the Synod annually appoints the *audit* committees. Does not the Bishop solely appoint the committee to see after the investment of the funds of the Church, amounting to over \$660,000. Really it seems to be as paradoxical as a president of a bank appointing his own directors, and the shareholders the auditors.

As Mr. Harding knows nothing beyond the legitimate influence of the Bishop in the appointment to the Rectories, and in doling out the surplus commutation money, I can only say, "Where ignorance is bliss, 'tis folly to be wise."

As I believe Chancery will be called upon to decide the true position of the commutation money, I will say no more than refer him to the following undisputed statements:—

"The old Diocese of Toronto was, shortly after, divided in three dioceses, namely, Toronto, Huron, and Ontario, and, of course, the funds had to be divided at the same time, the Commutation Fund among the rest. For this purpose the Diocese of Toronto was represented by the late Bishop Strachan, and the Diocese of Huron by the late Bishop Cronyn. These two, as arbitrators, appointed the late Sir James B. Macaulay, who was to decide if the bishops failed to agree. Ontario diocese not being organized at the time was not represented. The arbitrators did their work well enough, so far as I know, until they came to the Commutation Fund. But any person at all acquainted with law, nay, with common intelligence who reads the document entitled the "Award, &c.," when he comes to the part concerned with the Commutation Fund must pronounce it a most extraordinary document. The arbitrators met to divide certain funds equitably between three claimants, having done this they were not satisfied, but, as if they were the donors of the money in question, proceeded to dictate to the various dioceses what they should do with it. Each diocese (so the award runs) must give out of its share of the Commutation Fund sixteen hundred dollars annually to its Bishop, no matter how large an income he may be in receipt of besides, and four hundred dollars annually to whatever clergyman the Bishop may dub with the title of Archdeacon. Thus the sum of \$6,000 a year, representing a capital of \$100,000, is, to all intents and purposes, withdrawn from the Commutation Fund before a dollar can be employed for the purpose for

which this money was originally given, viz., 'the support and maintenance of the clergy.'

"The name, Sir James Macaulay, has always been put forward in connection with this award, and it has been commonly called 'the Macaulay award,' whereas in truth it is the bishops' award, both bishops having settled the matter among themselves, Sir J. B. Macaulay signing it *pro forma*. I have heard it stated that when Sir J. B. Macaulay heard the clauses appropriating such large amounts to the bishops and archdeacons, he shook his head and said, "You cannot do that," and only signed the document on the understanding that the synods of the different dioceses could easily reject the arrangement if they chose, and that at any rate each diocese got its fair share of the fund."

I don't think Mr. H. intends to convey the impression that Archdeacon Sands receives his \$600 a year as a commuted Archdeacon, but simply like the rest as a commuted clergyman, and where has the suggestion arisen about taking his or any one else's away? I will again ask Mr. Harding's attention to the following as to the principles at issue:—

"Here it will, no doubt, be said that the sum of \$400 a year has been legally set apart on each diocese as a stipend for archdeacons out of the Commutation Fund. But I am prepared to join issue with this statement, and to maintain that this appropriation, as well as a similar appropriation of \$1,600 a year to each of the Bishops of the Dioceses of Toronto, Huron and Ontario, out of the same fund, were utterly illegal."

I have every confidence in the character and ability of the Diocese of Toronto to work out any improvements made in their system, but I hardly think that those receiving surplus commutation money will give up theirs unless their Bishop does likewise. To improve a system is one thing,—to destroy a constitution another.

Yours truly,

H. TIBBS.

ST. MATTHEW'S SUNDAY SCHOOL.

SIR,—I am glad to say that my appeal for help in my Sunday School has not been in vain. The first to answer it was Mr. Leggo, a veteran in the work, whose able assistance I was only too thankful to secure. Another also came forward, a young Churchman, whose modesty forbids me to give his name. Suffice it to say, that, last year, he took the highest honors at Trinity College School, Port Hope, and promises to do equally well at Trinity College. One of my own parish likewise, late superintendent of the Sunday School attached to Trinity Church East, has volunteered his services as a teacher. On the whole, I have good reason to be hopeful as to the future. At the same time, we want more teachers, male and female, as those we have, with two exceptions, are very young—some not confirmed—a state of things never to be allowed in a well-regulated and thoroughly-established school. For these I must look to such of the Toronto Churchmen and Churchwomen as are willing to sacrifice themselves for the greater glory of God. I may say, in this connection, that those who have come forward are not strictly from Toronto. One is a gentleman who has only just settled in the city, and knew nothing of St. Matthew's till he saw my appeal in your columns. Another is a young Churchman who has, up to the present, spent only his vacations here, and during these gave up his Sundays to teaching in the schools nearest his own house—nearly four miles from St. Matthew's. The third is an elderly Christian man, one who works hard during the week, who never saw my appeal at all and was not even asked by me to undertake the work, but voluntarily came forward, as soon as he was disengaged at Trinity Church, because, as he said, he felt, he ought to do something for God on Sundays. Of my other teachers, one is a law student who lives considerably west of the Don; another the people's churchwarden in the parish; the rest are boys and girls of the congregation, who really should be amongst the taught rather than among the teachers. But what can we do?

Mr. Leggo has reorganized and recast the school. He has instituted the medal system, which promises to be a success. He has knocked on the head the old style of Sunday School leaflets and introduced the books and lessons of the Sunday School Institute. He has a weekly teachers' meeting, and has laid down a system for their guidance and encouragement, which cannot fail to be of service to them and to the school. The beneficial effects of all this are already evident.

Yours, &c.,

ED. RAMFORD,
60 Wellesley Street.

October 2nd, 1880.

AN EXPLANATION.

DEAR SIR,—I am glad to learn that I am not the person intended by Mr. James H. Wilson, as having;

been dispensed from Greek at ordination, and as wearing a bogus B.D. degree from the United States. As I was the only individual connected with the Divinity School having an American degree of any sort, and also the only one claiming a B.D. degree, I not unnaturally concluded that he did refer to me. It is satisfactory to know that I was mistaken. Both points were so utterly untrue, that when I so hastily, and erroneously as it appears now, concluded Mr. Wilson did intend me, I could not help asking for some explanation. I may add that so far as my B.D. degree is concerned it was conferred upon me by the Cambridge Episcopal Theological School of Massachusetts, an institution recognized as one of the first and best of its seminaries by the American Church; and as to my examination for orders, for candidate, and deacon and priest, they were passed in the Diocese of Pennsylvania without any dispensation whatever from either Latin, Greek or Hebrew. I entered the Diocese of Toronto after having passed my priest's examination, but before I was admitted to that order, and the late Bishop required me to go over the examination again, which I did in all those subjects he required, and, as he assured me, and other gentlemen who met him concerning my appointment to St. Philip's, to his very great and entire satisfaction. Whether Mr. Wilson knew of these facts or not I cannot say, but as he did not mean me, and if he did mean me, what he alleged was so utterly without foundation, I am willing to allow the thing to pass by. I apologize to him for having made so great a mistake, and to you, sir, for having taken up so much of your space.

