

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, OCTOBER 17, 1878.

[No. 42.]

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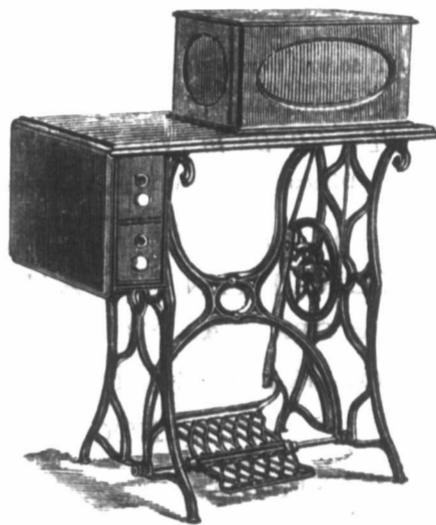
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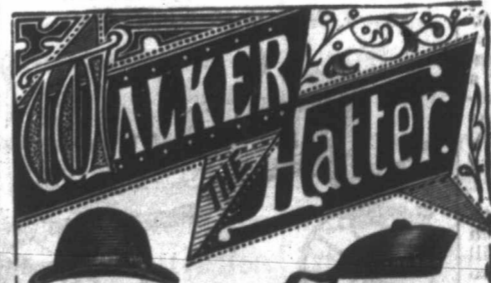
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THE WEEK.

NOTWITHSTANDING the objections raised by *The Narrow School of Thought* in the Church, Conferences and Congresses are adopted, or supported at least, by all sections of the Church at home, and several very important ones have recently been held. Nor are Conferences limited to general Church work or to general Church subjects. The *Bishop of Ely* has recently presided over a Conference, held at Bedford, of managers, teachers and others interested in the Sunday Schools of the Church; and some of the remarks he made on the occasion are eminently appropriate to our requirements in Canada, at the present time. His Lordship thought the time had come for a thorough consideration of the Sunday School system. He believed that in England they were on the eve of a far more complete system of national secular education than exists at present. He thought the great change might not come for some years, but he could not disguise from himself that the setting in of the current of popular opinion was in favor of a national secular education, similar, in fact, to that which we have in this country. He thought there was a logical incompleteness in two systems, the voluntary and the national, working side by side; and further, he entertained the conviction that this incompleteness carries with it an omen that it is calculated to be of only a temporary duration. If such should be the case, he thought the present time ought to be used as an interval graciously given to the Church, in the providence of God, for preparing to take up religious education on Sundays, and perhaps on Saturdays also. During the present time, he said, it would be wisdom on the part of the Church to look at the danger ahead of a general secular education, and to prepare to meet it by getting the Sunday Schools into thorough efficiency. The Bishop strongly advised that a child should not be crammed with mere names and dates of the Old Testament history, but that the child's mind

should be imbued, from the earliest dawn of the understanding, with distinctive Church teaching. He said that "*Sunday School teaching, to be made more efficient, must be more dogmatical and doctrinal, and that the children were to be taught what is found in the Prayer Book, without stint and without measure.*" Surely these words contain a most important lesson for ourselves, if we mean to continue to call ourselves Churchmen!

The way in which they manage matters in China in regard to official appointments, is shown in the competitive examinations to which all candidates are subjected, without exception, and unless they are able to pass these, no government appointment can be obtained. From the *Peking Gazette* it appears that honorary degrees (which of course will be of no practical value) were conferred on forty two candidates who had been finally plucked at the age of nineteen and upwards, and on a hundred and thirty-six who gave up the struggle when between eighty and ninety. If we just suppose for a moment that no cabinet office, no government appointment whatever, could be obtained in Canada unless the candidate could pass a stiff examination in the *Anglo-Saxon Gospels, Piers the ploughman, Shakespeare, the Principia, the Mecanique Celeste, Johnstone's Agriculture, and Ferguson's Architecture*, we can form some idea of what has taken place every year for centuries in that barbarous and benighted country we call China.

Students of the cuneiform inscriptions will be glad to learn that a collection comprising a number of Babylonian inscriptions of the time of Nebuchadrezzar and the later Babylonian and Persian Kings, has just been added to the Oriental Department of the British Museum. They were obtained by Mr. Rassam on his last visit to the East.

Among the Egibi contract tablets from Babylon, a small tablet has just been discovered, dated in the seventh year of Cyrus, King of Babylon; upon the edge of which was written a short legend in the cursive Phœnician characters. This tablet is the first document in the extensive series of Babylonian contract tablets in the British Museum which have been found to bear a Phœnician inscription. Tablets obtained from Kalakh and Nineveh often have Phœnician inscriptions attached to them; but until this discovery, no such inscribed document has been obtained from Babylonia. Its importance will be readily understood.

Our readers will have discovered long ago—that is, those who have paid any attention at all to what we have really said—that we have no more belief in Turkish promises than confidence in Russian good faith; and that it is a very small amount of either that we can boast of. It is inexplicable, however, that so many and so great difficulties have been placed in the way of the exploration of

the wonderful historic monuments now to be found spread o'er Oriental plains. At last, we have some promises on the subject from the Turkish Government. In consequence of the efforts of Mr. Hormuzd Rassam, supported by Sir A. H. Layard, a firman has been obtained for the exploration of Mesopotamia. The endless troubles entailed by limited firmans and vizierial letters have induced the English Foreign Office to procure a general firman, which will permit Mr. Rassam's new expedition to assume a much more extensive character. The new firman will not, as in former cases, be confined to the sites of Koyunjik, Nimroud, and Ballawat, but will extend over the whole of the pashaliks of Mosul, Baghdad, and embrace the as yet untouched regions of Southern Babylonia. Orientalists may now hope to see justice done to the sites of the great libraries of Sippra, Cutha, Agane, and other ancient cities. Excavations will also be carried on in the important city of Terabolus (Carchemish). The land of North-east Syria, the old Hittite kingdom, is expected to yield valuable geographical identifications from this expedition.

The question of the resignation of the Ministry is at last settled. The Governor-General received a communication from Mr. Mackenzie on the 9th inst., tendering the resignation of his Government, which was at once accepted. The fact was immediately and officially communicated to Sir John A. Macdonald, who was charged by his Excellency with the formation of a new administration. The new Cabinet has not yet been announced; but so sanguine are many people in the ability of a Government in diffusing universal prosperity through the country, that surprise has already been expressed by some of both parties that no financial improvement is discernible since the change has taken place!

The Indian troubles are by no means over in the United States. Terrible atrocities are reported as having been committed by the Cheyennes on their route from their reservation across Kansas. They horribly mutilated the bodies of persons they had murdered, besides outraging a great number of children. The United States troops were not far off at the time, and it is said that much of this atrocious barbarity might have been prevented. General Sherman in an exposition of the different modes that have been attempted for humanizing the Indians, says the only means that will ever be of any use will be by their own efforts. He says that all external efforts by means of agents and missionaries seem wasted. He does not appear to think it desirable that the United States Government should try a little of that common honesty which Great Britain has always been most scrupulous in exhibiting towards her Indian populations on this continent. The Indian races can scarcely appreciate

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either the religion or the morality of those whose Government has never kept faith in regard to a single treaty ever made with them. Until this shall be the case, neither agents nor missionaries can have any but a very slight chance of success.

And yet, notwithstanding these adverse influences—as great as any we can imagine—the labors of missionaries among the Indians in the Western States are not unattended with success. The subject was discussed at a conference recently held in Calvary Church, New York, in which it was shown that some bright results had accrued from the work of the Church among the Indians, as well as among the emancipated negroes. Bishop Spalding, of Colorado, said that in his Diocese in a very short time, the number of his communicants had increased seventy per cent. Bishop Garrett, of Northern Texas, read a letter from the Bishop of Montana, Idaho and Utah, saying that the Church had made much progress among the Mormons, and favoring the transfer of the management of the Indian agencies to the United States Army, as most certain to insure justice to the Indians and economy to the Government. Bishop Whipple disagreed with Bishop Garrett's opinion. Bishop Dudley argued that the Episcopal Church was peculiarly fitted to minister to the needs of the negro race. The colored people were accustomed to authority, and the rituals of the Church had a strong influence over them. The Rev. Dr. Crummel, a gray-haired and gray-bearded colored man, coincided in this opinion. Bishop Coxe, of Western New York, spoke on the missionary work of the Church of England since the organization of the Society for the Propagation of the Gospel, 200 years ago. Bishop Garrett said that \$14,000 was spent annually among the 5,000,000 emancipated blacks.

Turkey is becoming more and more dissatisfied with Austrian movements and pretensions. A circular has been sent by the Porte to the great European powers, certifying to the willingness of the Porte to sign a convention previous to the entry of the Austrian troops into Bosnia, if the Sultan's sovereignty and the provisional character of the occupation had been acknowledged. The circular reserves the Sultan's sovereign right over Bosnia and Herzegovina, and concludes with a solemn warning against the occupation of Novi-Bazar as certain to lead to terrible disasters. The circular also appeals to the Powers to support in a friendly manner the Porte's representations against Austrian cruelties. It is said that the Turkish note has seriously if not irretrievably compromised the amicable relations between Austria and Turkey.

Faik Pasha, commandant of Bayazid has been removed in disgrace, Mahmoud Pasha, commandant of Alaja Dagb, placed under arrest, and the Sultan has confirmed the sentences of death passed on the Beys and Kurds for atrocities. Sir Henry Wolff, acting on the orders of the English Government, insisted upon the Treaty of Berlin being carried out

in Roumania. The other Commissioners supported him, whereupon the Russian representative yielded. The Commissioners will start for Philipopolis ten days hence. Ministers Layard and Fournier have advised Safvet Pasha to conclude a military convention, so as to avert a collision between Austrian and Turkish troops, leaving the settlement of the political question for future consideration.

A Constantinople correspondent reports that the Sultan wished to add to the note to Austria that any farther advance of Austrian troops would be considered a contravention of international law and an infringement of the Sultan's sovereign rights. He was only persuaded to omit this by Safvet Pasha offering to resign. The chief difficulty to the conclusion of the treaty supplementary to that of San Stefano is that the Russians insist upon the insertion of Article 26 of the Treaty of San Stefano. At least two of the Great Powers support the objection to this Article, as it would interfere with certain stipulations of the Treaty of Berlin concerning Eastern Roumelia.

The Bishop of Durham commenced his visitation in the chapel of Auckland Castle, and congratulated those present on the progress made in Church work, notwithstanding the difficulties caused by the fluctuation of trade, the prevalence of Roman Catholicism and Nonconformity, and above all the distance of many churches from the pit villages. His lordship remarked on the necessity of training up children in religious principles, and said that as day schools were being absorbed by board schools the importance of religious teaching in Sunday schools increased. Having referred to the needs of his diocese, the bishop spoke of the Burials Bill. The question, his lordship said, was by no means a simple one, and was still further complicated by being mixed up with questions not connected with it of necessity. The Church had the historical right to churchyards, and when violent Dissenters or Secularists put forward such claims as had been advanced, no wonder that 15,000 clergy formally protested against such claims being conceded. But, on the other hand, it must be borne in mind that the churchyard was vested in the incumbent for the benefit of the parishioners, including Dissenters; and he had no hesitation in saying that were he a Nonconformist he should feel it a grievance if he and his could not use the parish burial ground with the services of the minister to whom he had attached himself. If the question stood alone it would be desirable to recognize the right of all to burial in the churchyards as he had suggested. But, unhappily, the scheme did not stand by itself. It was frankly admitted that it was but a first step to disestablishment, and so long as it was presented in this form it must be met with determined opposition. The bishop considered that but a few years would elapse ere the gathering clouds would discharge themselves in a mighty tempest. The lowered tone of morals in the higher ranks of society, the distrust of those above them among the lower classes, the bitter and unscrupulous

spirit of political partisanship, and the prevalence of intemperance, were all passed under review, while his lordship condemned in strong language the various phases of scepticism, as well as extreme and unauthorized ritual.

The English Government has insisted that the Treaty of Berlin should be carried out as regards Roumania. Sir A. H. Layard recommends a military convention to avert collisions between the troops of Austria and Turkey. The former power will, despite Turkey's protest, carry out the occupation of Novi Bazar when the proper time comes. The Russians hold that they have a right to occupy the territory between Constantinople and Adrianople, it not being affected by the Berlin treaty. The Prince of Montenegro is spoken of as the probable future ruler of Bulgaria.

The effect of the failure of the Glasgow Bank threatens to be exceedingly disastrous. A general feeling of uneasiness prevails. Stocks are depressed owing to rumours with regard to the position of one of the Lancashire banks and the impending failure of some local firms to whom the broken Glasgow Bank had made advances. It is now understood that not only was the whole capital of the bank lost, but four million pounds besides. The *Times* appeals to the business community to keep their heads cool, and warns the public to "prepare for new shocks, as the Glasgow collapse has started a movement which will find out the weak places in every firm and institution throughout the kingdom."

A trying time lies before all banking and financial interests, and every department of commerce may be subjected to embarrassment and alarm. The present ordeal comes at a time when commerce is weakened by prolonged depression and cheered by few signs of a revival of prosperity. The stock and money markets are depressed and uneasy in consequence of persistent rumours of further mercantile embarrassment. These rumours, though denied and untraceable, create a gloomy feeling throughout the kingdom. They affect a Scotch bank and a Lancashire bank, as well as various mercantile concerns in London and the provinces. The Stock Exchange is further unsettled by the unwillingness of investors to deal in bank shares, and by a panic in and heavy depreciation of gas shares in consequence of statements printed concerning Edison's alleged discoveries in lighting by electricity.

In New York a very unsettled feeling prevails, and there are fears that the financial uneasiness in Great Britain may result in a general lack of confidence in securities.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

THE first duty a man owes is to the God that made him; and this might be supposed almost a self-evident principle were it not for the general disregard which is paid to it. Perhaps a feeling is entertained that the greatness and Majesty of Almighty God

prevent Him from needing, and, therefore, from desiring, any tribute we can render Him. If so, the Gospel is admirably adapted to dispel so presumptuous and so unhallowed an idea. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Here is a Being set before us in these words Who is the Creator of the ends of the earth and of all the vast universe. He is the Sovereign Who produced all things by the word of His power, and who upholdeth all things by the same word. He is our Creator and He is equally the cause of our preservation. He is self-existent, the Eternal, the Independent. All that is made is produced by Him, and depends upon Him; and therefore all should acknowledge Him as the source of all, the Creator of all physical and of all spiritual subsistences, and the preserver of the whole. He has shown the riches of His wisdom and power in creation, and his benignity and kindness in the preservation of all that His hands have made. His own infinite excellences and perfections demand the adoration of all creation. But these aspects of His character are not those now brought before us. This sacred Being, so incomprehensible to men and angels, sustains a closer relationship to ourselves. He is the Cause of our being; and upholds all things by the word of His power. He alone causeth the grass to grow and herbs for the service of man, and produces the rich varieties of fruits for his benefit. He alone causes the sun to shine; and if for one moment He were to take His hand from that sun, it would sink into its primitive state, out of which God called it by its omnific word. Wherever a human being is found, that human being owes his life to the Great God and his continuance in existence to that great Preserver. Even in redemption we can hardly conceive of greater favor on the part of God. There we see the proofs of His mercy in pardoning sin; but it was a proof of His amazing love that He created beings capable of holding converse with Himself; and when man fell, that same power and love which created Him, formed a plan for his preservation and salvation. Hence Christ was manifest in flesh and became man with men—not a prophet, not an angel, not a seraph, but a Being, such as had never before been known, to manifest the highest effects of eternal power, and to impart the highest benefits that can be possessed. He comes into the world to teach men what God only can reveal, to exercise a power which God only can exercise, and to dispense mercy and grace which God only can dispense. In Almighty God as Creator, we see the proofs of infinite skill and power, and we behold His unrivalled beneficence in meeting and supplying the wants of His creatures. When we come to consider the redemption of man, we behold, indeed, a greater extension of Divine Love; but we discover no new feeling. Now, if a sense of the highest obligation should be allowed to affect those who are under that obligation; if we should love that Being whose goodness to us is so great, whose commands have reference to an object that is eternal, and whose favor is the source

of all blessedness; then surely we can perceive the very highest reason why our Saviour should announce as the first and great commandment—*Thou shalt love the Lord thy God*, and why we should start with this as the fundamental principle of all religion that, *The first duty a man owes is to the God that made him*. And this must include an affection of the soul which ever goes out after God; which confesses Him to be supreme; which leads us to give up our souls and bodies, with all their powers, whatever they may be, to Him; thus giving Him evidence, at least, that we are not altogether insensible to our infinite obligations to this infinite Being. It includes all Divine breathings, all holy and benevolent purposes, all intense adoration and delight. And the feeling must be supreme; for it is the love of the whole soul, which puts forth all its energies in the service of God and His Church.

The whole duty of the servant of Christ is laid down by the Lord in these commands: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself." The temptations which come in direct antagonism to the practice of these duties are those arising from "the world, the flesh, and the devil." And the great object of the Christian life is that which is expressed by the Apostle when he speaks of our "waiting for the coming of our Lord Jesus Christ." In the teaching of the Church for to-day, therefore, the duties, the difficulties, and the whole purpose of the Christian life are made the subjects of commemoration and prayer; and the connection of each with the grace of God and the Person of Christ is illustrated by the words of St. Paul in the Epistle, and of the Lord in His confutation of the unbelievers as narrated in the Gospel for this day's Communion Office.

THE DIOCESAN MISSION FUND.

THE following letter has been addressed to the Rev. Dr. Hodgkin, by the Bishop's Commissary:

Toronto, Oct. 12, 1878.

REVEREND AND DEAR SIR,—As you are now about to place yourself in communication, either personally or by letter, with the clergy of the Diocese, on the subject of the important duties which have been entrusted to you, it may be a satisfaction to you to be furnished with credentials, showing that you are acting under Episcopal authority, and with the full approval of the Bishop.

Very shortly after the August meeting of the Mission Board, at which you were unanimously appointed Clerical Secretary of the Board, for the purpose of undertaking, in that capacity, the important work of collecting funds and organizing meetings throughout the Diocese for Mission purposes, I wrote to the Bishop, informing him of the step which had been taken; and, in a letter written to me by his Lordship, bearing date the 11th of September, he expresses his cordial approval of the course which the Mission Board had taken, and his opinion that they had "done wisely," in selecting you for the office.

I doubt not that the clergy of the Diocese will give you their cordial co-operation, thus lightening your labors and forwarding your endeavors; and I am fully satisfied that no energy and perseverance will be wanting on your part to bring your arduous undertaking to a successful issue.

I am, Rev. and dear sir,

Yours faithfully,

GEORGE WHITAKER,

Archdeacon of York, and Commissary of the Bishop of Toronto.

The Rev. T. I. Hodgkin, M.D.

THE DUTY OF MUTUAL TOLERATION BY PARTIES WITHIN THE CHURCH.

LETTER V.

I AM by no means disposed to forget what is implied in the expression "the duty of mutual toleration," or to neglect any word of counsel or caution which may appear to be required by either, or rather, any, of those parties into which we are unhappily divided. There is, then, probably no subject, on which so much estrangement from each other, so much suspicion and misconception of each other, at present exists, as on the subject of the Sacrament of the Lord's Supper. I should shrink from opening my lips on this vexed point, had I any further object in view than to second, as I best may, the "call" which Dr. Hook has given "to union on the principles of the English Reformation." A subject, otherwise hopelessly wide, is thus greatly narrowed down, and brought within comparatively definite limits: inasmuch as we are, under this aspect of the question, invited, as I think most happily, to make a broad and marked distinction between that which, as sincere members of our Church, we are bound to believe, and the manifold opinions or, perhaps, fancies, to which utterance has of late been so freely given. There must be no compromise of that which is really matter of faith; but may there not be a wise and charitable abstinence from insisting on that which our Church does not call upon us to accept as revealed truth? We can not wonder that, on an object of so sacred an interest, opinions, more or less worthy of respect, should be fondly cherished; or that even loving and reverent hearts should be found to indulge too freely in vain and baseless fancies: there is a zeal, which is not according to knowledge, and I cannot but think that a zeal like this may be most profitably counselled to consider seriously and soberly, what it is which the Church, of which we are members, has really proposed to us, as matter of religious belief or practice, in respect of this holy mystery. First then, I would say, take up the Communion Office of the Church of England, read it carefully through, and ask, after maturely weighing its Rubrics, its Exhortations, its Prayers, its Thanksgivings, for whom that office is designed; who only, in its plain and obvious sense, can, by possibility, take part in it? Is it not most evident that it is designed for communicants exclusively? that none, save those who communicate, can possibly join in the service?

I do not say that the Church forbids absolutely the presence of others. It may *tolerate*, it may, under very exceptional circumstances *approve*, the presence of spectators: what I am now chiefly concerned to maintain is, that they who are not communicants, can be *spectators* only—can take no part whatever in the sacred office—and can derive no other benefit from it than such as may result from a devout contemplation of the act of others, or a devout perusal of the service.

Should we, then, be making no approach to union on the principles of our Church, by fully and frankly admitting that this is the case?

Secondly. Our Office recognizes indifferently *two* terms, as being alike applicable to this holy service: our Church teaches us that we may speak alike of the *administration* and of the *celebration* of the Holy Communion. In the first of the two Exhortations we find that, "when the minister giveth warning for the *celebration* of the Holy Communion," he is instructed to say "I purpose to *administer*," while in the second Exhortation he is instructed to say "I intend to *celebrate*." The Church then teaches us, by her own example, to use these terms indifferently: and could never possibly have designed that they should be perverted into party watchwords, or badges of rival schools; and yet this cannot fail to be the case, except we use her language as she herself does, and do not insist either on "*celebration*" or "*administration*" as the *exclusively* appropriate term.

Again we must remember if we would meet each other on the common ground of the Church, that in her view it is the *Holy Communion*, which is either *celebrated* or *administered*. Are we quite sure that the dislike to the term *celebration* may not have arisen from the suspicion that something *else* is regarded as the object of the celebration; that there is a part of the service, wholly independent of, and distinct from, the Communion, in which, accordingly, persons who do not communicate may fitly and profitably participate? I would ask again, does our office, in its obvious sense, afford *any ground whatever* for the maintenance of such an opinion?

Thirdly—While the Church uses *both* terms, we must not forget that she has placed "*administration*" in the fore-front, using it in the title, which is prefixed to the service; and that she has thus intimated to us that she regards the "*administration*," as the essential feature of the sacred rite; associated indeed most closely with the "*celebration*," apart from which we cannot conceive of the "*administration*" as retaining the character of a religious service.

I am glad here to avail myself of the authority of Dr. Hook, who, in his *Lives of the Archbishops*, makes frequent reference to the subject. In his *Life of Cranmer* (Vol. I. New series, page 426) he says: "The real work of the Reformation was the changing of the Mass into a Communion, as will hereafter be shown, and this involved the dogma of transubstantiation." Again (Vol. II., new series, page 150) he says: "Protestants of all shades of opinion were united on this one

point, that the mass should be turned into a communion. The mass was regarded as a sacrifice of our Lord for the quick and the dead. This the Reformers one and all denied; they maintained that it was a communion, through which the faithful were united to God; and that the sacrifice was the offering of themselves, their souls and bodies, to God's service, in common with the hosts of heaven. The controversy was perplexed, as it still is, by the fact that the Reformers did not deny that in the Eucharist there is a sacrifice; but the question is, what kind of sacrifice? It is one thing to offer Christ as a sacrifice for sin, and another thing for those who have been accepted through Christ as God's servants, to offer themselves as a sacrifice, a body of persons prepared to serve God in body and soul. The Church from the beginning had regarded the Eucharist as a sacrifice in the last sense of the word—a memorial before God of the great work once, and once for all, done upon the cross, and at the same time a dedication, a Eucharistic sacrifice of the Church, as a whole and in all its parts, to the service of God. In process of time the Western Church, instead of offering itself as a sacrifice on the merits of the one full, perfect and sufficient sacrifice, oblation and satisfaction, once and once for all, made upon the cross, regarded itself as offering the Lord Jesus Christ Himself."

I would also refer the reader to Dr. Hook's sermon on the Holy Eucharist (The Church and Her Ordinances Vol. I., page 360) from which I make the following extracts: "The chief reference to the sacrifice of the cross belongs, according to the right doctrine, to the sacramental part of the Eucharist. The sacrifice of the cross is exhibited and represented before God and men, under the symbols of the bread and wine; and the bread and wine being duly consecrated, become to the worthy communicants, to all intents and purposes, virtually and interpretatively, the Body and Blood of that precious Lamb of God, who was once, and once for all, offered upon the cross; and by partaking of them we become partakers of the one atoning sacrifice. The grand sacrifice once offered is dispensed and communicated to individual believers in the Eucharist, by and through the consecrated symbols; but it is not repeated. Hence the Eucharist is regarded as a Feast upon that great sacrifice." (pp. 372, 3.)

Having traced the different senses in which the Eucharist is to be regarded as a sacrifice, the author thus sums up his view: "How glorious, how sublime, how overwhelmingly grand is the view thus taken of the distinguishing rite of Christian worship! The one sacrifice of our God, once made upon the cross, gratefully commemorated, and in a figure exhibited before God, and men, and angels, as our only hope of salvation; that one sacrifice applied to faithful hearts, so that they themselves may have grace to offer their spiritual sacrifices, and the whole service a peace offering, a sacrifice of thanksgiving to the King of kings and Lord of lords." (Ibid p. 378.)

I hope on a future occasion, if opportunity

should be given, to strengthen and illustrate, by other quotations, the view of our office, which is here presented by Dean Hook.

GEORGE WHITAKER.

HOOKE ON THE GRACE OF THE SACRAMENTS.

IT will be seen by the last two extracts made from the writings of the celebrated divine, whose name is at the head of this article, that the opinions be held on the doctrines of grace by the Sacraments are not wholly identical with the opinions of all high churchmen; while it is no less evident that he strongly insisted on that doctrine, even so far as to maintain that there is a *real presence* of CHRIST in the Holy Communion. That doctrine therefore is not the doctrine of any one party only in the Church, as some maintain; but has always been believed by all loyal and true churchmen from the very first. And those who are now setting themselves up to oppose, as Sacramentarians and Sacerdotalists, those loyal Churchmen who still teach it, are not Churchmen at all, but out-and-out Puritans—the very men against whom Hooker as a low Churchman wrote, whose unhappy origin he exposed, and against whose errors he has warned all sound Churchmen.

And if followers further from these considerations, that those men calling themselves Churchmen, setting themselves up in opposition to the Bishops, who have all or nearly all Divinity Schools of their own,—and ignoring the Synods of the Dioceses,—Synods which are responsible to the great body of the Church, which these men are not—it follows we say that these self-constituted teachers are either culpably ignorant of what Church doctrine has always been, and are teaching for it the most pernicious errors, to men for whom they hope to procure ordination, or else that they are dishonestly trying by the use of high sounding words, which to many men have but a vague and uncertain meaning, to create a prejudice against the scriptural doctrines of the Church, and to substitute for them the pernicious errors of Puritanism. Which of these unenviable positions any one of them may choose to adopt, must of course be left to his own conscience, and to HIM who knows the secrets of all hearts; for far be it from us to judge any man. But it is our duty to warn all honest and loyal Churchmen against the danger which threatens us, if men trained under such auspices ever find their way into the Church as its teachers.