I am, dear sir,

Respectfully yours,

JAMES S. STONE.

RECIPROCITY IN MATTERS ECCLESIASTICAL.

DEAR SIR,—Your issue of the 16th presented an interesting and valuable paper under the above caption, from the pen of the Rev. Geo. J. Low, Rector of Merrickville. I read it with care; and, under the influence produced, re-read the equally interesting paper of the Rev. James Chance, on the subject, published in your paper of the 2nd ult.

It would afford me pleasure to agree with either clerical in any proposition they might put forward to defend. But I am not convinced of the feasibility of their view, and, on this account, ask for the insertion of this article. I have not the remotest desire to become a party to any extended controversy on the theme under consideration. This, if required, will no doubt, be undertaken by some pen more familiar with the condition of things referred to than mine can yet be. But from the information conveyed, and the implied demands presented in the communications of your two correspondents, I desire to express strongly my conviction that the scheme which they look for is one impossible of attainment, and which, if attained, would be impracticable in its operations and disastrous in its results to the general interests of the clergy of the Dominion.

As it is always confusing to answer two persons at the same time, I beg to observe first with regard to Mr. Low's letter: he remarks,—“We have carried our ‘Protection,’ as Mr. Chance well puts it, until it amounts to Prohibition.”

This passage refers to the difficulties placed in the way of a clergyman, who may desire it, of removing from one diocese to another, which prohibitory policy he tersely exhibits by stating the meaning of this policy to be as follows:—“We want no clergyman who is now on our roll ever to leave our borders; we want no clergyman from another diocese ever to join us.”

On this, I remark that, notwithstanding Mr. Low's picture of the exclusiveness to which he refers, the crossing of diocesan boundary line is not unfrequent; and, in some cases, rendering necessary, in the transit, the crossing of the separating lines of more than one Diocese. Mr. Low's appeal in behalf of some hypothetical case in which an unsuccessful clergyman in one diocese might be found very efficient in some other diocese; and that, in the event of his removal, he should bring with him to his new diocese all the pecuniary claims of his past years of efficiency and inefficiency, will not, I apprehend, prove very convincing to those who have thought that separate diocesan control of funds is the most equitable and the most satisfactory to all concerned. The following is an extract from a letter which appeared in the DOMINION CHURCHMAN of the 5th ult., over the signature of the (Rev.) “D. C. Moore, of Nova Scotia, one of a committee on ‘Appointment to Parishes.’” I think I am sustained in the opinion that there are other and greater questions for us, as a Church, than that advocated by Mr. Low, in his communications. The extract reads as follows; upon the question Mr. Moore remarks:—

“The Bishop of Montreal (page 815 DOM. CHURCH-

MAN): ‘While on the subject of Rectories, I am tempted to say that the Bishop too often finds himself called upon to resume responsibilities in matters over which he has no control, until trouble or scandal draws him in.’

“Nowhere, perhaps, in the diocese has he so little voice and so much anxiety, as in the conduct of a Synod Rectory. In the exercise of its rights, a congregation requiring a rector takes every one into its confidence except the Bishop. It asks the Bishop—almost requires him—to induct a clergyman of whom little is known by the people among whom he is to minister. After an intimate but short acquaintance, there is sometimes, too often, disappointment; then application is made. Nor is this the worst; a clergyman for whom the Bishop has no suitable employment, is adrift upon the Diocese. It ought to be understood that when a parish calls a rector—without the express approval of the Bishop—when the Bishop concurs only because, by the letter of the law, he cannot help himself—that parish must keep its rector and maintain him properly until he chose to leave of his own free will, unless, under our Canons, he shall become disqualified.

“Bishop Bond is not the only Bishop, I feel sure, who would be glad to help in this matter.

(Signed) Yours truly,
D. C. MOORE.”

It would extend this letter beyond what I desire were to quote and reply to the different cases—fortunately, hypothetical cases—to which Mr. Low refers; but I may just present one general observation. If the clergyman be a young man who desires to remove from one diocese to another, he is not likely to suffer pecuniarily unless the new diocese is less carefully managed than the one he is leaving; and, having knowledge of this, he should not complain. As to the aged clergymen, the diocese which has reaped the fruits of their youth and energy, should and will do what they can to support them in their feeble days. Mr. Low's argument is rather in advocacy of an itinerancy than of a permanent pastorate, which is the strength of our Church in the Parent Land and should be in this. Itinerancy is predominant in our branch of the Church in the United States, and suffers from its results.

A single remark with respect to Mr. Chance's letter. He could not, in any other diocese, receive as large a superannuation annuity as in the Huron Diocese, in which he has served the Church efficiently for many years, should he become superannuated—of which, I am very glad to say, there is no apparent likelihood. Now, he cannot be contending for himself unless he contemplates leaving the diocese to which he belongs; and I may therefore take it for granted that his advocacy is in the general interests of his brethren.

I am compelled to say I am not convinced by the arguments—hypothetical and personal—which I have now briefly reviewed. Allow me to add an observation or two. The carrying out of the views presented would,—

1st. Lead to, and absolutely require, the centralization of the entire of those trusts and funds, the Diocesan management of which is, at present, considered by your correspondents, the chief obstacle to the more frequent change from diocese to diocese. Surely no clergyman with a knowledge of published facts, would advocate such a centralization.

2nd. They would lead to a levelling down. Assuredly the unwieldy machinery of a central committee for the entire Dominion, would not prove more efficient than the least efficient Diocesan Committee now in existence. It would extend this letter beyond admissible limits to elaborate any defence on this position, but I think few will question its correctness.