That any of our Canadian Bishops will ever fall into the trap thus set for them, and ordain men over whose training they have no control we cannot believe. They have always proved themselves too clear headed and loyal Churchmen for this. And we are confident they are too deeply impressed with the grave responsibility of being in their respective Dioceses the chief defenders of the faith once for all delivered to the saints, to abandon this their prerogative into the hands of a few purse-proud men, who set their authority at defiance, and repudiate the doctrines the Church has always taught. These men are

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wholly irresponsible, and no one can know what they may or may not teach. If they have a right to have their disciples received and ordained when they deny such fundamental doctrines as they do, what is to prevent others from denying the divinity of our Lord or the efficacy of the atonement, and yet claiming for their followers the same right? It requires no great wisdom to see what must soon become of the faith the Church has been charged to defend; and our Bishops would sink from their present position as rulers in the Church to mere machines appointed for the sole purpose of ordaining those whom others may think fit to send to them. This would be repeating in an aggravated form the errors of the Romish Church, which makes her Bishops the mere tools of the Pope. This is bad enough; but to be made the mere tool of any half dozen men who may happen to have money enough to establish a Pseudo-College is certainly more humiliating still. But the whole proposition is so preposterous when divested of the plausible fallacies with which it has been surrounded, that one almost doubts the sanity of those who can persuade themselves that any Bishop, with a particle of self respect or any sense of the great responsibilities resting upon him, could ever entertain for one moment the idea of ordaining men trained under such circumstances.

HOOKER, BOOK V. CH. LXVII, 12.

(Continued.)

THESE things considered, how should that mind which, loving truth and seeking comfort out of holy mysteries, hath not perhaps the leisure, perhaps not the wit nor capacity to tread out so endless mazes, as the intricate disputes of this cause have led men into, how should a virtuously disposed mind better resolve with itself than thus? "Variety of judgments and opinions argueth obscurity in those things whereabout they differ. But that which all parts receive for truth, that which every one having sifted is by no one denied or doubted of, must needs be matter of infallible certainty. Whereas, therefore, there are but three expositions made of 'this is my body,' the first—'this is in itself before participation really and truly the natural substance of my body by reason of the co-existence which my omnipotent body hath with the sanctified element of bread,'—which is the Lutheran's interpretation; the second—'this is itself and before participation the very true and natural substance of my body, by force of that Deity which with the words of consecration abolisheth the substance of bread and substituteth in the place thereof my Body,'—which is the popish construction; the last—'this hallowed food, through concurrence of Divine power, is in verity and truth, unto faithful receivers, instrumentally a cause of that mystical participation, whereby as I make myself wholly theirs, so I give them in hand an actual possession of all such saving grace as my sacrificed body can yield, and as their souls do presently need: this is to them and in them my

'body.' Of these three rehearsed interpretations, the last hath in it nothing but that which the words of Christ are on all sides confessed to enforce, nothing but that which the rest do all approve and acknowledge to be most true, nothing but that which the Church of God hath always thought necessary, nothing but that which alone is sufficient for every Christian man to believe concerning the use and force of this sacrament—finally, nothing but that wherewith the writings of all antiquity are consonant and all Christian confessions agreeable. And as truth in what kind soever is by no kind of truth gainsayed, so the mind which resteth itself on this is never troubled with those perplexities which the other do both find, by means of so great contradiction between their opinions and true principles of reason grounded upon experience, nature, and sense. Which albeit with boisterous courage and breath they seem oftentimes to blow away, yet whose observeth how again they labor and sweat by subtlety of wit to make some show of agreement between their peculiar conceits and the general edicts of nature, must needs perceive they struggle with that which they cannot fully master. Besides, sith of that which is proper to themselves, their discourses are hungry and unpleasant, full of tedious and irksome labor, heartless and hitherto without fruit, on the other side read we them, or hear we others, be they of our own or of ancienter times, to what part soever they be thought to incline touching that whereof there is controversy, yet in this where they all speak but one thing their discourses are heavenly, their words sweet as the honey-comb, their tongues melodiously tuned instruments, their sentences mere consolation and joy, are we not hereby almost even with voice from heaven, admonished which we may safest cleave unto?"

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

WEYMOUTH.—A meeting of the Annapolis Rural Deanery was held here on Wednesday, 25th August. The only clergyman who was able to be present besides the Rev. P. J. Filleul, Rector and R. D., was Canon Dart, D. C. L., and President of King's College, Windsor, who has during the vacation most kindly undertaken the duties of the parish of Digby during the absence of the Rev. J. Ambrose in England. The Dean received from all the absentees sincere expressions of regret at its not being in their power to attend; the causes were stated as being such as could not be controled: diphtheria and fever in the parish; ill health; pressing parochial engagements and heavy rain. After morning prayer at the parish church, the Rector occupying the desk, and Mr. J. M. C. Fulton reading the lessons, Canon Dart preached from 1 Cor. iv. 1, "Let a man so account of us as of the ministers of Christ," in which he very ably set forth the authority on which the ministers of the Church based their commission, and also very clearly drew the important distinction, often lost sight of, between personal and official qualifications. After evening prayer at the church of St. Thomas, Weymouth Bridge, which was said by Canon Dart, Mr. Fulton reading the lessons, a missionary meeting was held in behalf of "Home and Foreign Missions." After the prayers appointed by the Board the Rector took the chair, and called the attention of

the meeting to the change that had recently taken place in the position of the Diocesan Church Society, the management of which had been, by an Act of the Legislature, vested in the Diocesan Synod, and the Society would henceforth be known as "The Board of Home and Foreign Missions." After some further remarks on the objects which it endeavored to carry into effect, the chairman called on Canon Dart to speak on "Foreign Missions." He began by observing that it must be conceded by all that the Church in this Province had hitherto been too unmindful of the duty laid on her by her Divine Head, "to go and preach the gospel into all the world;" in short, that Foreign Missions had only very recently engaged her attention. It was gratifying, however, to observe the change that had taken place for the better. From having been in Ceylon he could, from his own experience, speak with confidence of the blessing and success which had attended the labors of missionaries; it had been his happiness to know many native converts whose exemplary and holy lives redounded to the honor of Christianity. The Cingalese were, as a race, of a superior intellectual type, and it could only be missionaries of thoroughly trained and furnished minds who could hope to succeed when discussing with the natives the claims of the religion of Christ. Mr. J. M. C. Fulton next addressed the meeting on the same topic. In an able speech he vindicated the cause of missions, and referred to the zeal and vigor with which the Protestant Episcopal Church in the U. S. had engaged in this great work, and hence we were prepared to learn that a large amount of prosperity had attended her operations both at home and abroad. From his own knowledge he was able to state that a church in Montpelier, served by the Bishop of Vermont, had a roll of over 500 communicants, and the contributions in most of the churches were large and liberal. The Episcopal Church is claiming increased attention from thoughtful minds year by year, although in some places it is regarded with something akin to horror. Mr. Fulton adduced a striking instance of the ignorant opposition manifested to the erection of a new church; its opponents actually, in their blindness and folly, had their own building moved directly opposite to ours, with a view, it is needless to say, of hindering further progress, or of drawing off the attendance. It was very gratifying, however, to learn that all opposition had proved unavailing—the church was brought to a successful completion, and was now attended by a flourishing congregation.

Owing to the scarcity of speakers Canon Dart most kindly consented to speak again; the subject was "Education." He prefaced his remarks by saying that he felt some hesitation in rising, lest what he had to say—from a dissimilarity of topics—might detract from the excellence of the last speaker's address. After some pertinent and appropriate observations on the general subject of education, the Canon referred to the University with which he had the honor of being connected, and which offered special advantages in the higher branches of education, and in the training of candidates for the ministry of the Church. The finances of the college were in a tolerably satisfactory condition; the institution had during the year, he grieved to say, lost a munificent patron by the death of that large-hearted churchman, Mr. Edward Binney. But with the view of still further increasing the efficiency of the seat of learning over which he presided it would in all probability have ere long to appeal to churchmen for the requisite funds, and he believed, judging from the response given in former years, that the appeal would not be made in vain.

It were impossible, however, without encroaching too largely on the columns of the DOMINION CHURCHMAN to give more than a meagre outline of the learned and accomplished President's addresses, as well as of Mr. Hutton's elaborate and able speech. The chairman in conclusion said that he had much gratification in noticing that in the last report the parish of Weymouth, among fifty others which had sent contributions for "Home and Foreign Missions," stood ninth. To the giver of every good gift we should be prepared to ascribe the entire praise. He trusted that we should all redouble our exertions in a cause so dear to our adorable Lord and Master. Urgent

funds were needed to supply numerous places at home which looked to the Church to send them the ministrations of religion. The friends of Foreign Missions had been greatly cheered and encouraged when learning that 20,000 heathens in Southern India had sought admittance into the Christian fold. Nor did the speaker fail to refer to God's Ancient People, and showed the debt of gratitude which was due to the ancestors of the present Jews, as well as to the first heralds of the cross, many of whom were Jews, and the events which had lately transpired in the East seemed to favor the belief that the great nation of which we were a part would be employed as an agent to bring about those designs which the Almighty had in reserve, "when he will build again the tabernacle of David which is fallen down, and will build again the ruins thereof and will set it up." The choir rendered effective aid in leading the frequent singing, in which they were heartily joined by the large attendance, who manifested deep interest in the proceedings to the very close. The offertory at each church was for the benefit of Foreign Missions.

On the following day, Thursday, there was a service at 11 a. m. at the new church of St. Mary, Barton, half way between Weymouth and Digby. The Rector said the prayers, and Canon Dart delivered a very instructive discourse on the "Transfiguration," and afterwards assisted, as on the previous day, the Dean in the administration of the Holy Communion. Here, as at the parish church, there was a very fair attendance, both as regards the worshippers and the communicants. It will be interesting to know that Mr. Fulton, to whom reference has been made, was formerly a preacher in the Wesleyan Connexion. After officiating in several circuits in this Province he removed to the United States a few years ago. But his doubts as regards the validity of his commission increasing he applied to Bishop Bissell, of Vermont, for Orders. Purposing to spend a portion of the summer among his connections in Weymouth he was recommended to seek the advice of the Rector in his reading, who applied to Archdeacon Gilpin, Ecclesiastical Commissary during the absence of the Bishop of Nova Scotia, for a license to enable Mr. Fulton to act as lay reader. He has now gone to Cumberland County on a visit to his relatives, after which he will return to Vermont and will be admitted into Deacon's Orders in December. We heartily wish Mr. Fulton God-speed, and we are persuaded that he will prove an efficient minister of that branch of the Church Catholic into which he has sought admittance, we are assured, from the sincerest motives.

THE NORTH EASTERN PART OF CAPE BRETON.—This part of the Island being an almost sealed book to tourists, yet richly endowed with natural beauty, your correspondent thought an account of a recent tour might be interesting, especially to seekers after "fresh fields and pastures new." One fine morning, starting from Baddeck—a pretty village on the beautiful Bras d'Or—we drove in an easterly direction, coming, in the course of an hour or so, in sight of the beautiful bay of St. Anns. This bay extends seven miles inland, and forms a most magnificent harbour—as yet unused save for the few sailing vessels that come in search of "squids." On the opposite side of the Bay stretched a fine mountain range—peak upon peak jutting up one above the other—peaceful looking interval-land, with here and there a white house dotted. A little river emptying its waters into the bay, the waters of the harbour sparkling and dancing in the glowing sunshine; altogether making a picture so lovely, that even the most critical could hardly find a flaw. Every now and then we stopped, under the pleasant shade of trees, viewing the scene, our hearts raised in silent thanks to the giver of so much beauty.

At English-town we took dinner, after which we proceeded to cross the harbour in a most unhandy kind of a ferry-boat. The ferry man being old, and not very active, we did not succeed in getting his boat near enough to the shore to admit of our getting in without wet feet; however he marched up to the lady of the party, presented his back to her, intimating at the same time that if she would "mount" he would carry her over to the boat. We found the drive on this side quite as pretty as

that already described; the mountains here being so close to the road, and so beautifully green. On the other side of the road is the broad Atlantic beating against the shore. We pass several little water falls, and go over innumerable bridges, arriving at about eight in the evening at a Gaelic farmer's, where we are to spend the night after our thirty-eight mile drive. Though one of our party was a perfect stranger, we received a most hearty welcome—none the less so that the good woman of the house could only speak Gaelic, we nothing but English.

Next morning we proceeded on our way towards Mount Enfurne, the highest land in Cape Breton, being 2,200 feet above the sea level. Our drive certainly does not lack the spice of "variety;" for this morning, the country is as ugly as yesterday it was beautiful. On reaching the foot of Mount Enfurne, we dismount and climb its steep and rugged side on foot. There is a carriage road over the mountain, but the ascent is so steep and tiresome, we prefer to walk the two and a half miles, which brings us to the top. Sometimes the path winds along close to the edge, and we look down a precipice hundreds of feet in depth, with the ocean roaring below.

The view from the top of Mount Enfurne—familiarily called smoky—is very fine. On a fine day St. Paul's Island and Sydney can be seen. Down the side of the mount we drive, sometimes under natural arches formed by leaning trees, till, after a time, we arrive at South Bay, Ingonish. South Bay was originally a fresh water lake, but the government, at a great expense, caused a breakwater to be made, connecting it with the ocean, so that now it forms a good harbour.

I thought as I watched the many vessels in the harbour, the little fisher-boats darting here and there, the beautiful sand-beach and rocky cliffs, that it all formed as lovely a scene as I had ever witnessed. However, as our stopping place was to be North Bay, Ingonish, six miles further, we soon pushed on, and arriving, were warmly welcomed by the wife of a Newfoundland fisherman, with whom the Church Missionary lodges. The house being on a point of land divided for some distance from the mainland by a stream, our efforts at holding communication with the rest of the village were not a little amusing. There was no bridge or boat by which we could cross the stream. The day after our arrival we were content to enjoy the bracing sea breezes, and fish for the trout which abounded in our neighbour—the brook. The second day being Sunday, we thought we would proceed to the village Bethel. First, we scramble rather than walk down the steep bank; arriving at the stream the lady is mounted on a horse, which, by considerable skill in engineering, has been brought in safety down the bank. The horse being without saddle of any kind, the position taken by the fair rider across the stream was more secure than elegant. On the opposite side, she jumps off, turns the horse's head to "us-ward," gives a slap, and over he comes for the rest of his load. On this side we procure a waggon, and proceed in the usual common-place way. The Church is rather barn-like. From the window we sat next to could be seen Mount Enfurne, stern and grim, as if keeping guard over the ocean that rolled below its overhanging peaks.

Sunday over, we are taken in a boat *en route* for Cape North. Have a fine though rather rough sail, as the wind is in our teeth, or we in the teeth of it. New Haven is a settlement of Newfoundland fisher-folk. Brought up from their youth, and attached to the Church, they would feel it bitterly if deprived of her services. Fortunately, though they have no church, they have an earnest, hard-working clergyman, who has already commenced a church there, the expense of which must fall on him, as the people are still very poor. We go on to the extreme northern point of the Island. Passing to the left of us, high table land, elevation 1000 feet, and unexplored regions, said to abound in moose and Cariboo deer.

In the vicinity of Cape North we sojourn for a week, gazing to our heart's content on the fine range of North shore mountains, the lovely interval land, either cultivated or yielding a fine crop of hay. By day we climb mountains, fish, or hunt for botanical specimens, and, to ensure a good night's rest, a dip in the briny ocean, then

retire, sung to sleep by the lullaby of the waves. We found the people were most kind and hospitable, and ourselves the subjects of a good deal of kindly curiosity at having come from the fair city of Montreal: one man asking us if it were not a very "heartsome place."

We return home well satisfied, better in health and spirits, and not much lighter in purse for our summer excursion among the mountains and sea breezes of Cape Breton.

KING'S COLLEGE.—Michaelmas Term commenced Oct. 5, on which day an examination was held for matriculation in the University. The successful candidates were H. A. Hensley and M. A. B. Smith from the Collegiate School; T. Whitford, from Chester, N. S.; J. Lowry, from Moncton, N. B., and G. Ines, from St. Peter's School, Charlottetown, P. E. I. Some of the other candidates for admission matriculated at the close of Easter Term. The calendar of the University of King's College for 1878-9 is published, and may be obtained from the President on application.

SHELburne.—The members of this Rural Deanery met at Shelburne, Sept. 25. Divine service was held at 11 o'clock in the morning, with celebration of Holy Communion, the preacher being the Rev. T. B. McLean, the Rev. Dr. White, the Rural Dean, being celebrant. After service the usual meeting was held at the Rural Dean's residence, the clergy present being the Revs. Dr. White, Rural Dean, H. Sterns, C. Wiggins, C. Groser, J. R. Parkinson, T. B. McLean. Divine service was held at 7.30 in the evening, when the deanery sermon was preached by the Rev. J. R. Parkinson, a truly Catholic discourse which will be long remembered by all who had the privilege of hearing it. On the following day (26th) the whole of the clergy present drove to Lockport for the purpose of opening a new church in that thriving settlement. The building is in the early English style, and was designed by the Rev. Cecil Wiggins, Dr. White's indefatigable assaistant. The plans were drawn by Mr. Hammond, of Liverpool, N. S. The windows are from the firm of Wailes & Strang, of Newcastle, and in keeping with the dedication of the church, "The church of the Holy Cross." The church will seat over 200 people, and all the sittings are free. The whole design of the building is in excellent taste, and its various adjuncts almost in perfect harmony. We notice particularly the taste and neatness displayed in the furniture, the faldstool, choir benches, pulpit, and altar, with its retable, being in perfect keeping with their surrounding and with each other. Precisely at 7.30 o'clock on Thursday evening the clergy, robed in cassock, surplice and stole, assembled at the west end of the church, and proceeded to the chancel, singing as a processional the beautiful hymn, "The Church's one foundation." The building was crowded to excess; nearly 100 had to go away for want of room. The service, as far as the third collect was read by the Rev. T. B. McLean, the remainder by the Rev. C. Groser. The lessons were read by the Rev. I. R. Parkinson. The Rev. Dr. Nicholls preached a most eloquent and appropriate discourse on Psalm lxxxiv. 1, "O how amiable are thy dwellings, Thou Lord of hosts." The discourse was listened to throughout with breathless interest, and, we trust, struck a chord in many a heart that will vibrate for ever and ever. The Rev. Dr. White delivered a short but appropriate address of congratulation from the chancel step, after which he pronounced the blessing. The singing was good throughout, and the responses hearty. We heartily congratulate both priest and people on the successful issue of their undertaking, the success being mainly due to the untiring energy of the Rev. C. Wiggins, and the faithful efforts of a few church people, backed by a grant from the S. P. C. K. The people are anxious to have a resident priest, and we trust that ere long their ardent desires in this respect will be gratified. There is a bell tower to the church, but no bell; this must be a great loss in such a settlement as Lockport. We trust that some liberal churchman will ere long furnish the means of calling glad worshippers to the house of God in this very interesting mission.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

LABRADOR.—(Continued).—There are in Hartington, seven families, forty-nine souls. This is a more prosperous settlement than Casco, and things look much more cheerful. At both places I strongly urged upon the people the duty of meeting among themselves on Sundays in the absence of a clergyman for the worship of God. At Casco, Mr. McLeod undertook to lead the worship, and here there had been such meetings, but a misunderstanding between two of the settlers had interrupted them, I trust only for a time.

Here too, and at other points along the coast, I distributed to the poorer families bundles of clothing sent down to them by Mrs. Williams. At four on Monday morning, 29th, Mr. Scott sent his boat for me, and we once more set sail. I regretted parting with my kind hosts, good simple-hearted religious people, with an unusual thirst for religious information. Mr. Macdonald especially far into Sunday night, eagerly plying me with questions upon various passages in the Bible when he wished more fully to understand. We made a fine run down to Mutton Bay, with a fair wind. I was now on familiar ground, and I soon recognised Mrs. Munger's island,—the most westerly point we reached on my visit to the coast seven years ago. Other well remembered points appeared,—the remarkable highland of Whale-head; and Gull Island, where Mr. Hepburn and I in 1871, in our lust for flesh, made a descent on the young gulls, and carried off from the old birds, screaming about our ears, enough to feast on for many days. Early in the forenoon we ran into Mutton Bay, the headquarters of our missions at Labrador.

The "Lady Head," was there, and Mr. Scott having business with Commander Lavoie, ran into the Bay to see him. While he was so engaged, I went ashore and explained to the people that as it was useless for me to remain now, being voiceless, I should proceed with Mr. Scott and visit them on my return. On joining Mr. Scott on the "Lady Head," then weighing anchor, I found she was bound for Greenly Island, the eastern limit of my work; evidently here was a rare chance for economizing time, and on my requesting it, the Commander most courteously granted me a passage. I bade farewell to my kind friend, Mr. Scott, arranging to rejoin him in a week at Bonne Esperance. We steamed out of the harbour, and in half an hour ran into Tabatiere, when I had the opportunity of visiting the two families of Messrs. Samuel Robertson, senior and junior, and arranged that they should come on to the service in Mutton Bay on my return. Mr. Robertson is probably the most considerable person on the coast, his circumstances having been much improved by his successful seal-fishing during the last two years. From Tabatiere we steamed away for St. Augustine, but failing to find in time the pilot who was to guide us through the intricacies of the islands, which here thickly fringe the coast, we anchored for the night in the little harbour of Pachechoo.

Next morning, Tuesday 30th, we steamed on before breakfast to St. Augustine, and the Commander, while transacting his own business, kindly sent me round three miles, in his four-oar, to Wm. Kennedy's. With them I held a brief service,—(my throat which was burnt out with caustic last night being already a little better and my voice somewhat returned) and was rejoiced to find old Mr. Kennedy, now long past work, quietly waiting in Christian hope for his change, soothed and comforted by the pious attentions of his children. Rejoining the steamer, we proceeded to Shecatia, where I was made very welcome by my old friends the Shitlers and the Gooseneys. I got the two families together; they formed quite a congregation of themselves, being 22 in number, baptized Mrs. Shitler's baby, and held a short service with them. In the afternoon we steamed on to the Bay des Rochers, and anchored in the river of the same name. Here we have two families, the Belben's and Bolan's, with 20 children between them; with them, I had evening prayer, and baptized Mrs. Bolan's child. By this time my throat was very sore again, but a second application of the friendly but painful caustic gave me relief. Wednesday, 31st we steamed away at day break for Bonne Esperance, where I visited Mr. Whittely

and the Rev. Mr. Butler, the genial and intelligent congregational missionary who is resident here. The congregational mission has been established there about the same length of time as ours. There is, however, this difference in the operation of the two, that while our missionary is ceaselessly engaged travelling up and down the coast for some 300 miles, both summer and winter, seeking out the people in their homes, the congregational missionary remains at his post ministering to those who seek his services. Eight families, I was told, profess to belong to this mission. The congregationalists have maintained from the first an excellent school at this post, of which many of the settlers have availed themselves. I also searched out and conversed with several men belonging to us, working in Mr. Whittely's room, whose families I subsequently visited at their homes. Our visit to Bonne Esperance now was brief, as the "Lady Head" was to return there in a day or two again. Mr. Scott steamed away to Greenly Island, where I hoped to find letters by the "Napoleon," but she had not arrived, and I was obliged to turn my face westward again, and to submit to go on for several weeks more without any tidings from home. The weight at one's heart under such circumstances helps one to realize in some degree what a trial it is for our missionary to be shut in on the Coast for seven or eight months every year without any possibility of knowing anything of his friends at home. After one visit to the new lighthouse to enquire for the "Napoleon," we made our way to the LeBontillier room, where we were very kindly welcomed by the Agent. On my telling him that I wished to see his Church fishermen, he said, "they are all together, sir, just outside the door." I went out, and to my surprise and pleasure, found some 25 of my old friends from Shigawake, who had gathered to see me as soon as they heard that I was come. After our mutual warm greetings were over, I offered them such a short religious service as the disabled state of my throat permitted. I was quite touched with the eagerness with which this was accepted, one of them adding with emphasis, "we hear very few words like them here, sir." We at once adjourned to an empty fish store, where, I need not say, with very few æsthetic helps to devotion, we held our service. The earnestness and deep attention and gratitude of those poor fellows I shall not soon forget. I had now reached the extreme eastern limit of the Diocese of Quebec. Before me on the mainland in the far recess of the bay, lay Blanc Suablon, just over the border in the territory of Newfoundland. On my right was the Isle au Bois, with the ill-fated schooner in full view cast away on its shore, which the Newfoundland wreckers from the fishing schooners in the bay had robbed of everything, fiercely resenting all interference with their plundering. The commander was turning his face westward also; and on consultation with him as to the places he was about to visit, I found that I could do all my work more effectively, and of course more rapidly, by remaining on the "Lady Head" than by rejoining Mr. Scott. I therefore thankfully accepted the Commander's invitation to continue my work from the "Lady Head," and to return on her to Gaspe. Bidding farewell to our friends at Greenly Island, we steamed away to Bradore Bay, which we reached early in the afternoon. I at once took a boat and was rowed over to Mr. Jones at Bradore. I was interested to see Mr. Jones, once a rich man living here in the great house of the coast, subsequently reduced to absolute want, with whose sufferings Mr. Gregory's graphic narrative of his visit to Labrador in 1870 made us familiar. The great house amid the ruins of which Mr. Gregory found Wm. Jones in such destitution in 1870, has now disappeared, and is replaced by a small ordinary Labrador house. I found Mr. Jones very ill from a severe attack of jaundice. Six of his children were at home. Mr. Edward Jones's family, who live close by, joining us in our evening service. After the service Mr. Jones' son whose affectionate anxiety for his father's recovery was very touching, came back with me to the steamer to obtain medicines for his father. Dr. Lavoie, I may here say, I noticed as always most kind and patient in administering gratuitously as a medical man to the numbers who, everywhere on the coast, with real or imaginary maladies, crowd upon him. On Wednesday morning, 1st