3rd. Assuming that it were admitted that all the funds for the support of the superannuated clergymen, and of the widows and orphans of deceased clergymen, should be consolidated, by whom shall the laws be made, and their operations controlled in the disbursement of those funds? The Provincial Synod!! Now, Judge Kingsmill, at the late session of the Synod, proposed a reduction of one-half in the diocesan representatives in the Provincial Synod, viz.: from twelve of each order to six of each. The Synod, I assume, passed the power to sanction his proposal. Had the motion prevailed, it would then have been possible that so small a minority from the different dioceses could have legislated, that is, to a certain extent, brought under their control some of the funds of the Church of—nearly—the whole Dominion. Did Mr. Chance consider this when he recommended that the “matter should be dealt with at the Provincial Synod?” I do not see what other ecclesiastical body could deal with a question affecting all the Diocesan Synods connected with it; and, on the other hand, I do not understand how even the Provincial Synod could deal with it unless in a recommendatory way. Now, is this Synod—unless under special reasons—can act only triennially, the question under review

should be well ventilated before its next meeting, or—which is probably better—it should be left alone.

4th. Any legislation on the question should be carefully concocted, otherwise it will have a tendency to enfeeble the energies of those dioceses whose funds are in a healthy and flourishing state. Neither, in my opinion, would any diocese be benefitted, should a compulsory law be enacted by the Provincial Synod. Legislation in this one point would demand a modification in many others. But on this digression I shall not enter.

I write this letter with some reluctance, but if it should have any influence in inducing the advocates of the scheme, on which I have herein ventured to dilate, to abandon it as unfeasible, I shall feel thankful.

There are many important questions demanding the attention of thoughtful minds, and of vigorous intellects and loving Christian hearts, in connection with the welfare of our Church in Canada, which as an independent church in this new world, is but young and inexperienced.

I am, Mr. Editor,

Very truly yours,

JOHN GEMLEY.

The Rectory, Simcoe,
Sept. 25, 1880.

CHURCH ENDOWMENTS.

DEAR SIR,—In the letter on this subject, published in your last issue, your correspondent proposes to cancel a debt of \$3,500 by paying an annual sum of \$127.44 by way of premium on an endowment policy extending over 10, 15, or 20 years, the length of time not being stated.

It is presumed that this debt, like all others, is subject to interest. In that case, permit me to point out that an annual payment by which it is proposed to extinguish the debt within a certain number of years, is only about five dollars in excess of a half-year's interest upon it. The premium being \$127.44—while 7 per cent. upon \$3,500 is \$245.00. So that unless this particular debt is not subject to interest or, if so, bears interest at less than 8½ per cent., or that the \$3,500 includes interest up to date of prospective payment, the proposed yearly sum will not liquidate the debt until the end of time.

But, supposing there is no charge for interest, and that the patient creditor, we will say, contributes that as his donation—what is to be gained by paying for something you do not want, viz., a premium of life insurance, when the pressing necessity is to free a struggling church from debt? Clearly the advantage lies in making a judicious selection of a sick man, getting him accepted by the company, and claiming the insurance money before all the premiums are paid, for otherwise you are assuredly losing interest on your money.

A debtor of \$3,500, be it an individual or a church, is not in the position to create a sinking fund, which is only applicable to redeem a distant debt, not to be paid for many years, but for which gradual provision is being made. This particular debt of which we are treating is evidently an urgent one, and like all debts, a burden to be got rid of with all convenient speed—and there is but one way out of debt for man or church, viz., to pay it. \$127.44 per annum if compounded at 4 per cent. would, in 19 years produce \$3,459, at 5 per cent., in 18 years \$3,516, at 6 per cent. in 17 years \$3,526, omitting fractions. This is the principle of the endowment scheme, viz., the long use of money at a safe rate of interest.

This debt, (and any debt for that matter), needs exactly the opposite treatment, not hoarding the money for ten or twenty years at a low rate, but paying it off, even fifty dollars at a time, to save the high interest. There is no advantage in paying another person to discharge a debt—your money will satisfy the debtor as well as his—but this is what is suggested by your correspondent, the Insurance Company will assuredly not pay the church debt without being paid for so doing, and no money should be paid for such a service.

Further inquiry will, I think, show that the scheme of the Star Life Company, was, and is, to advance money to build churches, or to accept a mortgage upon churches, coupled with one or more life policies upon individuals, and taking guarantees that the payments were kept up until the extinction of the debt or the policy became a claim.

With your kind permission I will suggest a plan which has been many times tried with great success, and is applicable to the relief of any church debt, or any debt borne by a community. It is based upon the two principles of (1) distributing the payment throughout the whole number interested, and (2) a constant contribution of small sums until the debt is paid. Every member, (if possible), giving or getting, or both, towards the common object. A hundred persons contributing daily one cent, would raise \$365

in a year. Some would give more than a cent, and many would continue for more than a year. The larger the debt the greater number of contributors, or larger offerings would be required. One of the Public Charities in Toronto was thus founded, the "Girls' Home," I think. The whole city was divided into districts, each of which was canvassed by two ladies, who asked a subscription of a penny a week, and no more. The consequence was that everybody gave, the pennies were few, the quarters and dollars many, and the building was erected.

It is a mistake to ask the rich for their large donations and to leave those less favored no opportunity to do what they can, and what they cheerfully will do. If your correspondent could enlist 300 subscribers of a daily cent, his debt of \$3,500, principal and interest, would be wiped out in less than four years.

Yours truly,

J. W. MARLING.

SUNDAY SCHOOL TEACHERS' EXAMINATION.

DEAR SIR,—At the Teachers' Examination of the Church of England Sunday School Institute, last fall, there were four candidates from St. John's School, Ottawa, and one from Holy Trinity School, Brockville. Of these, two obtained first class, and two, second class certificates; the other failed in the Lesson, or she would have certainly obtained a good second class. This, I think, is a very satisfactory result, and makes one wish that more would "go in" for these annual examinations. The very preparation is valuable, as encouraging thoroughness of study, and, although the subjects may not be those which are taken in the Sunday School, the instruction given in the preparation classes often works in well, besides teaching one how to prepare for the weekly class.

I send you a list of the subjects for 1881, and would ask the clergy to bring the matter before their teachers, and I shall be very glad to give information to all who desire it.

Yours, &c.,

H. FOLLARD,
Local Sec. of S. S. Institute,
Diocese of Ontario.

St. John's Church, Ottawa,
Oct. 1st, 1880.

Teachers' Examination, 1881.—The subject of examination will be:—Scripture, Genesis xxxvii to Ex. xiii; Prayer Book—The Litany, together with Articles 15, 16, 17, and 18; Lesson—To be selected from Genesis xxxvii to Ex. xiii.

OUR SUNDAY SCHOOLS.

DEAR SIR,—Every one must feel that Mr. Leggo's letter in your last issue, upon the neglect of the Book of Common Prayer in our Sunday Schools, is one of startling interest—quite as much so to us who care for the spiritual life of the children of the Church, as would be to a father the news that his son was running the Rapids in our channel of the St. Lawrence, in a boat whose pilot was guiding his course by a chart drawn up for the American side of the river. It has always seemed to us, however, that the state of things in our Sunday Schools, which Mr. Leggo depicts is due, rather to indifference and want of the suitable information, than to any wrong-headedness. It is as though the pilot, to return to our illustration, having American charts offered to him on all sides, and not knowing just where to put his hands on a suitable Canadian one, were to conclude, that a chart is a chart and the river is all one, and that he might adapt the American to his own channel. But the good natured intentions of the pilot or the S. S. Superintendent, do not lessen the peril of the situation.

And why should Church of England people go afield for their S. S. Lesson Papers, while we have all about us in our own church life the materials and facilities of Sunday School training, in the greatest abundance and of the most practical excellence? Do you wish to teach the Holy Scriptures, the *christian year*, and a thousand things in the Prayer Book give you just that tender poetry of dealing with Scriptural truths that has such a power and fascination for the child's heart? Do you wish to bring home the truths which you teach and interweave them into the conscience and life of the child—then no other opportunities of doing this in the S. S. teaching of any other religious communion can at all compare with ours—if we will only teach the Bible through the Prayer Book in its entirety on distinctive church lines, not alone teaching the catechism, as that which on the one hand gives us the rainbow of God's covenant revealed in the Bible, and on the other the white light of the same divine truth of the Prayer Book's holy services and offices, but also teaching Advent truths in Advent and Easter truths at Easter, so that the child's spirit shall be attuned in the Sunday

school to the worship and instruction of the House of God, and a twofold chord be woven to bind his zeal to holiness, and to truth, and the Church of England Institute has, within the last year, taken these materials to be found in our Prayer Book and Bible, and has worked them out in the way we have indicated above in a uniform course of lessons which have been introduced into the Diocese of Truro and Manchester and elsewhere in England, and why could not some at least of our Canadian Dioceses adopt the scheme of S. S. teaching which the Institute has published as the result of its many years' experience in S. S. teaching?

I am sure if this scheme were adopted by any of our Canadian Dioceses or by a large number of Sunday Schools, it could and would be published by the DOMINION CHURCHMAN, and that you would devote a portion of your space each week to hints and suggestions and information as to the best method of teaching it. The productions of the Church of England S. S. Institute are marked with very great excellence. Its manual for teachers referred to by Mr. Leggo in scholarship and original thought and adaptability to S. S. teaching is *facile princeps* above every thing that has been published on this continent, and in the preparation of the series of the uniform lessons we have referred to, it has brought into requisition its great experience, and has enlisted the services of some of the greatest names in the English Church, and knowing well the objections which may be made to different courses now in use, it has sought to produce a scheme which should give fullness, definiteness, and suitability to our S. S. teaching, and should be a bond of union between clergy and teachers, and between school and school, and afford common ground for united endeavours to improve our Sunday Schools.

Yours truly,

E. J. FESSENDEN.

TWO BISHOPS AND CHURCHWARDENS.

A Clergyman, [Priest], of 21 years standing, wishes for a parish or mission with plenty to do. Good preacher, fine voice, musical, good at schools, active and energetic. Full particulars to be addressed to EPITHUMIA, care of Sec. Mount Hope Cemetery Company, Messrs. Murray, Barwick & Lyon, Barristers, King St. Toronto.

Family Reading.

BISHOP THOMAS.

DIED 1689. AGED 76.

DR. WILLIAM THOMAS, Bishop of Worcester, was one of the prelates who declined taking the oaths of allegiance to King William and Queen Mary. The limited time for taking the oaths drawing near, it became necessary for him to settle his plans for vacating the see of Worcester.

While he was preparing to leave the palace, and retire from the diocese, God was pleased to prepare better things for him; for, about 20th June, he grew continually weaker and weaker, though his friends did not think him in any immediate danger. The bishop however perceived himself to be decaying, and, on Sunday, the 28th, received the Sacrament of the Lord's Supper in his own Chapel. On Monday, all his servants were called in, and he gave every one of them his blessing. That night he endeavoured to sleep, but in vain; his daughter-in-law sat up with him: she was much edified by him; the most part of that restless night he spent in ejaculations and prayers to God, that He would be pleased to release his miseries, and the troubles of this vain world; there was no weight or clog on his conscience; death did not appear at all troublesome to him; the sting was gone: his earnest desire was to depart, and be with Christ.

Thus he passed the few remaining hours of his life, being sensible to the last, but growing still weaker and weaker. About three o'clock the next day, being the 25th, he patiently submitted to the stroke of death, and resigned his spirit into the hands of God who gave it.

While in health, strength, and a sound mind, may we all so wisely arrange our temporal affairs that our last thoughts may not be disturbed by any worldly cares, but that, like this servant of God, we may spend our few remaining hours "in ejaculations, prayers, and the edification of those around us. So soon to be released from the troubles of this vain world, and sin, the only sting of death, having been wrested away by Christ," who, through death, destroyed him that had the power of death, oh, may we also, without either "weight or clog on the conscience," and untroubled by the aspect of death, be permitted "to desire to depart, and be with Christ," and at last, to resign our spirits into the hand of God!

THE HOUR BEFORE CHURCH.

I have in my eye at present the hour before you go to church on the Sunday forenoon. I am a minister about it. The note struck then is likely to give life to our spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plaiting of hair and putting on of apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearer's heart. If you come up to the church with your mind crowded with trifles and puffed up with vanity—what can a minister do? He can do nothing but beat the air. What else can he do if there be nothing before him but air to beat at? It will make a sound, and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veils off their heart—more time in trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.

A GENTLE REBUKE.

A lady riding in a car on the New York Central Railroad was disturbed in her reading by the conversation of the two gentlemen occupying the seat just before her. One of them seemed to be a student of some college on his way home for a vacation.

He used much profane language, greatly to annoyance of the lady.

She thought she would rebuke him, and, on begging pardon for interrupting them, asked the young student if he had studied the languages.

"Do you read and speak Hebrew?"
"Quite fluently."
"Will you be so kind as to do me a small favor?"
"With great pleasure. I am at your service."
"Will you be so kind as to do your swearing in Hebrew?"

We may well suppose the lady was not annoyed any more by the ungentlemanly language of this would-be gentleman.

GOD'S BIRD.