August, the Commander was engaged in the trial of a Newfoundlander for using an illegal seine; the rest of the day we were detained by fog. I went ashore on the island which forms Bradore harbour and found there another family, the wife being a member of the Jones family. While I was with them, Wm. Jones himself came in and with him Mr. Bodmin from Long Point. I found also two young Churchmen from Newfoundland working on a room on the island. These I got together for a service. I was thus enabled to minister to every Church family in this neighborhood except one. It is a sad drawback to one's comfort while among these poor people to find that so large a portion of them cannot read. How still more necessary it is under these circumstances, that they should never be without a loving pastor to seek them out in their homes and there care for their souls! Early on Friday morning, 2nd August, we steamed back to Bonne Esperance, and I went off at once to visit the three families belonging to us there—the Tuckers, Snows and Parkers, numbering 23 souls. These I soon got together for a service, including the baptism of Mrs. Tucker's child. The fog which had lifted for a little while was now back again; and it being evident that the steamer could not proceed, the Commander kindly sent me on in his boat to visit my old friends the Goddards, at Stick Point. We took a compass and sailed away into the fog, feeling our way round the bay, until at last to our relief we came upon John Goddard's room. I was very warmly received by the Goddards, who have prospered in this world's matters very much since I was there in 1871. The aged Esquimaux great-grandmother is still with them, but growing feeble, though retaining her faculties. I baptized Mrs. Goddard's seventh baby, and held a very interesting service with these good Christian people. With some difficulty we found our way back to the steamer through the fog. It was not till the afternoon of the next day, Saturday, 3rd Aug., that the fog suffered us to leave Bonne Esperance, when we ran up to St. Augustine, and anchored for the night in the river near our old mission station long since abandoned. Here I was rejoiced to receive a visit from my old friend, Louis Robin, formerly of Old Fort Island, who came on business to the Commander, little thinking to find me on board. With him I held a long conference in my cabin, after which we had the evening prayer together. The next day, Sunday, the 4th August, I had hoped we should pass in Mutton Bay, but the fog would not suffer us to leave the river. Louis Robin spent Sunday morning with me, and we two had our full morning service together, remembering that "where two are gathered together in His Name, there is He." The day was outwardly most cheerless,—unbroken rain and fog; but in our attempts to realize the communion of saints, we were not without inward comfort. At nine, on Monday, we ventured to steam out of the river, and cast anchor at St. Augustine, whence I again paid a visit to Mr. Kennedy's hoping to find there my dear friend, Mr. W. D. B. Scott. There he was, and I was rejoiced to find myself once more on board the "Ellie" and to have the opportunity of thanking my friend for all his kindness. My first three weeks on the coast would have been cheerless, indeed, had it not been for the unwearied kindness and companionship of Mr. Scott, I bid him farewell not without the hope of soon meeting again. After another short service with the Kennedys, the "Lady Head" steamed away to Mutton Bay, which we reached early in the afternoon. As the "Lady Head" was to remain to the next morning I had ample time to visit all the people in their houses before the evening service, which was held at seven in the vacant parsonage. There are nine Church families in Mutton Bay, containing 45 souls. An air of cheerfulness pervades this interesting little settlement. About 50 persons, including some from the schooners in the bay, assembled for the service, which consisted of Evening Prayer, Litany and Holy Communion. The service was very solemn, and heartily entered into by all the people. My throat was by this time much better, and I once more ventured on a sermon of the usual length. It was nearly eleven before I bade these good people farewell, and found my way back to the steamer. This service was the conclusion of my work on Labrador. On Tuesday

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the 6th, we ran as far as Casco; Wednesday the 7th, to Natashquan; Thursday the 8th, to Ste. Genevieve; Friday the 9th, we touched at Point Esquimaux and Mingan, and then bidding farewell to Labador, we steamed out to English Bay at the west point of Anticosti. There are some 7 or 8 families of Protestants at English Bay, all of them Wesleyans except the clerks of the room of Messrs. Collast. However, they were glad to accept a service from me, for which every soul in the place assembled. At eight in the evening we steamed away from Gaspé; at two the next morning, Saturday, 10th August, we ran ashore at Point Jaune,—an unexpected episode to my visit to Labrador. The shipwreck however, was, thank God, attended with no loss of life, and very little inconvenience to myself. I regretted much the loss of the good ship "Lady Head," for which I had learnt to share the pride and affection felt for her by all her crew; but I sympathized still more with Commander Lavoie in the loss of his vessel. Let us hope that next season will see him, in the command of a more suitable vessel, resuming those important duties on the coast of Labrador and elsewhere which he has hitherto discharged with such advantage to the country.

Throughout this missionary tour, I met with kindness and warm greetings everywhere, for which I am deeply grateful. I must make special mention of Gaspé Basin, where I was much indebted to Mr. Joseph Eden, who put himself to much trouble to facilitate my progress.

I must not close without recording the grateful and affectionate remembrance in which Mr. Hepburn is held by every person in Labrador. It is almost too much to hope that one may soon be found so fully qualified, physically as well as morally, to succeed him in the spiritual oversight of the poor simple-hearted fishermen of Labrador.

H. B.

Bishops' College, 12th Sept., 1878.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—A temperance meeting—the first of the season—was held in the Lecture Room of St. Luke's Church on Friday the 11th inst. The programme embraced readings, recitations, and songs, followed by an address on temperance by the Rev. E. T. Rexford, the former pastor of the Church.

Sunday last being the 8th anniversary of the opening of the new St. George's Church, and the thirtieth anniversary of the ministry of the Very Rev. Dean Bond, special services were held in St. George's Church. At the morning service the Dean preached, taking for his text: II Kings xx. 14, and II Chronicles ii. 25. He alluded to the many mercies which the nation, the Church, and the congregation of St. George's had received at God's hands during the years of his ministry, and for which it was their duty to be thankful. He urged upon his hearers to make every effort to remove the debt of the Church, as an evidence of their gratitude. At the afternoon service, which was for the members of the Sunday School, the Rev. E. T. Rexford was the preacher, and in the evening the Rev. Canon Evans delivered an impressive discourse. Collections were taken up at all the services, to be devoted to the liquidation of the debt on the Church, which at present amounts to \$41,617.

At the Church of St. John the Evangelist, special services—forming part of the "Mission" alluded to last week—were held on Sunday last, as follows: Holy Communion, 7 a.m. and 8 a.m.; Matins, 10.30 a.m.; Holy Communion, with sermon by Rev. C. C. Grafton, 11.15 a.m.; Children's service, with address by Rev. C. C. Grafton, 3.15 p.m.; Special sermon to men only, by Rev. A. C. A. Hall, 4.15 p.m.; Evensong (in the chapel) 6.30 p.m.; and Mission Sermon by the Rev. A. C. A. Hall, 7 p.m.

ERRATUM.—In our last issue page 484, column 2, lines from the bottom 18 and 27 for "National" read "Natural Science."

TORONTO.

SYNOD OFFICE.—Collections etc., received during the week ending October 12th 1878.

WIDOWS AND ORPHANS' FUND.—October Collection.—Newcastle, \$34.08; Toronto, St. Matthew's, \$1.00; St. Matthias \$5.45; Georgina, St. George's, \$7.67, Sutton, \$3.20; Lakefield, \$10; Weston, \$2.40.

MISSION FUND.—Special Appeal.—Cataract, per Rev. Dr. Hodgkin, \$3.00. Donation.—Dr. Philips, Grahamsville, \$5.00.

Harvest Home.—Special Collection.—Aurora, Oakridges and King, \$6.42.

TORONTO.—The Rev. Mr. Crompton, Travelling Missionary, Algoma, preached on Sunday last, in the morning at St. George's and in the evening at St. Bartholomew's. Both congregations were large, and very attentive to his earnest appeals. On Sunday next, he will preach at St. Paul's in the morning and at Holy Trinity in the evening.

The Rev. T. J. Hodgkin's address is Clinton Avenue, Deer Park. Letters on missionary business are to be sent addressed, Synod Office.

Dean Stanley is expected to preach in St. James' Church on Sunday.

NORTH ESSA.—During the season just ended two entertainments of a festive character were held in connection with Christ Church and St. Jude's in this mission. Both were successful, financially and otherwise. A few days ago a harvest thanksgiving service was held at St. Jude's. The church was suitably decorated with grain, fruits and flowers. The congregation was small, but the service very hearty, and the hymns numerous and appropriate. An excellent sermon was preached by the Rev. Mr. Fletcher, the new incumbent of Cookstown, and an admirable address was given by the Rev. Mr. Clarke, of Alliston.

COOKSTOWN.—A few days after the above a Sunday School festival was held in this mission. After a short service in St. John's Church, when the children were addressed by their clergymen, all repaired to the drill-shed, where a bountiful repast had been provided for the scholars, their parents and other friends of the school. Those assembled were suitably addressed by Rev. Messrs. Bates and Clarke, of Ivy and Alliston respectively.

ALLISTON.—On Thursday, 3rd inst, a Harvest Home Service and Festival were held in connection with St. Andrew's Church. The building was most lavishly and beautifully decorated. The service was bright and cheerful, and a sermon was preached by the Rev. W. W. Bates, B.A., in the unavoidable absence of the Rev. John Langtry, M.A., of St. Luke's, Toronto. In the afternoon the festival was held in the Agricultural Hall. There was a very fair attendance; good music was supplied by the united choirs of St. Andrew's and St. Peter's, and capital speeches were made by the Rev. Messrs. Fletcher, Hodgkin, Langtry (who had arrived in the meantime) and Bates. Here it may not be amiss to say that Dr. Hodgkin, the Clerical Secretary of the Diocesan Mission Board, is pursuing his arduous duties with indefatigable zeal and indomitable perseverance; and the consequence is that he is very successful. All in this part of the Diocese believe that the Board have acted most wisely in persuading him to devote his time and abilities to this special work; and they pray that the Almighty may spare to him his health and strength, for they feel that it would be difficult to supply his place as Clerical Secretary if for any reason he should become unable to continue the work.

COLLINGWOOD.—On Thursday and Friday last the clergy of the Rural Deanery of West Simcoe received telegrams conveying the sad tidings that their Rural Dean, so long a patient sufferer, had at last been called away. Accordingly on Saturday morning they all (with one or two exceptions, who were unavoidably kept at home) went to Collingwood to

pay the last sad offices of affection to one who had endeared himself to them all, and whom they loved so well. On being admitted to the apartment where he lay, clad in surplice and stole, they were surprised at his youthful appearance; for it seemed as if he had been completely rejuvenated by his protracted and painful illness; while there rested upon his features a most sweet expression of perfect resignation and Christian hope and confidence. Extending the whole length of the coffin were several beautiful floral crosses, and at the head an exquisite crown, meet emblems respectively, of the sufferings and the reward of the faithful soldier of Christ. Few dry eyes were in the room as the clergy of West Simcoe stood around the mortal remains of him who had been ever ready to afford them his help, counsel and sympathy, and who loved them as sons and as brothers. About three o'clock the procession left the Rectory grounds for the church, the pall-bearers being the Rev. Messrs. Nesbitt and Murphy, Bates and Forster, Ball and Clarke. First went the officiating clergy—Rev. Messrs. Kirkby, Morgan and Givens—then various lodges, Masons, Odd-fellows, &c.; next the hearse, with the pall-bearers walking on each side; then the chief mourners, followed by a large concourse of people on foot and in carriages. As the procession passed through the streets it was observed that all the stores were closed and every sound of business hushed. Upon arriving at All Saints' Church, which was draped in mourning, Mr. Kirkby said the Sentences, Mr. Morgan the Psalms, and Mr. Givens read the lesson. In going to the N. R. R. Station, whence the body was to be taken to Toronto for interment, the procession moved on in the same order as before; and upon reaching the station an incident occurred which should not be passed over in silence. The engine-driver asked one of the clergy for some crape, and, having obtained it, he fastened it upon the engine, saying that the locomotive should be in mourning also. This man further manifested his fine feeling by slackening the speed of the train as it approached opposite the Dr's late residence, and by going as slowly as possible until the Rectory grounds had been passed. The departed was indeed a universal favorite, all, both high and low, not only attending his funeral, but constantly inquiring for him and performing other acts of kindness during his illness. At Matins the following day a touching sermon was preached by Mr. Kirkby from the words, "He being dead yet speaketh." Both preacher and congregation were quite overcome, and it was with difficulty that the gentleman finished his discourse. At Evensong the same day the preacher, Mr. Bates, made fitting allusion to him who had been called to his rest.

Before they separated on Saturday the clergy agreed on the following expression of their feelings, which has since been forwarded to Mrs. Lett—

DEAR MRS. LETT.—We, the clergy of the Rural Deanery of West Simcoe, being met together to pay our last sad offices of affection to our late dear friend and Rural Dean by assisting at his obsequies, and feeling that we may not hope for some time to be assembled so numerously, cannot separate without tendering to you and all the other members of the family of our beloved friend, so lately called away, our heart-felt sympathy and condolences in your sad and severe bereavement. We beg also to assure you that you have our most earnest prayers that our Heavenly Father may support and comfort you with the strength and consolation which come only from above.

Signed on behalf the clergy,

W. R. FORSTER,
W. WHEATLEY BATES.

WYEBRIDGE.—An excellent organ has recently been purchased for the church here. The instrument is of a very superior description, as may be judged from the fact that it was obtained from the Bowmanville Organ Company—a company so well known to many of our people for having furnished their churches with first-class organs, at a comparatively moderate price.

THE ALGOMA MISSION.—The first of a series of public meetings will be held (D.V.) on Tuesday evening next, Oct. 22nd, in St. George's school.

room, for the purpose of rousing the attention of churchmen to the imperative call of the necessities of the Algoma missions. It is hoped that every member who has the spiritual interests of our people at heart, who are now living in the backwoods absolutely without the means of grace, will make a point of attending. Provost Whitaker will preside, and the Rev. W. Crompton, as well as many of the city clergy, will be present.