Miss La Flesche, the educated daughter of an Omaha chief, who has been writing and speaking on behalf of her race in the East, last winter, told to a friend lately this little story, to illustrate the method by which the red man trains his children. "I remember," she said, "the first time I ever heard the name of God. I was a very little girl, playing about the tents one summer's day, when I found a hurt bird. It was a fledgling that had fallen from the tree and fluttered some distance from the nest. 'Ah!' I thought, 'now this is mine.' I was delighted, and ran about with it in my hands.

"What have you there, Lugette?" said one of the men who was at work in the field.

"It is a bird. It is mine," I said.

"He looked at it. 'No, it is not yours. You must not hurt it. You have no right to it.'

"Not mine?" I said. I found it. Whose it it, then?"

"It is God's. If you keep it, it will die. He will cure it. Go, and give it back to Him."

"I did not dare to disobey. 'Where is God?' I said. 'How shall I give it back to Him?'"

"He is here. Go to the high grass yonder, near its nest, and lay it down, and say, 'God, here is Thy bird again.' He will hear you."

"I went into the tall grass crying, and awed, and did as he bade me. I laid it down on the grass in a warm, sunny spot, and said, 'God, here is Thy little bird again.'

"I never forgot that lesson."

The newest service rendered by monkeys to mankind was recently illustrated in London. In one of the school districts too many parents reported no children in their families, and in order to ascertain the real number of children in the district, the school officers resorted to an ingenious measure. Two monkeys were gaily dressed, put in a wagon, and accompanied by a brass band, were carried through the streets of the district. At once crowds of children made their appearance. The procession was stopped in a park, and the school officers began their work; distributing candies to the youngsters, they took their names and addresses. They found out that over sixty parents kept their children from school. The ingenious measure brought to the schools about two hundred boys and girls.

"I never knew a man to escape failures either in mind or body who worked seven days in a week."
—Sir Robert Peel.

"NOT ASI WILL, BUT AS THOU
WILT."

(ST. MATT. XXVI. 39.)

Passive in Thy hands, O God,
I My will to Thine submit;
Knowing that, beneath Thy rod,
Thou wilt do whate'er is fit.

Bitter though the cup may be,
Yea, as wormwood, or as gall;
If that cup be sent by Thee,
To the dregs I'll drink it all.

Oet, O Father, hear My prayer,
Thou wilt grant Me all I ask;
to die I must prepare,
Fit, oh, fit Me f i thé task.

a My body, on the tree,
Let Me hear the sins of all,
And the ransomed then shall see
What Thy mercy since the Fall.

Let My blood, which soon shall flow,
Plead with Thee in realms above,
Pardoned sinners then shall know
All Thy goodness, all Thy love.

THE LITTLE THINGS.

The Rev. Peter Goss to the Curacy of St. Bede's, Ditchley." The Rev. Peter Goss laid down the paper. The brief notice was all it held for him that day. Politics or general news, what were they in comparison! He sat over his untouched breakfast, wrapped in bright visions of the coming years. Already he saw the eager listening faces raised to his as he imparted learning, instruction, or counsel from his well-furnished stores, the ever-increasing respect and admiration as they came to realize the mighty efforts he would put forth in their behalf, and how the fame thereof would spread through the surrounding parishes, until—ah! there were vast possibilities shrouded in that "until."

It was Saturday morning when the announcement appeared, and the following Saturday, late in the afternoon, the Great Northern Railway deposited the newly appointed curate in Dufford station, that being the nearest point of communication to the future field of action.

"Not particularly cheerful as to scenery," he observed to himself, as he gazed out of his venerable four-wheeler, at the flat fields enveloped in drizzling mist; and even that limited view was swallowed up in darkness, when, after an hour's drive, his chariot drew up at the rectory gateway. In a note from the rector he had been requested to call immediately upon his arrival; that was one reason. Another, still more potent one, was that he had not the slightest knowledge of the locality, or of where he was to find a habitation that night.

He was shown into a large dimly-lighted room. It felt oppressively warm, after the fresh chill air outside. Across one end was a folding screen, and under the shadow of it, in a deep leather chair, sat the rector. A frail, delicate-looking, elderly man, evidently a confirmed invalid. He held out his hand with an apology for not rising, and Mr. Goss, trying to reduce his voice and movements to a modulation suitable to the subdued atmosphere, sat down by the tiny table, and upset it with a resounding crash against the fender.

He picked it up with a dismayed apology. The invalid lay back with closed eyes.

"Do not distress yourself, but I must beg you to be very careful; the least noise upsets me now; my nerves are exceedingly weak."

Mr. Goss again expressed his contrition, and then sat still and waited for his recovery. The silence was broken by the door opening and closing softly; there came a light footfall across the room, and a lady made her appearance from behind the screen.

"His wife," decided Mr. Goss at the first glance, "No, his sister," at the second, as he noted the strong resemblance between the two. Neither could have been much beyond fifty, but she wore her years with the better grace, and all

the strength and capability seemed to have fallen to her share. She waited for an introduction, and looked at the curate with quiet searching eyes, as she shook hands across the unlucky table.

"I came in to explain the arrangements a little, in case my brother should not feel equal to it," she said, in a low distinct voice. "We thought that you might not object to occupy the rooms your predecessor has vacated; they are over a little confectioner's shop, but I believe, comfortable, and, in a place like Ditchley, it is most difficult to meet with suitable accommodation."

What a shock! had he come to this! Was the first step on the way to greatness to be taken from a confectioner's?

Miss Barry explained a little further, and the rector gave him a few general directions about the morrow's services, and then, remembering the waiting chariot outside, he rose up and took his departure.

The little confectioner's was not far distant. His landlady-elect came from behind the counter and greeted him warmly. She was one of his flock, she told him, as she led him up the corkscrew staircase to the tiny sitting-room. Then she went away to see about some tea for him, and the curate sat down by his own hearthstone and regarded his new quarters.

Hitherto he had not considered upholstery a subject worthy of any man's attention, but as he looked from the gorgeous drugged and scarlet curtains to the china dogs and peacocks' feathers on the mantelpiece, he was conscious of an inward irritation that never wholly wore away whenever his eyes chanced to fall upon them a rash.

Nevertheless, he put it aside as a trivial annoyance when, after his tea-tray had gone down, he drew out his sermons for a final re-reading before the morrow. There, at least, was unalloyed satisfaction; carefully written, brimming with fervour, eloquence, and classic references, surely this first seed was not unworthy of the sowing; it must bring some fruit. Very hopefully he spent the rest of the evening over them.

Sunday morning, half-past ten precisely, the new curate passed out of the little vestry into the reading-desk. Prayers and lessons, he read them well and earnestly, and then, while the hymn was being sung, he lifted his head and looked round at his congregation. Alas for his hope! his heart died within him. Rows of solid, ponderous faces, with precisely the same vacant expression, or rather want of any. Was it possible that one gleam of intelligence had ever lit them up in the whole course of their existence? Were these the men and women he was to study and sympathise with and labour for? These? And then the singing ended, and he had to stand up and deliver his sermon; deliver it to ears that would not catch one shade of the finer meaning, even if they understood the language, which he did not feel at all sure about. He fancied he saw a flicker of quiet amusement in Miss Barry's face as she shook hands afterwards, but she only inquired if he had had any trouble in finding his lodgings, and hurried away.

There was one exception, a big grim-faced man in the front seat, who had contemplated him with a kind of patronising attention throughout the entire service, an attention that Mr. Goss could by no process of reasoning flatter himself contained an element of admiration.

He asked his landlady about him, when she brought up his tray. "That's Dale, the blacksmith, sir; he's a Radical; and the people do say that he don't believe in the Bible either," she added, with suppressed awe. "He's given a deal of trouble to all the other curates, but he won't stay away from the church."

"All the other curates." So he had had many predecessors. Well, he did not wonder; the wonder would have been that any man should stop, even without the additional incubus of a Radical blacksmith who did not altogether believe in the Bible. In an utterly dejected frame

of mind he went out to the evening service.

Ditchley never heard that second sermon. Years after, the Rev. Peter came across it, all dusky and crumpled in an unused drawer; he straightened it out tenderly, as he remembered the high hopes that had gone to the writing thereof, but he did not preach it. "There are no birds in last year's nests," and he had learned many things since the days he builded that one.

By the end of the first week the curate began to understand something of the state of affairs in his parish. Mr. Barry was to be disturbed about nothing of an unpleasant or troublesome character; his nerves were to be considered; that was the law. Miss Barry was sensible and energetic, but she believed in her brother most thoroughly as the incarnation of wisdom and learning; most of the practical suggestions were hers, but by a sophistry that was nature now, it had been practised so long, he was invariably referred to as the author, nay, had come himself to regard them as original. Naturally, his views were bounded to a certain extent by ill-health; his sister's mission in life was to consider him, he believed; she did consider him most faithfully, but it limited her horizon also, down to nearly the same level as his own.

During that same week Mr. Goss made his first essay at parish visiting. That either could hardly be considered a success. His sole experience hitherto had been amongst the London poor, who are by no means backward at taking their full share in conversation with any stranger. He could not understand these rustic souls, who stood in blank silence when he addressed them in the orthodox manner; that stolid respectful stare checked his own flow of language most effectually, and it was hard to say whether he or his hosts were most relieved when the door closed between them.

Coming back in the evening from this first visitation, he passed a little smithy, with "Dale, Blacksmith," over the door; he hesitated, remembering the landlady's description.

"But at last he will be able to do something more than stare at me," he said to himself, and he pushed back the half-door and stepped in.

The blacksmith was busy straightening an immens nail. Mr. Goss waited till it was restored to a satisfactory condition, and then proceeded to explain his reason for looking in. The blacksmith responded that he was glad to see him, and then the usual blank ensued, and the curate, racking his brains for some congenial topic, unfortunately stumbled upon his own sermon. The blacksmith listened with the same patronising air that had distinguished him during its delivery; and when Mr. Goss wound up his remarks with a fear that it was a little unsuitable to the congregation, Dale calmly expressed his opinion of the matter—

"It don't make much difference. You're but a lad yet, and people don't expect old heads on young shoulders."

For a full minute Mr. Goss stood in petrified amazement.

"Upon my word, I think you are forgetting my position and yours."

The blacksmith shrugged his shoulders. "I'm not forgetting that you are in the twenties, and I in the fifties; and it's likely I'll know more about some matters than you."

Mr. Goss turned to the door. "Then, under these circumstances, I had better say good evening at once."

"Good evening," returned the blacksmith equably, taking up his nail again.

Mr. Goss walked home in no placid of mind; truly, if this were parish visiting, his attempts at it should be few and far between. At his own door he encountered Miss Barry, and told her something of his annoyance.

(continued)

WAKEFUL HOURS.

If we could always say, night after night, "I will both lay me down in peace

and sleep," receiving in full measure the Lord's quiet gift to his beloved, we should not learn the disguised sweetness of another special word for the wakeful ones. When the wearisome night, come, it is hushing to know that they are appointed. But this is something nearer and closer-bringing, something individual and personal; not only an appointment, but an act of our Father: "Thou holdest mine eyes waking." It is not that he is merely not giving us sleep, it is not a denial, but a different dealing. Every moment that the tired eyes are sleepless, it is because our Father is holding them waking. It seems so natural to say, "How I wish I could go to sleep!" Yet even that restless wish may be soothed by the happy confidence in our Father's hand, which will not relax its "hold" upon the weary eyelids until the right moment has come to let them fall in slumber.

Ah! but we say, "It is not only wish, I really want sleep." Well; wanting it is one thing and needing it another. For he is pledged to supply "all our needs, not all our notions." And if He holds our eyes waking, we must rest assured that, so long as He does so, it is not sleep but wakefulness that is our true need.

Now, if we simply submit ourselves to the appointed wakefulness, instead of getting fidgeted because we can not go to sleep, the resting in His will, even in this little thing, will bring a certain blessing. And the perfect learning of this little page in the great lesson book of our Father's will, will make others easier and clearer.

Then, let us remember that he does nothing without a purpose, and that no dealing is meant to be resultless. So it is well to pray that we may make the most of the wakeful hours, that they may be no more wasted ones than if we were up and dressed. They are His hours, for "the night also is thine." It will cost no more mental effort (not so much) to ask Him to let them be holy hours, filled with His calming presence, than to let the mind run upon the thousand "other things" which seem to find even busier entrance during the night.

"With thoughts of Christ and things divine
Fill up this sinful heart of mine."

It is an opportunity for proving the real power of the Holy Spirit to be greater than that of the Tempter. And He will without fail, exert it, when sought for Christ's sake. He will teach us to commune with our own heart upon our bed, or perhaps simply to "be still," which is, after all, the hardest and yet the sweetest lesson. He will bring to our remembrance many a word that Jesus has said, and even "the night shall be light about" us in the serene radiance of such rememberings. He will so apply the Word of God that the promise shall be fulfilled: "When thou awakest, it shall talk with thee." He will turn the silent hours, and give songs in the night, which shall blend in the Father's ear with the unheard melodies of angels.