DURHAM AND VICTORIA.—Missionary meetings will (D.V.) be held in this Rural Deanery as follows:—

Tuesday,	Oct. 29,	Bowmanville.....	7 p.m.
Wednesday,	" 30,	Enniskillen	7 p.m.
Thursday,	" 31,	Cartwright	7 p.m.
Friday,	Nov. 1,	Newcastle	7 p.m.
Sunday,	" 8,	St. Johns, Port Hope...11 a.m.	
"	" 8,	St. Mark's, "	7 p.m.
Monday,	" 4,	Perrytown	7 p.m.
Tuesday,	" 5,	Elizabethville	7 p.m.
Wednesday,	" 6,	Holy Trinity, Cavan... 7 p.m.	
Thursday,	" 7,	Christ Ch., Bloomfield 7 p.m.	
Friday,	" 8,	St. Mary's, Manvers... 7 p.m.	
Sunday,	" 10,	St. John's Ch., Cavan 10½ a.m.	
"	" "	St. Paul's, Bethany...2½ p.m.	
"	" "	St. Thomas', Millbrook 7 p.m.	
Monday,	" 11,	St. James', Emily Tp. 7 p.m.	
Tuesday,	" 12,	Christ Ch, Omeme...7½ p.m.	
Wednesday,	" 13,	Cameron	7 p.m.
Sunday,	" 17,	Bobcaygeon	10 a.m.
"	" "	Dunsford	2½ p.m.
"	" "	Lindsay	7½ p.m.

N. B.—The Rural Dean and Dr. Hodgkin earnestly request the parochial clergy to provide a deputation of two of the local clergy to assist at the several meetings. The clergy of this deanery are requested to appeal to their congregations on behalf of the Mission Fund of this diocese on the Sunday before the meetings are to be held in their respective parishes. In accordance with the oft expressed wish of the Rector of Fenelon Falls, the meetings in his parish will be held in the month of January next.

RICHARD H. HARRIS, B.A.,
Secretary.

MONO.—The handsome little church dedicated to the memory of St. John, lately erected in the parish of Albiou and Mono, was opened for divine service on Sunday October 6th. The church is completed both without and within, both nave and chancel are supplied with all things necessary for the performance of public worship. The appearance of the church is chaste and beautiful, its material is brick, and its form eminently church-like. The chancel is tastefully filled up, the walls and ceiling are nicely colored, and the altar and Reredos are all that could be desired. The nave is well seated to accommodate a congregation of one hundred worshippers comfortably. The opening services were Holy Communion at 10:30 a.m., Litany, at 3 p.m., Evensong at 6:30. The celebrant was the Incumbent, the Rev. W. F. Swallow, who was assisted by the Rev. W. H. Clarke of Bolton. In the morning the Rev. Mr. Fletcher of Markham preached a very appropriate discourse and one listened to with great attention. Mr. Fletcher was the clergyman originally in charge of this mission many years ago. In the afternoon the Rev. Mr. Henderson preached an eloquent and thorough church sermon, one it was a joy to listen to. In the evening the Rev. W. H. Clarke of Bolton preached. Considerable interest was shown by the surrounding community; large crowds, much larger than the church could hold, being present at each service.

This church stands upon the spot where the old mother church of all the churches around once stood. In the grave-yard which surrounds it, there are stones standing in memory of those who departed fifty years ago. There are associations connected with this spot which make it precious to many a heart in Mono, while its being the mother church, as was remarked by Mr. Henderson, of some eighteen churches, which now occupy the ground which it once embraced, makes it a source of interest to all who find pleasure in the Church's growth.

The Rev. Mr. Swallow cannot be too highly praised for his energy and determination, the people of Mono cannot be too grateful to him, for

he has assisted them in having a church they may feel proud of, one suited to its holy purpose, and one which by its shape and appearance proclaims its character so well, that no one could possibly take it for anything else than it is.

PORT HOPE.—St. Mark's.—Harvest Home festival in connection with St. Mark's, Port Hope, took place on Thursday last the 10th inst. The font at the entrance of the Church, the pillars, the choir screen and the altar, bore each their appropriate offerings and decorations of wheat sheaves, grapes, etc., while the berries of the mountain ash, and the autumn-tinted foliage of Virginia creeper were wreathed together with fruit and flowers of great variety and beauty. Many skilful and loving hands were engaged in this good work which showed that care and devotion to God's house and worship which is the sure sign of zealous and earnest minds. Prayers were said by Rev. W. Allen, M.A. The lessons were read by the Incumbent, the Rev. J. S. Baker. The Rev. T. W. Allen, B.A., Rector of Cavan and Rural Dean of Durham and Victoria, was the preacher, who took for his text 29th of 1st. Chronicles and 14th verse, words which formed the subject of an earnest and eloquent discourse. The service was very hearty throughout. The harvest hymns from Hymns ancient and modern were well and joyously rendered, in which a large congregation joined, who had assembled to thank Almighty God for his goodness vouchsafed in the blessing of another abundant harvest.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

BARTON AND GLANFOD.—The Reverend Rural Dean Bull has just completed his 25th year as incumbent in this mission. A fine parsonage house with ten acres of land, on which are many handsome ornamental trees and an excellent orchard, and in the parish three new churches bear testimony to his well-known zeal and faithfulness. A quarter of a century's daily ministrations have endeared the reverend gentleman to his many parishioners. There being much probability of the Rural Dean's resignation of a charge which has become very onerous, and which now entails four services on every Sunday, a few leading members of the parish, representing the several congregations, waited upon the Incumbent at the parsonage last week and presented him a free-will offering in the form of a purse containing \$218. An address, setting forth their unabated love and undiminished appreciation of the faithfulness of their well-loved pastor, was also read and presented. May God of His great mercy spare His faithful servant for many more years service in the cause of our holy religion is the prayer of all who know him, amongst whom your correspondent rejoices to number himself.

STONEY CREEK.—A bazaar on the 8th inst. at this village for the sale of goods made and given by the ladies of the Mission of Saltfleet and Binbrook and the mission of Stoney Creek, in aid of the parsonage of Tapley town, proved a great success, both financially and as a happy and innocent social gathering. The amount realized, after all expenses have been met, will be about a hundred dollars.

BARTON.—St. George's Church.—A Harvest Festival was celebrated in connection with this church on Thursday, 10th inst. Divine service at two o'clock, at which the Rev. Rural Dean Bull, Incumbent, Rev. R. S. Locke, now in temporary charge of the services of the church, Revs. C. E. Thomson, H. F. Mellish and C. E. Whitcombe were present. Rev. H. F. Mellish, missionary at Caledonia, preached an impressive and practical sermon on the duty of thankfulness and the beauty of gratitude to the Almighty for the many and abundant mercies, of which we are daily the recipients. At the conclusion of Divine service the clergy and congregation adjourned to an adjacent grove, where a repast was found, and a few happy hours passed. It is hardly necessary to say that as usual the little church presented a beautiful appearance in its tasteful decorations.

JARVIS.—Rev. J. Francis having resigned this incumbency, some changes are expected in the Deanery.

CLIFTON.—Christ Church.—On the occasion of the Sunday School picnic held in Mr. Bush's beautiful grove Sept. 27, the worthy Superintendent of the Sunday School, Mr. J. P. Brown, presented the Rev. E. J. Fessenden, on behalf of the Sunday School children, a beautiful silver ice pitcher suitably engraved, accompanying the presentation with an address expressive of the high esteem they felt for him, their regret at his departure, and earnest prayers for the future happiness of both Mr. and Mrs. Fessenden and family. On Monday evening following a few friends gathered at the parsonage, where, after a pleasant time spent in social intercourse, Mr. M. Leggett, Senior, Churchwarden, in behalf of the congregation, read an address, accompanied by the presentation of a purse containing over a hundred dollars. The Rev. Mr. Fessenden in reply thanked them heartily for their kindnesses to himself and wife, assuring them that he and Mrs. Fessenden would ever count among the happiest days of their lives the time spent in Clifton. The Ladies Aid Society also presented Mrs. Fessenden with an address expressive of the high esteem in which they held one who, during her stay in Clifton, had endeared herself to every member of the society.

MILTON.—On Tuesday evening, the 8th, the Rev. Mr. Carmichael, of the Church of the Ascension, Hamilton, lectured in the Town Hall, for the benefit of Grace Church Sunday School, on "The times we live in." The Rev. Gentleman held his audience spell bound from the beginning to the end of his lecture, which contained a great deal of shrewd common sense and good advice, teeming with general information on the most remarkable inventions and occurrences of the day, and all through which there bubbled a sparkling current of genuine Irish wit, which was simply irresistible. The Misses Mackenzie and Miss Maggie Dobie conducted the musical part of the entertainment with much skill. The principal object of the entertainment was the presentation to the Rev. Thomas Rixon (who has removed to Arthur) by the congregation and Sunday school of Grace Church, of an elegant silver tea set and a French clock. The Rev. Mr. Mackenzie read the address from the congregation, and Miss Martin that from the Sunday school, and Mr. Rixon replied to each. Mr. Rixon has been actively engaged in Church matters for many years, and for twenty years at least has been teacher in the Sunday School; during which time, in fair weather and foul, as well as amidst many discouragements, he has been unremitting in his attendance. His loss to the Church in Milton will long be felt and cannot easily be supplied. As Lay Delegate to the Synod he proved active, energetic and useful, and since May 1876, he has been lay reader in Grace Church.

The following is the address from the congregation:—

Reverend Thomas Rixon:

DEAR SIR.—The Church Wardens, Sidesmen, and congregation of Grace Church, Milton, desire to convey to you some expression of their gratitude for your manifold services to them during many years past.

We all regret that you with your estimable partner in life, and young family, are about to remove into another neighborhood. We shall miss you in the social circle, and especially in the Church and Sunday School. We are pleased, however, to know that your new field of usefulness is not very distant, and that we may expect to see you from time to time among your old friends at Milton. We are pleased to find our Sunday School, with commendable spirit, presenting to you, who have been their teacher and superintendent, a token of their affection. We also, the older members of the congregation, desire to express our appreciation of your long and unwearying services, not only in the Sunday School, but also in the offices of Church Warden, Lay Delegate to the Synod, and flatterly, since the month of May, 1876, as Lay Reader in the con-

gregation until your recent ordination to the holy ministry.

We bear our cordial and united testimony to the fact, that, in the performance of the sometimes difficult duties of these responsible and honorable offices you have uniformly acquitted yourself well, showing a good example of prudence and zeal.

For these favors we cannot sufficiently express our indebtedness to you. But we ask of you to accept of this tea service as a token and memorial of our esteem for both Mrs. Rixon and yourself.

We know that among other good qualities which you possess you are "given to hospitality," and you are not likely to forget old friends. We therefore entertain the pleasing conviction that where you and your family, and your new friends, in future years surround your hospitable board, and these memories of our gratitude and esteem are before you will think of the congregation of Grace Church, Milton, and breathe the prayer that they may grow in grace; that none of them may be found among the "vessels of wrath fitted to destruction," but that every one of them may be "a vessel of mercy prepared unto glory"—"a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work.

Our prayer for you is that you may be an able minister of the New Testament; that you may be abundantly honored in winning souls to Christ and in edifying the Church; and may you and we, and all who are dear to us meet at last in that blessed world where we shall "see Jesus as He is," and where in company with the holy angels and with the spirits of the just made perfect in holiness, regrets of separation are forever unknown.

Signed on behalf of the congregation:

Isaac Cartmer, John Rixon, Churchwardens;
W. L. P. Eager, H. Watson, E. S. Ruthven, Wm. Panton, Wm. Dempsey, J. Jackson, Sidesmen.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—*St. Paul's*.—The old church of St. Paul's has not been neglectful of her need of thanksgiving in the Harvest Festival. On Thursday October 3rd was held the special thanksgiving service for the ingathering of the fruits of the harvest. Rev. Dr. Stocking of Detroit, preached an excellent, appropriate sermon at Evening service. The church had been beautifully decorated for the festival. This church at all times beautiful, had when dressed in festival ornaments a surpassing beauty. Around the pillars were ivy wreaths gracefully twining up to the ceiling, with flowers and clusters of grapes, in like manner were the points of the galleries festooned with ivy, fruits, and flowers. The font and pulpit presented a beautiful appearance. In the font there was a large offering of flowers entirely covering it with its gorgeous bloom. On the communion table there was a pyramid of fruits and flowers, while around it were the richest and fairest evergreens, fruits and flowers that our gardens and fields had brought forth this abundant season. On last Sunday, the seventeenth after Trinity, there was the regular thanksgiving service as ordained by the House of Bishops. The morning service was read by the Rev. Canon Innes and Mr. Brown. Canon Innes preached the thanksgiving sermon taking as his text St. Luke 12:15. The sermon was very earnest and impressive even more than usually so, and very appropriate to the occasion. The offertory was for the missionary Bishopric of Algoma. So was it as directed, in all our churches.

BURIAL OF REV. W. HALPIN.—Yes, there is a life beyond the grave—a life everlasting. The vital spark of heaven that animated the earthy frame of our departed friend is immortal. We have within us a testimony to this peace giving truth, and the *Word* declareth it unto us. On Tuesday afternoon the remains of Rev. W. H. Halpin were committed to his resting place beneath the old pines in St. Paul's cemetery, earth to earth, in the sure and certain hope of the resurrection to everlasting life. As calmly he slept in his coffin his last sleep, while the many who esteemed him in life, many who had been benefited by his instructions, pressed in to where he lay, to take one last fond look at the holy calm that rested on his features, seemed to depict the peace

of his departure. For thirty six hours he lay paralyzed, speechless, almost motionless, but not unconscious. The mind was conscious still, still vigorous, healthful, and they who watched by his bed-side could not but see that he held silent communication with his friends around him and we doubt not, with his unseen but ever present Heavenly Father. In the house surrounded by his friends and family the first part of the burial service the introductory portion of scripture and the Psalm *Dixi Custodiam* were read by Ven. Archdeacon Marsh, and the Psalm *Domine refugium* and the lesson from the former epistle to the Corinthians by Rev. Canon Innes. The remainder of the service at the grave was read by Ven. Archdeacon Sweatman. The great numbers of mourners at the funeral bore testimony to the esteem in which he was generally held. The clergy were present from all parts of the Diocese, and from Toronto we saw Very Rev. Dean Grasset, and Rev. W. Young. The students of the college were the pall bearers: of the students some had watched by him day and night during his illness.