Can we say, "With my soul have I desired thee in the night?" and "By my bed I sought Him whom my soul loveth"? Then He will fulfil that desire; the very wakefulness should be recognized as His direct dealing, and we may say, "Thou hast visited me in the night." It is not an angel that comes to you as to Elijah, and arouses you from slumber, but the Lord of angels. He watches while you sleep, and when you are awake you are still with Him who died for you, that whether you wake or sleep, both literally and figuratively, you should live together with Him.

ENGLISH PLUM PUDDING.—One pound of flour, one pound of finely chopped suet, mix with milk to a thick batter, then add three eggs, one pound of rasins, one pound currants, one pound of sugar, a quarter pound of candied peel, rind of lemon grated, flavor with spice and mix well together. Then pour into a well buttered basin, tie a floured cloth securely over the top and boil five hours.

RELIGIOUS DUTY.

Many persons have an idea that they are free from religious duties until they agree to be bound by them. They think that attendance upon worship, the support of the Church, the avoidance of unprofitable amusements, and the maintenance of the high Christian character may be binding upon the acknowledged Christian, but they do not apply to the irreligious man, especially the avowed sceptic.

But moral obligation is not created by contract, nor does it depend upon belief. It requires no contract to bring a man within the range of God's physical laws. Disregard of the laws of health is punished, irrespective of the ignorance or disbelief of him who disregards them. Strychnine would kill, even though the victim did not believe in the power of poison or the fact of death; and so of the civil laws. It requires no contract to obligate a man to obey the laws of the State. He may be ignorant of those laws; he may refuse to obey them; he may deny their existence; yet they bind him, and for their violation he is justly punished. And so of the moral laws; it requires no contract to bring a man under their authority. By the very nature of his being he is under their authority.

There can be no evasion of the laws by which God carries on His moral government. They must be obeyed or disobeyed. Among those laws are the duties pertaining to the Church of Christ. That Church is a most important part of that moral government. It is the duty of every one to whom that Church is presented, to enter it, to sustain it, and to be conformed in conduct and character to its teachings. Each one of these duties is binding; and the non-performance of the first—that of entering the Church—by no means lessens the obligations of the others; nor does disregard of them all either change their nature or diminish their force. The Divine law, which lays those duties upon every one, is an eternal fact; and neither its existence nor its power is in any way affected by men's belief concerning it.

It is hardly necessary now to call attention to the celebrated "White Shirts," made by White, of 65 King Street West. Being made of the best material, by skilled labor, and mathematically cut, they recommend themselves to all who wish a really fine article. Every shirt warranted to give satisfaction. A. White, 65 King Street West, Toronto.

Those answering an Advertisement will center a favor upon the Advertiser and Publisher by stating that they saw the advertisement in the DOMINION CHURCHMAN.

Children's Department.

COMMUNION HYMN.

"Not weighing our merits, but pardoning our offences."—Prayer Book.

Not weighing our merits, most merciful Father,
Ah, lighter than air would the balance then be;
Only pardon we ask Thee for all our offences,
Which rise like a mountain between us and thee.

Our manifold sins we bewail and acknowledge,
Offences in thought and in deed and in word,
Provoking most justly Thy wrathful displeasure,
Forgive us, O Father, through Jesus our Lord.

We do truly repent, and are heartily sorry
For these our misdoings, so great in Thy sight;
The remembrance is grievous, we cannot endure it
We shrink in our sins from Thy glorious light.

But Thou hast said, "Come," to the weary and laden.
"God so loved the world as to give His own Son;"
And so with these comfortable words of our Saviour,
We draw near with faith in the Crucified One.

And trusting His merits and perfect forgiveness,
We kneel at His table in lowliest love,
Him praising with angels and highest archangels,
And raising our songs to His heaven above.

ALLAN'S EARNINGS.

What has kept you so long in mother's room, Maggie? You've been crying, too. Is she worse?"

"Oh, yes, but don't speak so loud, Allan dear, for she has just fallen asleep. Come out, and I'll tell you everything."

As she spoke, the girl lifted a high-backed wooden chair from the doorway, and carried it across the rough path into the sunny field beyond; then, helping her brother from the house, and carefully placing him in his favourite position, seated herself among the heather at his feet.

"Well, what about mother?" he asked, after a pause during which Maggie's fingers played unconsciously with the pretty blue harebells by her side, while her thoughts wandered over the misty lake and distant mountains to the town beyond, where her father had gone so lately to seek employment.

"Oh, Allan!" she replied, "I don't know what is to become of us; everything seems to be going wrong. I had to tell mother bad news this morning, and she got such a shock that it made her ever so much worse, and I went for the doctor. He said she was sinking from weakness, and must get great care and plenty of good nourishment. I'm sure I don't know where it is to come from, now that father can't earn anything. For you haven't heard the worst yet, Allan. A woman passing by early this morning, told me that poor father had met with a bad accident in the town; her husband was working near, and saw him fall off a scaffolding. He was very much hurt, and had to be taken to the hospital directly."

"Oh, Maggie, how dreadful! Poor father! won't you go and see him, and bring us word how he is?"

"I can't leave mother while she is so ill; indeed, I don't know what to do. And the poor girl burst out crying afresh."

"Oh, Maggie, if I was like other boys of my age, I could earn money for mother; but I'm only a poor helpless cripple, no use to any one."

Maggie was silent. It was too true—Allan was both lame and deformed, and so stunted in growth that, though almost a man in years, strangers often mistook him for a child.

"I have thought of one thing you can do, Allan," she replied, after a long pause; "you can ask God to help us."

"Oh, if He would but make me well and active, like other people!" sighed the boy.

"You know, dear, He will hear you just as much as if you were a tall strong lad; and sometimes He helps the weak more, to show that everything is entirely by His own power. Let us only trust Him."

Again followed a long silence. Allan bent his head, and covered his face with his hand; while Maggie gazed up into the blue heavens, and watched the small white clouds floating about over lake and mountain.

"I've thought of a plan, Maggie," exclaimed the boy. "I'll go in the train to-morrow, and see father at the hospital."

"Oh, Allan, you could not do that!" "Why not? I know the guard; he once offered me a drive."

"But you can't get in and out without help; indeed, I will not let you. Think how dreadful it would be if you got hurt, too!"

"Never fear. You can see me off yourself, and the guard will help me out when we arrive in town. It's not far to the hospital, and I'll get along with my crutches. Don't try to stop me, Maggie, for I'll go; and you needn't say anything to mother about it till I come back with news of father; then she'll be glad I went."

Next day, with many fears and misgivings, Maggie helped her brother into a railway carriage; and, after entreating the guard to see him safely out, returned slowly and sadly to her home.

Notwithstanding all her forebodings, Allan had a prosperous journey, and succeeded in reaching the hospital, but, alas! after all his exertions, was refused admittance. Leaning heavily on his crutches, the poor lad stood at the door, feeling stunned with this unexpected blow, and unable to make up his mind at once to retrace his weary way without having gained any satisfaction for his anxiety. Just then the porter noticed with pity the sad face of the deformed child, and saw tears of disappointment slowly forcing themselves from the sunken eyes.

"What's the matter, little boy?" he inquired; "don't be so down-hearted; come again another day at the right hour, and I'll let you in."

"I can't, sir; I've travelled a long way by myself to see father; mother will want to know how he is. She's very ill, and Maggie would be so sorry if I didn't bring back some news of him."

"Well, don't cry any more, poor child; I'll call the nurse. She's sure to know. Just step in here; I see her coming down the stairs."

Presently a kind-looking woman appeared, and having heard Allan's story, told him his poor father had been severely hurt and was too ill to-day to see any one; but the doctor hoped that with care he might recover, although it would probably be a long time before he could return to his family and his work. Thankful as Allan felt for the hope held out of his dear father's ultimate recovery, yet it was with a heavy heart that he made his way back to the station, for what was to become of them all meanwhile and mother so ill too? How earnestly he longed to be of some use, and how bitterly he brooded over his utter helplessness!

Rude boys stared and laughed as he passed through the streets, but, happily unconscious of their ill-natured jeers, Allan reached his destination in safety, and found his friend the guard ready to assist him into the carriage, where cowering into the furthest corner, tired and miserable, he drew from his pocket a small tin flageolet—the one pleasure of his cheerless life—and, putting it to his lips, found vent for his sad feelings in a plaintive air.

"I know that tune," exclaimed a little girl who sat opposite. "It is called, 'The Flower of the Forest'; mamma plays it on the piano. She says it was composed when the king and great many other people were killed in that terrible battle of Flodden, long ago. I like it very much."

Allan started at the sound of her voice, and, taking the instrument from his lips, hung his head, ashamed at having attracted attention.

"You play so nicely," added the child. "Who taught you, little boy?"

"I don't know," he answered, shyly. "No one, I think; it just came to me."

"Then it must have been sent by God. He taught you Himself. My mamma says He gives some talents to every one, and they ought to make use of them."

"But I can't do anything useful," sighed Allan. "I made this little tin flute, and I only play it for my own amusement. Oh, I wish I could earn money like other people."

(continued.)

LITERATURE for the young, of the flashy and questionable kind is bearing its proper fruits. Recently at London, Ont., ten young boys were discovered in a plot to buy a vessel and turn pirates on the lakes. They had purchased revolvers and were collecting other weapons of warfare. The money for the outfit one of the boys had stolen from a relative. The oldest boy was twelve years of age. They got their idea from reading "Jack Harkaway" and other kindred stories. Such stuff is a prolific source of crime and ought to be suppressed. No respectable news-dealer ever permits the exhibition or sale of such soul-destroying matter, and parents impressed with proper sense of responsibility will never knowingly permit it to be read.

A COMFORTING THOUGHT.—Many years ago, two friends were looking sadly on the lifeless remains of two lovely and promising children, cut off by a sudden accident. One of them was mourning the untimely death of those who seemed, even from their very outward appearance, formed to possess powers that would seem peculiarly fitted, in after life, for extensive usefulness in this world.

"Or in the next," was the companion remark, in answer.

Yes; in the next. Let all who grieve over their hindrances of weakness and inability to work, and other impediments, lay that thought to heart. In the next we shall work freely and joyously, with a glorified body, the ready servant, instead of the hard and exacting master, of the freed soul. There, too, we may find that the seeds we had thought little of, dropped here and there in sickness and depression, had brought forth fruit, and he that has gone forth weeping, will return with joy unspeakable.

SUNDAY SCHOOL PAPER.

THE YOUNG CHURCHMAN,

Published at Milwaukee, Wis., U. S., prints a large number of commendatory letters in its last issue. Among them are letters from the Rev. Wm. Bleasdale, D.C.L., Rev. J. Burrows Davidson, Rev. Thos. Motherwell, Rev. John Foster, Rev. Francis Codd, Rev. J. W. Garland, Rev. John Ker, Rev. Albert Stevens, Rev. D. Forsyth, Rev. Canon Townshend; also the two following letters which are given as specimens of the whole:

Rector of Smith's Falls, Ontario.

I consider the "Young Churchman" the best paper of the kind that I know, chiefly for the following reasons: (1) It is as much adapted to the Canadian Church as it is to the Church of the United States, whilst it would hold its own in the Mother Church. (2) Its teaching is strictly in accordance with "the truth as it is in Jesus," as interpreted by the Catholic Church. (3) Moreover, the subjects are placed before one in so short and clear a manner, that it is not a weariness to the flesh to read them. I always welcome its monthly arrival, and so do my Sunday School children, and likewise their parents.

C. F. ENNAR, Rural Dean.

A Layman, Carleton Place, Ontario.

I have very great pleasure in adding my grateful testimony to the worth of "The Young Churchman." We have taken it in our Sunday School for some six or seven years, and I have been much pleased and interested in noticing its onward progress and improvement, while ever retaining the sound Church tone and teaching, which have always distinguished it.

L. McCALLUM, Supt.

The Young Churchman is mailed postage paid, at the rate of 16 cents per copy, per year, when ten or more copies are ordered to the same address. Address orders to

The Young Churchman,
MILWAUKEE, WIS., U. S.

DIocese of RUPERT'S LAND.

Wanted an unmarried Clergyman in Priest's Orders, to act as Missionary on the C. P. R. line from Cross Lake to the end of contract 21, (about 100 miles), with headquarters at Rat Portage. The salary is expected to be raised from those ministered to; but the Mission Board will guarantee

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To sisters and clergymen's daughters a liberal reduction is made. Superior accommodation for a strictly limited number of boarders.

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The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.
The Scholastic year is divided into four Terms of ten weeks each. MICHAELMAS Term begins Wednesday | September.
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Apply for admission or information to MISS ORIEL, Lady Principal, Wykeham Hall, Toronto.

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(Under the management of
Mrs. and the Misses Logan, late of Hamilton.)
The School will re-open after the Christmas Holidays
January 2nd, 1880.
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