BRANT.—A meeting of the clergy of this deanery was held at Rev. Canon Nelles on Thursday, Oct. 10th. Owing to other and unavoidable engagements, several of the clergy were unable to be present. Divine Service was held in the old Mohawk Church at 11 a.m. The prayers were said by Rev. I. Barr, of Kanyeagh. Rev. T. Watson, of Mount Pleasant, read the first lesson, and Rev. R. H. Starr, of Grace Church, Brantford, the second. The sermon was preached by Rev. Canon Salter, of St. Jude's, Brantford, from Is. xlv. 8, "Ye are my witnesses." After the sermon, the Holy Communion was administered, Rev. Canon Salter acting as celebrant, and Rev. Mr. Starr assisting. The service throughout was semi-choral. The Indian children attending the new England Company's Institute, under the leadership of Mr. Ashton, the efficient superintendent, manifested great efficiency in the musical rendering of the several parts of the service. Their devout and reverent behaviour was generally remarked, and all expressed pleasure at the delightful service which they had been instrumental in furnishing. After service the clergy, accompanied by Mr. Ashton and Rev. Mr. Lampman, who represented the DOMINION CHURCHMAN, adjourned to the deanery, where they enjoyed the now proverbial hospitality of the Rev. Canon Nelles and his excellent lady. Dinner over, a clerical meeting was convened, with the Rural Dean in the chair. Rev. Mr. Starr was re-appointed secretary, and it was decided to hold the next meeting at Kanyeagh, early in January. A deputation, consisting of Revs. I. Barr and Dr. Armstrong, was appointed to attend the missionary meetings at Burford and Mount Pleasant, on the 5th and 6th of November. It was resolved in future to read and discuss some passage of Scripture at each meeting, and St. Paul's first epistle to Timothy was selected for the next. The meeting then adjourned, to meet again at the call of the Rural Dean.

Return home of the Dean of Huron.—A telegram from Ven. Dean Boomer, informs us that he has arrived at New York, on his way home to London. Meantime the College has remained closed since the death of Rev. Professor Halpin.

BRITISH COLUMBIA.

We have gratifying intelligence of the Church's mission in this far distant land. The readers of the DOMINION CHURCHMAN, members of "one true catholic church" are interested in the progress of her Christian welfare in every country; besides, British Columbia is of our Dominion; one of the brightest jewels of the royal crown. The Rector, Rev. Mr. Jenuge, of St. John's, Victoria, V. I., is indefatigable in his labours in his Master's service. His field of work is a large mission parish, embracing the island, designed it has been said to be the great seat of commerce on the Pacific coast. In connection with St. John's Church the Sunday School is very prosperous, as is the whole parish work. The Bible class is under the immediate care of the Rector himself. On the 22nd

ult., Rev. Mr. Tomlinson, missionary to the Indians, preached in the Church of St. John's. His discourse was very impressive and practical. Same day he addressed the Sunday School, speaking of the advantages they, as teachers and scholars, enjoyed, compared with the poor Indians. One of the missionaries, (Mr. Tomlinson) it is said, has translated the Book of Common Prayer into the language of one of the tribes among whom he was labouring. In Victoria, they too have had their Harvest Festival. To the house of God his people brought their offerings, and with their first fruits, the choice flowers and fruits, and decked their church as English Churchmen do. Thus from the shores of the Atlantic to Vancouver's Island in the Pacific Ocean, the Church has kept her festal day.

Correspondence.

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

THE DIOCESE OF ALGOMA.

SIR.—If the clergy of this Dominion were to combine to do their portion towards helping Algoma Diocese, we should soon find that the sad complaints from that quarter would cease. The mission work of Algoma ought to be one succession of triumphs, aided by liberal contributions from every parish in the older dioceses. People cannot have much love for Christ, who neglect His work. A great deal can be done by simple organizations. In this parish of Smith's Falls, among other organizations we have our "Algoma Missionary Association," consisting of adults who pay quarterly subscriptions. Then we have our "Algoma Sunday School Missionary Deputations," consisting of Sunday School Scholars, sent two and two to every house in the parish, on the first Saturday of the month, to solicit two cents from each house. These two associations sent up \$48.00 last year to Algoma. Smith's Falls is self-supporting, and has the different claims of the diocese to meet, and among other expenses this year the people are procuring a new organ and a handsome communion service from England. I consider our efforts for Algoma among the most effectual means for stirring up my people to love Christ and take an interest in His work within the parish. On Sunday, 29th Sept., I read, from the altar, a letter I received during the preceding week, from Algoma setting forth the wants of that place; the next Sunday I found an envelope on the alms dish containing one dollar and a short note, of which I send you a copy, placed there by three little children.

"To the Rev. C. P. Emery:

Reverend and dear sir,—Enclosed we trust you will find \$1.00 which we would be much obliged if you would please add to your Sunday School children's contributions for the Algoma mission. That the Great Shepherd of Israel's flock may richly bless your efforts in behalf of poor Indian children, and long continue you in health and strength to distribute the Bread of Heavenly Life amongst your own congregation, is the earnest wish of your ever loving friends,"

VICTORIA B. FERGUSON,
MARY R. FERGUSON,
JOHN J. FERGUSON.

Another person handed in a dollar for the same purpose. If the more than 700 parishes of this Dominion only did as much, what a help some \$1,400 or more would be to poor Algoma, and that earnest, single minded bishop, who not only professes to believe in Christ and His work, but acts upon his belief. Yours,

C. P. EMERY.

"THE CATHOLIC APOSTOLIC CHURCH"

SIR,—Will you allow me, in a few words, to correct the statement in a short article that appeared in your paper a few days ago, to the effect that the body that is known by the name of "the Catholic Apostolic Church," claim that title to the exclusion of all other Christians and Churches.

onary to the of St. John's. and paactical. School, speak- teachers and th the poor (Mr. Tomlin- book of Com- of the tribes In Victoria, festival. To t their offer- choice flowers h as English shores of the the Pacific al day.

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CHURCH.

ords, to cor at appeared effect that me of "the t title to the d Churches.

This is very far from being true. We recognize the baptized as constituting the Church of God. Those congregations which acknowledge a restored Apostleship constitute a part of this universal Church. The legitimacy of their position, as separated externally from the historic churches, is not now the question; but being thus separated, a necessity arises for some name by which they may be designated, and they say, we will be known by no other name that that which is common to the whole Church according to the Confession of the Creed of Nicæa—"one Holy Catholic Apostolic." They adopt therefore the name "Catholic Apostolic Church," as including all those titles by which distinct portions of the Church are known in the world, as Roman, Anglican, Presbyterian or Methodist, &c. Our aim and desire is to identify ourselves with all the brethren who are baptized, we pray for them all, and for the Bishops, Priests and Deacons of the Catholic Church, on every occasion of offering the Holy Eucharist.

The following is from our authorized Catechism: "What is the Church? The Church is the congregation of all who believe in the Lord Jesus Christ and are baptized according to His commandment. It is the Household of God, the Body of Christ, the Temple of the Holy Ghost."

There are other misstatements in the article referred to, but this is the only one I care to correct.

Yours Respectfully,
JOHN S. DAVENPORT.

Toronto, Oct. 15, 1878.

BOOK NOTICE.

THE BAPTISM OF JESUS THE CHRIST. A sermon preached by the Rev. Andrew Gray. Boston, 1878. Sold by Rowsell & Hutchison, Toronto.

This is an interesting discourse on the character of Christ's baptism, showing that it was not Christian baptism nor the baptism of John which was refused him, that the Civil Law did not require it, nor the Moral Law either; but that the righteousness which had to be fulfilled was that arising from the requirements of the Ceremonial Law for entrance into the priesthood, which required a special consecration. And although He did not claim the Aaronic priesthood, yet He was a priest "after the order of Melchizedec." And the author of the sermon remarks: "We know how careful the Jews were to allow no one to usurp the priesthood, or to execute the sacerdotal office without being duly commissioned. If it be denied then that the consecration of our blessed Lord took place at this time, we boldly assert that no other account of it is furnished us by Inspiration." And his conclusion is that the lesson taught us is that of obedience to the rites and ceremonies of the Church.

Family Reading.

RAYMOND.

CHAPTER XIII.

Another moment, and Raymond came with his firm quick tread up the steep ascent, and stood on the platform of rock by their side. Estelle was struck by the look of perfect happiness on his beautiful face when his eyes fell on Kathleen, but he passed her only with a caressing touch of his hand on her lovely head, and came quickly towards Estelle.

"You have seen her, you have seen my darling?" he said, in a hushed tone, full of eager questioning. And Estelle answered, at once, with ready generous sympathy, though she was too true a woman not to feel a little pang at her heart because even in the first moment of their meeting his thoughts were all for Kathleen.

"Yes, I have seen her, and I never in my life before saw any one so perfectly engaging and beautiful. No wonder that you love her!"

"And you will love her too, will you not?" he exclaimed, as he caught her hand. "Tell me that you feel ready now, for her own sake to be her friend."

"For her own sake, and for yours," she answered softly.

"Oh, Estelle," he said, "if you knew the com-

fort it is to feel that she will have you for her guardian angel in my absence! It is hard to leave her, so dear and precious as she is!"

Estelle was saved the necessity of a reply, for Kathleen, who had been fondling a large dog which had followed Raymond, now came dancing up.

"You see, I introduced myself to your special friend, in spite of all your plans, after a fashion of my own," she said laughingly to Raymond.

"Yes, and so effectually, that we mean to begin from to-day as if we had known each other at least ten years," said Estelle, and impulsive Kathleen flung her arms round her neck, and kissed her as she warmly assented.

"That is well," said Raymond, "nothing could please me better. And now, you wild darling, are you going to put on your hat? which I found in a brook nearly at the foot of the rock."

"I can put it on, but I do not think it will stay on my head in this wind."

"I do not think any of us will have a hat remaining if we do not go down a little lower," said Raymond, laughing, as he caught suddenly at his own, which the breeze was carrying away. "Can you make up your mind to leave this glorious view Estelle?—it was that allured you up this steep cliff, I very well know."

"Indeed it was. It would be worth a very much longer journey, and I shall often come back to see it, but I am quite ready to go now."

"Wait a moment, Raymond dear," exclaimed Kathleen, "I want you to make your great presentation up here; it is just the fit place for Estelle's introduction to her illustrious companion."

"So it is," said Raymond. "Here Bruin," he added, calling to the dog which was a huge black Newfoundland, "come and do homage to your new mistress, if she will have you. I have brought you this fine old fellow as a present, Estelle; you are so much alone that I thought he would be a solace and a protection for you."

Estelle was delighted; and she went down on her knees in a moment on the rock, with her arms round the dog's neck, which looked up in her face with her mild, wistful eyes, as if he understood that he was to be her servant henceforward.

"He is very intelligent," said Raymond; "and as he is not long enough with me to become attached, he will soon know that I have made him over to you. Follow your mistress, Bruin," he added authoritatively, as Estelle rose to her feet. she went on a few steps, and called the dog; he looked, for a moment, from her to Raymond, and then at an imperative gesture from his former master, he turned and followed Estelle, and from that moment never swerved in his allegiance to her, which was to be indeed a solace to her in the troubled years to come.

They all now descended from the rock, laughing and talking merrily like old friends, as they went; and when they found themselves once more on the lawn of Highrock House, Kathleen made a strenuous effort to induce Estelle to come back with them at once to Carlton Hall, to make acquaintance with her parents.

"Mother charged me to bring you, dear," she said; "you are to stay all day, and the carriage can convey you home at night."

"I should not like to leave my uncle for the whole day, dear Kathleen; but I will gladly come in the evening, if you wish it."

"He does not look as if it would make much difference to him whether you are with him or not," said Kathleen; glancing with some repugnance at the dull heavy figure with the vacant stare, from whom Raymond was quite vainly endeavoring to win some token of recognition.

"No," said Estelle, with a sigh, "he is quite unconscious of any one's presence; but I could not conscientiously leave him so many hours to the care of servants only."

"Well, then, you must come to dinner," said Kathleen; "I will send my own pony-carriage for you, though I am happy to say, you will find us quite within walking distance, when once you know the way."

To this Estelle agreed; and as they were to meet again so soon, they left her for the present, with Bruin standing by her side, and making no effort to follow his former friends.

"Oh, Raymond, she is charming!" said Kathleen, as they walked on together through the

shady woodland path which led to the Hall. "You did not say a word too much in her favour; I am so glad she is come to live here, she will be such a delightful companion in the dreary days when you are gone!"

"That was just what I hoped when I persuaded her to come," said Raymond. "She is as wise as she is sweet, my Kathie, and will prove to be a friend you can trust entirely."

"And she will let me talk about you, I am sure," said Kathleen, sighing; "and that is what I shall want to do all day long. But, Raymond dear, what a terrible life it is for her to be always tied to that living mummy? Surely she is not bound to stay for ever with an imbecile uncle."

"I do not think she would choose to leave him, and she has no other relations."

"But she might marry."

"No doubt; and so I dare say she will, some day—but not while her uncle lives, I imagine. That, however, may not be very long; the doctors told me they did not think he could last many years in this hopeless state."

"Oh dear, I wish Estelle would marry Tracy Harcourt!" said Kathleen, suddenly.

"Tracy Harcourt! he is not half good enough for her. What made you think of him?"

"Well, he is rather nice, I think, and certainly very handsome; and then—here is a selfish reason, Raymond—he torments me so!"

"How so, darling? I know that he admires you, as every one does; but, surely, he does not dare to show it to you in any special manner. He is quite aware, is he not, that you are to be my wife?"

"Oh yes, he knows that very well, and he says he is exceedingly sorry for it," she said, with a little laugh. "Dear Raymond," she continued, hastily, as he turned round quickly with a flash of fire in his eyes, "he does not mean it in any sense that would vex you; he only makes the remark sometimes in a dreamy kind of way to my father and mother. And perhaps I used too strong a word in saying he tormented me—it is only that he is always seeking me out, and talking to me in the most mournful manner; and if he were to marry Estelle Lingard he could not fail to be happy, and I should be so glad."

"My dear child, Tracy Harcourt is utterly unworthy of Estelle. He is a supercilious, unprincipled man of the world; and I think it is much to be regretted that he should find so warm a welcome as he does at Carlton Hall."

"That is because he is such a great favourite with my father. He took quite a fancy to him when we first met him at Florence, and he presses him to stay with us as much as he can."

"I must say I do not share in his tastes as far as Mr. Harcourt is concerned," said Raymond, grimly; but he knew very well, though Kathleen was too guileless to understand it, that Mr. Carlton's predilection for the individual in question was due simply to the fact, that he was presumptive heir to his brother, an impoverished peer, who had so completely ruined his health, as well as squandered his fortune, by dissipated habits, that he was very likely to leave his barren title to his successor before many years had elapsed. It mattered nothing to Mr. Carlton that Tracy Harcourt himself was heavily in debt, and without any legitimate means for living his life of luxury in the fashionable world, which he accomplished by having recourse to expedients that were far from creditable to him. To the successful merchant, with unbounded wealth at his command, such a fortune as a younger son might have possessed, more or less, was a matter of perfect indifference; but he had the weakness of regarding rank as the highest virtue a man can possess. Raymond, however, had estimated the future peer, who was made so welcome at Carlton Hall, at his true value, and it was with somewhat indignant energy that he exclaimed against his being so much as named in the same sentence with Estelle Lingard.

"I would a great deal rather see her married to your cousin Hugh than to Tracy Harcourt, if she must needs find a husband at Carlton Hall," he said, impatiently; for, somehow, the idea of Estelle's marriage to any one was not particularly agreeable to Raymond, though he could not have explained, even to himself, the reason of his dislike to it.

"Hugh Carlton! I never thought of him!" exclaimed Kathleen.

"Why not? He is a very fine fellow in many ways, though he does seem to consider that the world was made for himself alone, and that every wish of his is become the law of the universe."

"Yes, that describes him exactly," said Kathleen, laughing; "but it is quite natural perhaps, for no one has ever thwarted him in all his life. I should be surprised if he fell in love with Estelle, however, charming as she is; for although he is so poetical, he has never, I believe, had even a passing fancy for any one, excepting a concert-singer once—to whom he never so much as spoke—merely because she had such a beautiful voice. He is devotedly fond of music."

"Then I think Estelle is really very likely to attract him," said Raymond, "for she has a natural genius for it, and sings with the sweetest and most pathetic tones I ever heard in my life. She has not been well taught, as you have, but she has caught up, by ear, in Australia, some quaint wild ballads, which are strangely touching." And Kathleen declared, as they went in, that she would hear them that same evening.

(To be Continued.)

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show.
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountain but few may guess

Beautiful twilight, at set of sun,
Beautiful goal, with races well won,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, and drifts lie deep
Over worn-out hands—oh beautiful sleep!

VILLAGE CONVERSATIONS ON THE LITURGY.

(Continued from page 491.)

Some few weeks afterwards Thomas and William had the following conversation.

T. I think, William, you said that if what you have told me about the Prayer-Book proved of any use to me, you would go on to teach me a little more. Now, since we last talked together, I really find much more satisfaction in going to Church than ever I did before. I understand what I am about better, I give more attention to it.

W. Why, Thomas, there certainly is no such thing as understanding any thing properly without giving attention to it. And, surely, nothing is more deserving of our attention, than the proper way of offering our services to God.

T. No, that is certain. It must be so William. And now I think,

THE LORD'S PRAYER

is the next part that we come to in the Church service; and as this prayer is taken directly out of the Bible, and as our blessed Lord commanded us to use it, we are sure that it must be right. This prayer does indeed seem to ask for just such blessings as we stand in need of. But, besides this, it seems, somehow, to be full of Christian instruction too. I'll tell you what I mean, in my poor way, as well as I am able.

W. I should like very much to hear you, Thos.

T. Well, then, you know that the first words we say are these, *Our Father*. Now I think that these two words might teach us a great deal. For, when we say *our Father*, this word *our* teaches us that all Christians, being sons of the same heavenly Father, should be united together like brothers. And this thought should put an end to quarreling, and envyings, and jealousies; and should teach us to help, and comfort, and pray for one another. And besides, when I say, *our Father*, I confess that I am praying for other Christians as well as *myself*, and that they, too, are praying for *me*. And then, when we call the Almighty our *Father*, this should serve to put us in mind of the *duty* we owe to him: that we should in all things seek to do His will; and that we should endeavor to submit to whatever trials he may think it needful to lay upon us; because, as he is our *Father*, he must know best what is right and good for his children. And there is something, too, in the name of *Father*, so engaging that it seems wonderfully suited to win us to gratitude and love.

W. It does, indeed. If we receive blessings, how thankful it would make us, if we would always look upon them as coming from a kind and merciful *Father*! And if we are visited with troubles and afflictions, what a wonderful support and comfort it would be to us, if we would consider, that as Job says, "affliction cometh not forth of the dust, neither doth trouble spring out of the ground," but that these trials are sent by One who knows that they are for *our good*, that they are not sent to *ruin* us, but to *improve* us; for that, "like as a father pitieth his children; so the Lord pitieth them that fear him;" (Psalm ciii. 13) and that he will, in the end, make all things "work together for good to them that love God." (Romans viii. 28)

T. Yes; and thus, I think I see, that in these words, a great deal of *duty* is taught; indeed the whole "royal law" of love to God and man.—But now let us look at the next part of the Lord's Prayer, *Hallowed be Thy Name*. I am not sure that I quiet understand the meaning of the word *hallowed*.

W. Why, to *hallow* means to *keep holy*. And, so, when we say, *hallowed be Thy Name*, we pray that the Lord's name may be *kept holy*, that it may be *greatly honoured and revered*, by ourselves, and by all mankind.

T. Well, that is what I thought was the meaning of it. And here, too, I think I see a great duty pointed out to us: I mean this, that if we *pray*, that the name of our heavenly Father may be revered and honoured in the world, we should also *strive* that it may.

W. To be sure. For if we *pray* one way, and *act* another, this shows that there must be something strangely wrong within us; some lurking unbelief, or some sad hypocrisy. You know our blessed Saviour tells us, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven:" which shows us plainly that it is not enough merely to call upon the Lord, but that it should be the great business of our lives to seek to do His will.

T. To be sure.—But yet we *must* call him "Lord, Lord." I mean we must seek him in prayer.

W. Surely we must. I only mean that we must study to have our hearts set upon the things we pray for: for it is sad indeed to have our *words* speaking one language, and our *actions* another. To be sure, if we neglect to call upon God in prayer, we cannot be said to hallow his name.

T. No, to be sure not.—And then there is another way in which we go against our own prayers. I mean when we swear, and curse, or when we use the name of our Maker, or our Saviour, in our common discourse, in a careless, irreverent manner: I am sure this is not *hallowing* the name of God.

W. No, indeed; quite the contrary; it is, as I may say, *unhallowing* his name. It is destroying all respect and reverence for him, in ourselves and others.

T. Why, to be sure it must. And yet, what a deal of swearing and wicked words you do hear, if ever you happen to step into an alehouse, or any such places!

W. Why, yes, indeed you do; and that is one reason why I never do step into such places. I

cannot bear to hear such words. To think that every comfort and every blessing we enjoy comes from our heavenly Father,—to think that the very use of speech is his gift, and then to use that gift to the abuse of the Giver, is so dreadful, that it is only fit for those that forget Who made them, Who preserves them, and Who redeemed them; and so live, as it were, without God in the world.

T. It is, indeed, a shocking practice! But let us see a little more about God's name being hallowed. Now, it seems to me, that if people stay away from Church on a Sunday, and give their minds to those things which belong to the other six days of the week, then they are not hallowing the name of God.

W. No, to be sure not. The Lord has blessed the Sabbath day and hallowed it, and he has commanded us to hallow his Sabbaths. We ought, therefore, to reverence them, and to keep them holy. We ought, indeed, to be very thankful that it hath pleased the Lord to allow one day in seven as a day of rest for those who labor hard the other six; but we are moreover required to make the Sunday a day particularly devoted to *religious* purposes. And, indeed, a sincere Christian will not consider this a hardship, but he will consider it as a very great and happy privilege.

T. Yes, indeed. But what a sad thing it is, then, that we should sometimes see, particularly in villages, shops open for buying, and selling, and trafficking on the Sunday morning, just like any other day of the week, and oftentimes worse! Many poor people tell you that they cannot get their wages paid before Sunday morning, and so are forced to go to the shop then to get the things for their Sunday's dinner.

W. Yes, but what a very bad practice it is to pay laborers their wages on the Sunday morning! I think, however, that most masters have done away with that practice now; and, to be sure, they *all* would, if they did but take it into proper consideration. It keeps many away from church, and it fills the minds of those who *do* go with concerns which should be kept away, as much as possible, on the Lord's day. All this paying, and receiving, and buying, and selling, takes such hold of the thoughts, that there is hardly any room left for the one thing that is every day needful, and on the Lord's day is our special business. "God blessed the Sabbath day," and he blesses those who keep it holy. You generally see in a place where the Sunday is well kept that religion spreads, and that good morals, the fruits of religion, grow and thrive.

—People are apt to pay you in the self-same coin you pass on them. If you give the gold of love you will get gold in return, and if you give the brass of impertinence you will get it back again before many days.

—To those whose god is honor, disgrace alone is sin.

BIRTH.

On the 30th ult., the wife of the Rev. George Horlock, Crystal Palace, Park Road, Sydenham, England, formerly of Holland Landing, Bobcageon, of a daughter. *Deo gratias*.

At the Parsonage, Fergus, Ont., the wife of the Rev. Robt. C. Caswall, M.A., of a daughter.

MARRIED

On October 8th, by the Rev. J. Langtry, Rector of St. Lukes, Edward Rainsford, LL.B., late of London, England, to Sophia Ellen, eldest daughter of John M. and Margaret Norris, of Toronto. No Cards.

On Wednesday, 25th inst., at St. Luke's Cathedral, by Rev. C. M. Sills, assisted by Rev. W. F. Curry, Rufus A. Tremain, Esq., Q. C., of Gaysborough, N. S., to Mary Richardson, daughter of W. C. Silver, Esq.

DIED

Entered into rest at Hammond Vale, K.C., N.B., on Feb. 27th, 1878, E. S. Forsyth, after patient endurance of a painful illness for eight years. At his residence, Richmond Road, Ottawa, on Thursday, Oct. 10, W. C. Lee, Esq., aged 60 years.

Church Directory.

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

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

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

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

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a.m. and 7 p.m. Parkdale Mission Service, 11 a.m. and 7 p.m. Rev. J. McLean Ballard, B.A., Rector.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a.m. and 7 p.m. Rev. A. G. L. Trew, M.A., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

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

ST. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a.m. and 7 p.m. Rev. G. I. Taylor, M.A., Incumbent.

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

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

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a.m. and 7 p.m.

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a.m. and 7 p.m. Rev. G. H. Moxon, Rector.

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

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a.m. and 5 p.m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Maddoc, M.A.

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It is sent from the office of publication for \$2 per annum in advance; \$3 per annum if not in advance.

We publish the following commendations received from the Metropolitan and the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

BISHOP'S COURT, MONTREAL, JAN. 9, 1878.

MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully, A. MONTREAL. FREDERICTON, Aug. 22, 1877.

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

I am yours faithfully, H. NOVA SCOTIA. KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success. J. T. ONTARIO. TORONTO, April 28th, 1876.

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

I trust it will receive a cordial support, and obtain an extensive circulation. SAULT STE. MARIE, ONT., May 4th, 1876.

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

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

I remain, yours sincerely, FRED'K. D. ALGOMA. HAMILTON, April 27th, 1876.

I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves.

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is. To think that we enjoy comes think that the very en to use that gift so dreadful, that forget Who made and Who redeemed without God in the

practice! But let's name being hal that if people stay y, and give their ong to the other six not hallowing the

Lord has blessed t, and he has combaths. We ought, and to keep them very thankful that w one day in seven o labor hard the r required to make evoted to religious vere Christian will it he will consider vilege.

a sad thing it is, see, particularly in g, and selling, and ing, just like any times worse! Many cannot get their ming, and so are get the things for

d practice it is to Sunday morning! masters have done nd, to be sure, they t into proper com- t from church, and o go with concerns uch as possible, on ng, and receiving, uch hold of the y room left for the edful, and on the ss. "God blessed those who keep it a place where the gion spreads, and religion, grow and

in the self-same i give the gold of and if you give the get it back again

or, disgrace alone

the Rev. George Road, Sydenham, iding, Bobcageon,

t., the wife of the a daughter.

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